



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

MURRAY'S FOREIGN HANDBOOKS.

HANDBOOK DICTIONARY—ENGLISH, FRENCH, AND GERMAN LANGUAGES. Fcap. 8vo. 6s.

HANDBOOK—TRAVEL TALK,—ENGLISH, FRENCH, GERMAN, AND ITALIAN. 16mo. 3s. 6d.

HANDBOOK—HOLLAND AND BELGIUM.—Map and Plans. Post 8vo. 6s.

HANDBOOK—THE RHINE AND NORTH GERMANY, THE BLACK FOREST, THE HARTZ, THURINGERWALD, SAXON SWITZERLAND, RUGEN, THE GIANT MOUNTAINS, TAUNUS, ODENWALD, ELSSASS, AND LOTHRINGEN. Map and Plans. Post 8vo. 10s.

LIVES OF THE EARLY FLEMISH PAINTERS. With NOTICES of their WORKS. By CROWE AND CAVALCASELLE. Illustrations. Post 8vo. 7s. 6d.

HANDBOOK OF PAINTING—THE ITALIAN SCHOOLS.

- 978

NO. 2372 OF R. M. DAWKINS' COLLECTION
OF BOOKS OF USE TO THE HOLDER OF
THE BYWATER AND SOTHEY CHAIR
OF BYZANTINE AND MODERN GREEK
IN THE UNIVERSITY OF OXFORD

HANDBOOK—ALGERIA AND TUNIS, ALGIERS, CONSTANTINE, ORAN, THE ATLAS RANGE, &c. Maps and Plans. Post 8vo. 12s.

HANDBOOK—SPAIN, MADRID, TOLEDO, THE CASTILES, THE BASQUE PROVINCES, LEON, THE ASTURIAS, GALICIA, ESTREMADURA, ANDALUSIA, SEVILLE, CORDOVA, MALAGA, GRANADA, VALENCIA, CATALONIA, BARCELONA, ARAGON, NAVARRE, THE BALEARIC ISLANDS, &c., &c. In 2 Parts. Maps and Plans. Post 8vo. 20s.

HANDBOOK—PORTUGAL, LISBON, OPORTO, CINTRA, MAFRA, &c. Map and Plan. Post 8vo. 12s.

THE EARLY ITALIAN PAINTERS, AND PROGRESS OF PAINTING IN ITALY—CIMABUE TO BASSANO. By Mrs. JAMESON. Portraits. Crown 8vo. 12s.

HANDBOOK OF PAINTING—THE ITALIAN SCHOOLS. New Edition. Revised and Enlarged. By SIR HENRY LAYARD. Illustrations. 2 vols. Crown 8vo. 30s.

HANDBOOK—THE RIVIERA, PROVENCE AND DAUPHINÉ. Maps and Plans. Post 8vo. 12s.
April, 1890.

[Continued.]

MURRAY'S FOREIGN HANDBOOKS—(continued)

HANDBOOK—NORTH ITALY, TURIN, MILAN, PAVIA, CREMONA, THE ITALIAN LAKES, BERGAMO, BRESCIA, VERONA, MANTUA, VICENZA, PADUA, VENICE, FERRARA, BOLOGNA, RAVENNA, RIMINI, PARMA, MODENA, PIACENZA, GENOA, THE RIVIERA, &c. Maps and Plans. Post 8vo. 10s.

HANDBOOK—CENTRAL ITALY, FLORENCE, LUCCA, TUSCANY, UMBRIA, THE MARCHES, AND THE LATE PATRIMONY OF ST. PETER. In 2 Parts. Maps and Plans. Post 8vo. 10s.

HANDBOOK—ROME AND ENVIRONS. Maps and Plans. Post 8vo. 10s.

HANDBOOK—SOUTH ITALY AND SICILY, NAPLES AND ITS ENVIRONS, POMPEII, HERCULANEUM, VESUVIUS, SORRENTO, CAPRI, &c.; AMALFI, PESTUM, POZZUOLI, CAPUA, TARANTO, BARI, BRINDISI, AND THE ROADS FROM ROME TO NAPLES. In 2 Parts. Maps and Plans. Post 8vo.

HANDBOOK—EGYPT, THE COURSE OF THE NILE, THROUGH EGYPT AND NUBIA, ALEXANDRIA, CAIRO, PYRAMIDS, THEBES, SUEZ CANAL, PENINSULA OF SINAI, OASES, THE FYOOM, &c. Maps and Plans. Post 8vo. 15s.

HANDBOOK—GREECE, THE IONIAN ISLANDS, CONTINENTAL GREECE, ATHENS, THE PELOPONNESUS, THE ISLANDS OF THE ÆGEAN SEA, ALBANIA, THESALY, AND MACEDONIA. In 2 Parts. Maps and Plans. Post 8vo. 24s.

HANDBOOK—TURKEY IN ASIA, CONSTANTINOPLE, THE BOSPHORUS, DARDANELLES, BROÛSA, PLAIN OF TROY, CRETE, CYPRUS, SMYRNA, EPHEBUS, THE SEVEN CHURCHES, COASTS OF THE BLACK SEA, ARMENIA, MESOPOTAMIA, &c. Maps and Plans. Post 8vo.

HANDBOOK—HOLY LAND, SYRIA, PALESTINE, SINAI, EDM, THE SYRIAN DESERTS, JERUSALEM, PETRA, DAMASCUS, AND PALMYRA. Maps and Plans. Post 8vo. 20s.

*. * **HANDBOOK TRAVELLING MAP OF PALESTINE.** In a Case. 12s.

HANDBOOK—DENMARK, SLESWIG, HOLSTEIN, COPENHAGEN, JUTLAND, ICELAND. Maps and Plans. Post 8vo. 6s.

HANDBOOK—SWEDEN, STOCKHOLM, UPSALA, GOTHENBURG, THE SHORE OF THE BALTIC, &c. Maps and Plans. Post 8vo. 6s.

HANDBOOK—NORWAY, CHRISTIANIA, BERGEN, TRONDHJEM, THE FIELDS, AND FJORDS. Maps and Plans. Post 8vo.

HANDBOOK—RUSSIA, ST. PETERSBURG, MOSCOW, FINLAND, &c. Maps and Plans. Post 8vo. 18s.

HANDBOOK—BOMBAY, POONAH, BEEJAPOOR, KOLAPOOR, GOA, JUBILPOOR, INDORE, SURAT, BARODA, AHMEDABAD, SOMNAUTH, KURRACHEE, &c. Map and Plans. Post 8vo. 15s.

HANDBOOK—MADRAS, TRICHINOPOLI, MADURA, TINNEVELLY, TUTICORIN, BANGALORE, MYSORE, THE NILGIRIS, WYNAAD, OOTACAMUND, CALCUT HYDERABAD, AJANTA, ELURA CAVES, &c. Maps and Plans. Post 8vo. 15s.

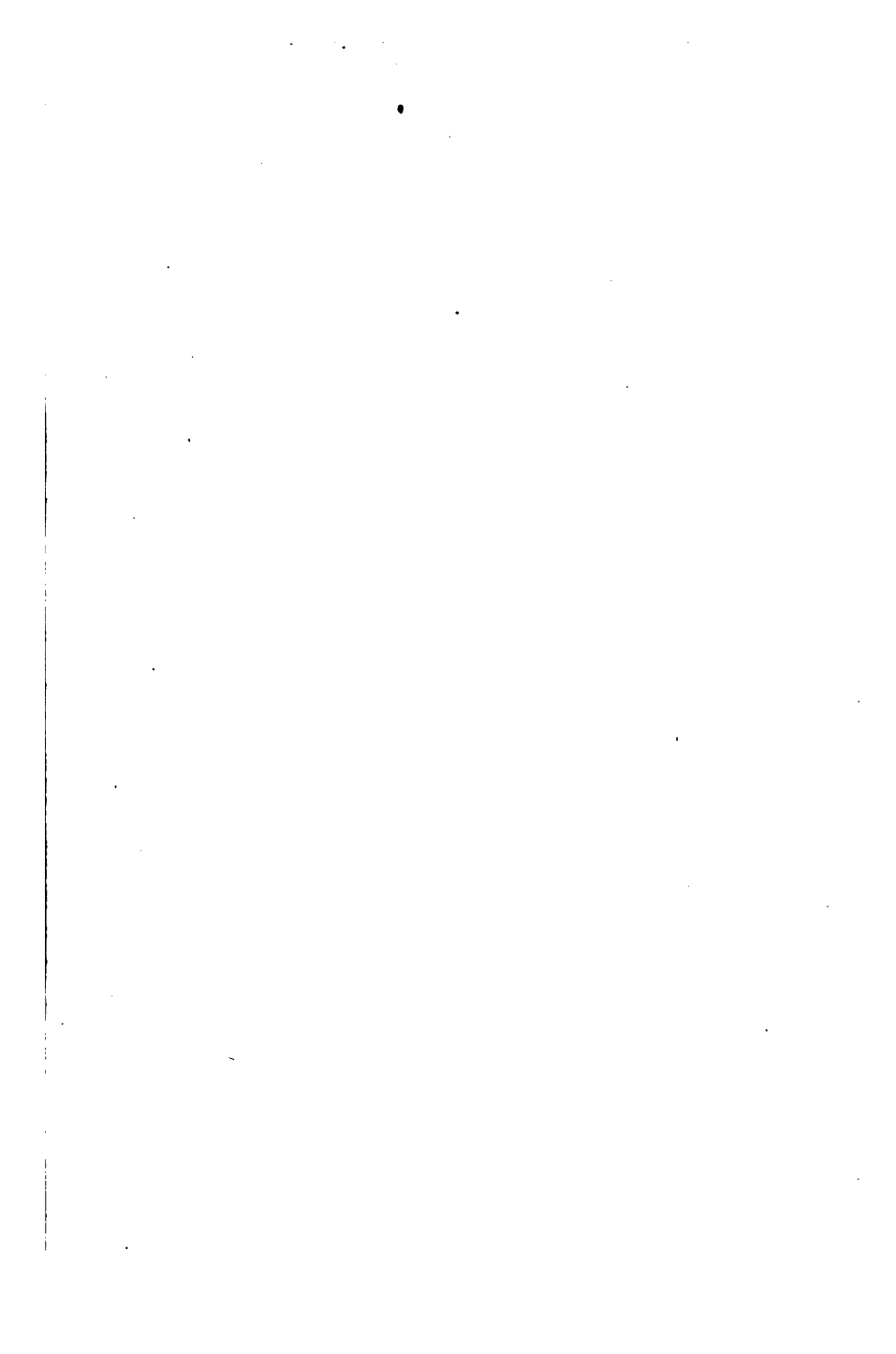
HANDBOOK—BENGAL, CALCUTTA, ORISSA, BRITISH BURMAH, RANGOON, MOULMEIN, MANDALAY, DARJILING, DACCA, PATNA, GAYA, BENARES, N.W. PROVINCES, ALLAHABAD, CAWNPORE, LUCKNOW, AGRA, GWALIOR, NAINI TAL, DELHI, KHATMANDU, &c. Maps and Plans. Post 8vo. 20s.

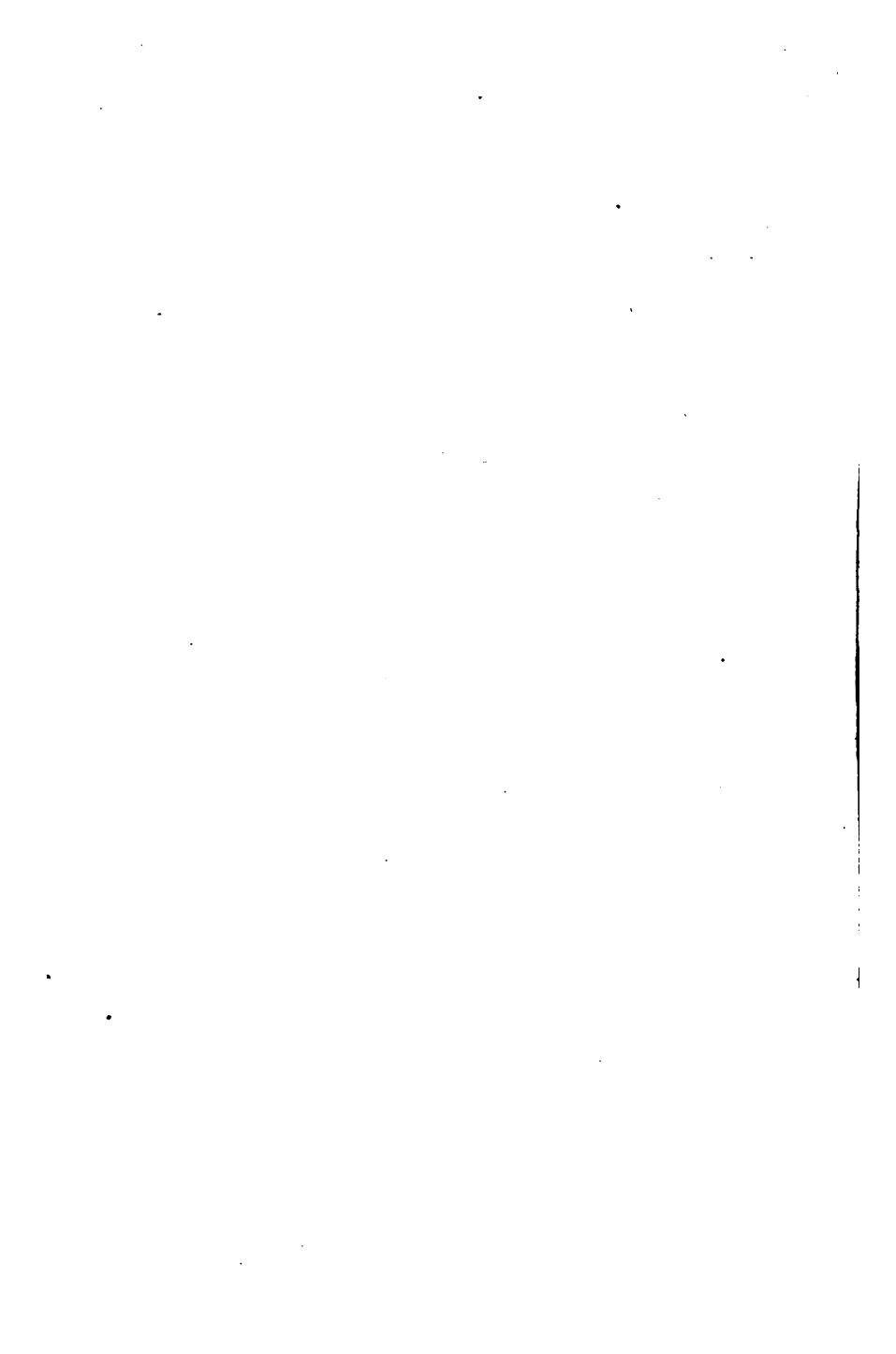
HANDBOOK—THE PUNJAB, AMRAOTI, INDORE, AJMIR, JAYPUR, ROHTAK, SAHARANPUR, AMBALA, LODIANA, LAHORE, KULU, SIMLA, SIALKOT, PESHAWAR, RAWUL PINDI, ATTOCK, KARACHI, SIBI, &c. Maps. 15s.

April, 1890.

101
- 37
12
9) 40

the first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the
the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the
the seventeenth is the fact that the
the eighteenth is the fact that the
the nineteenth is the fact that the
the twentieth is the fact that the
the twenty-first is the fact that the
the twenty-second is the fact that the
the twenty-third is the fact that the
the twenty-fourth is the fact that the
the twenty-fifth is the fact that the
the twenty-sixth is the fact that the
the twenty-seventh is the fact that the
the twenty-eighth is the fact that the
the twenty-ninth is the fact that the
the thirtieth is the fact that the
the thirty-first is the fact that the
the thirty-second is the fact that the
the thirty-third is the fact that the
the thirty-fourth is the fact that the
the thirty-fifth is the fact that the
the thirty-sixth is the fact that the
the thirty-seventh is the fact that the
the thirty-eighth is the fact that the
the thirty-ninth is the fact that the
the fortieth is the fact that the
the forty-first is the fact that the
the forty-second is the fact that the
the forty-third is the fact that the
the forty-fourth is the fact that the
the forty-fifth is the fact that the
the forty-sixth is the fact that the
the forty-seventh is the fact that the
the forty-eighth is the fact that the
the forty-ninth is the fact that the
the fiftieth is the fact that the
the fifty-first is the fact that the
the fifty-second is the fact that the
the fifty-third is the fact that the
the fifty-fourth is the fact that the
the fifty-fifth is the fact that the
the fifty-sixth is the fact that the
the fifty-seventh is the fact that the
the fifty-eighth is the fact that the
the fifty-ninth is the fact that the
the sixtieth is the fact that the
the sixty-first is the fact that the
the sixty-second is the fact that the
the sixty-third is the fact that the
the sixty-fourth is the fact that the
the sixty-fifth is the fact that the
the sixty-sixth is the fact that the
the sixty-seventh is the fact that the
the sixty-eighth is the fact that the
the sixty-ninth is the fact that the
the seventieth is the fact that the
the seventy-first is the fact that the
the seventy-second is the fact that the
the seventy-third is the fact that the
the seventy-fourth is the fact that the
the seventy-fifth is the fact that the
the seventy-sixth is the fact that the
the seventy-seventh is the fact that the
the seventy-eighth is the fact that the
the seventy-ninth is the fact that the
the eightieth is the fact that the
the eighty-first is the fact that the
the eighty-second is the fact that the
the eighty-third is the fact that the
the eighty-fourth is the fact that the
the eighty-fifth is the fact that the
the eighty-sixth is the fact that the
the eighty-seventh is the fact that the
the eighty-eighth is the fact that the
the eighty-ninth is the fact that the
the ninetieth is the fact that the
the ninety-first is the fact that the
the ninety-second is the fact that the
the ninety-third is the fact that the
the ninety-fourth is the fact that the
the ninety-fifth is the fact that the
the ninety-sixth is the fact that the
the ninety-seventh is the fact that the
the ninety-eighth is the fact that the
the ninety-ninth is the fact that the
the hundredth is the fact that the





HANDBOOK FOR TRAVELLERS

IN

G R E E C E

INCLUDING

THE IONIAN ISLANDS, CONTINENTAL GREECE,
THE PELOPONNESE, THE ISLANDS OF
THE ÆGEAN, CRETE, ALBANIA,
THESSALY, & MACEDONIA ;

AND

A DETAILED DESCRIPTION OF ATHENS,
ANCIENT AND MODERN, CLASSICAL AND MEDÆVAL

Fifth Edition

THOROUGHLY REVISED AND CORRECTED

IN TWO PARTS—PART II.

WITH MAPS AND PLANS

LONDON

JOHN MURRAY, ALBEMARLE STREET

1884

THE ENGLISH EDITIONS OF MURRAY'S HANDBOOKS MAY BE OBTAINED
OF THE FOLLOWING AGENTS.

Belgium, Holland, and Germany.

AIX-LA-CHAPELLE .	} MAYER.	LEIPZIG .	. BROCKHAUS.—TWIETMEYER.
AMSTERDAM .	. MULLER.—KIRBERGER.	MANNHEIM .	. BENDER AND FONTAINE.
ANTWERP .	. MERTENS.	METZ .	. LOFFLER.—KOTTER.
BADEN-BADEN .	. MARX.	MUNICH .	. ALCAN.
BERLIN .	. ASHER.—MITSCHER AND ROSE-TELL.	NÜRNBERG .	. MANZ. — ACKERMANN. — KAISER.
BRUSSELS .	. KIESSLING.	PESTH .	. SCHRAG.—ZEISER.
CARLSRUHE .	. A. BIELEFELD.	PRAGUE .	. HARTLEBEN.—G. HECKENAST.
COLOGNE .	. GREVEN.—DUMONT.—EISEN.	ROTTERDAM .	. —OSTERLANK.—RATH.
DRESDEN .	. BURDACH.—PIERSON.	STRASSBURG .	. CALVE.
FRANKFURT .	. JÜGEL.	STUTTGART .	. KRAMERS.—PETRI.—ROBBERS.
GRATZ .	. LEUSCHNER AND LUBENSKY.	TRIESTE .	. GRUCKER.—TRÜBNER.
THE HAGUE .	. NIJHOFF.	VIENNA .	. MÜTZLER.—NEFF.
HAMBURG .	. MAUKE SÖHNE.	WIESBADEN .	. COEN.—SCHIMPF.
HEIDELBERG .	. MOHR.		. GEROLD.—BRAUMÜLLER.
			. KREIDEL.

Switzerland.

BÂLE .	. GEORG.—AMBERGER.	LUCERNE .	. KAISER.
BERNE .	. DALP.—JENT AND REINERT.	NEUCHÂTEL .	. GERSTER.
COIRE .	. GRUBENMANN.	SCHAFFHAUSEN .	. HUBER.
CONSTANCE .	. MECK.	SOLEURE .	. JENT.
GENEVA .	. MONROE(METTFORD).—SANDOZ.—H. GEORG.	ST. GALLEN .	. HUBER.
LAUSANNE .	. ROUSSY.	ZÜRICH .	. ORELL FUERSTLI & CO.—MEYER & ZELLER.—LEUTHOLD.

Italy.

BOLOGNA .	. ZANICHELLI.	PARMA .	. ZANGHIERI.
FLORENCE .	. GOODBAN.—LOESCHER.	PISA .	. NISTRI.—JOS. VANNUCHI.
GENOA .	. GRONDONA.—ANTOINE BEUF.	PERUGIA .	. VINCENZ.—BARTELLI.
LEGHORN .	. MAZZAJOLI.	ROME .	. SPITHÖVER. — PIALE. — MON-ALDINI.—LOESCHER.
LUCCA .	. BARON.	SIENA .	. ONORATO FORRI.
MANTUA .	. NEGRETTI.	TURIN .	. MAGGI. — L. BEUF. — BOCCA FRÈRES.—LOESCHER.—BAL-FOUR.
MILAN .	. SACCHI. — DUMOLARD. — HOEPLI.	VENICE .	. ONGANIA. — COEN.—MEINERS.—QUERCI.
MODENA .	. VINCENZI AND BOSSI.	VERONA .	. MÜNSTER.—MEINERS.
NAPLES .	. BRITISH LIBRARY (DORANT). HOEPLI.—FURCHHEIM.		
PALERMO .	. PEDONE.		

France.

AMIENS .	. CARON.	LYONS .	. AYNÉ.—SCHEURING.—MÉRA.
ANGERS .	. BARASSÉ.	MARSEILLES .	. CAMOIN FRÈRES.—MEUNIER.
AVIGNON .	. CLÉMENT ST. JUST.	NANTES .	. PETIPAS.—POIRIER LEGROS.—ANDRÉ.
AVRANCHES .	. ANFRAY.	NICE .	. BARBERY FRÈRES.—JOUGLA —GALIGNANI.
BORDEAUX .	. CHAUMAS. — MÜLLER. — SAUVAT.—FERET.	ORLEANS .	. GATTINEAU.—PESTY.
BOULOGNE .	. MERRIDEW.	PARIS .	. GALIGNANI.—BOYVEAU.
CAEN .	. BOISARD. — LEGOST. — OLERISSÉ.	PAU .	. LAFON.
CALAIS .	. RIGAU CAUX.	RHEIMS .	. BRISSAT BINET.—GEOFFROY.—GIRET.
CANNES .	. ROBANDY.	ROUEN .	. LEBRUMENT.—HAULARD.
CHERBOURG .	. LECOUFFLET.	ST. ÉTIENNE .	. DELARUE.
DIEPPE .	. MARAIS.	ST. MALO .	. HUE.
DINANT .	. COSTE.	ST. QUENTIN .	. DOLOY.
DOUAI .	. JACQUART.—LEMÂLE.	TOULON .	. MONGE ET VILLAMUS.
GRENOBLE .	. VELLOTT ET COMP.	TOULOUSE .	. GIMET ET COTELLE.
HAVRE .	. BOURDIGNON. — FOUCHER.—BUYS.	TOURS .	. GEORGET.
LILLE .	. BÉGIN.	TROYES .	. LALOY.—DUFFEY ROBERT.

Spain and Portugal.

GIBRALTAR .	. ROWSWELL.	MADRID .	. DURAN.—BAILLIÈRE.
LISBON .	. LEWTAS.	MALAGA .	. DE MOYA.

Russia, Sweden, Denmark, and Norway.

ST. PETERSBURG .	. WATKINS.—WOLFF.	ODESSA .	. CAMOIN.
MOSCOW .	. GAUTIER. — DEUBNER. — LANG.	CHRISTIANIA .	. BENNETT.
		STOCKHOLM .	. SAMSON & WALLIN.—FRITZ

Malta.

CRITIEN.—WATSON.—CALLEJA.

Ionian Islands.

COBFU . J. W. TAYLOR.

Constantinople.

WICK & WEISS.

Greece.

ATHENS, KARL WILDBERG.

Alexandria and Cairo.

ALEXANDRIA BOOK COMP.

India.

CALCUTTA.—THACKER, SPINK, & CO.

BOMBAY.—THACKER & CO., LIMITED.



SECTION II.

CONTINENTAL GREECE.

SECOND PART.

INCLUDING

ATTICA, MEGARIS, BÆOTIA, THE ISLAND OF EUBÆA, PHOCIS, LOCRI, ÆTOLIA,
ACARNANIA, AND THE BORDER DISTRICTS SOUTH OF THE OTHERS RANGE.

TABLE OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
3. Athens to <i>Sunium</i> . . .	361	20. Lebadeia to <i>Thermopylæ</i> by Orchomenus and Abæ . . .	404
4. Athens to <i>Laureium</i> by Mara- thon and Marcopoulo . . .	363	21. Livadia (Lebadeia) to <i>Kastri</i> (<i>Delphi</i>) by Chæroneia and Daulis . . .	408
5. Laureium to <i>Athens</i> by Cape Sunium and Vari . . .	368	22. Lebadeia to <i>Delphi</i> by Chrysos . . .	412
6. Athens to <i>Thebes</i> direct . . .	373	23. Livadia to <i>Kastri</i> (<i>Delphi</i>) by the Convent of St. Luke and Desphina . . .	412
7. Marathon to <i>Thebes</i> by Tanagra . . .	377	24. <i>Ascent of Parnassus</i> . . .	423
8. Marathon to <i>Chalcis</i> by Rham- nus . . .	378	25. Delphi to <i>Lamia</i> by Ther- mopylæ . . .	425
9. Athens to <i>Chalcis</i> direct . . .	382	26. Scala di Salona to <i>Lamia</i> . . .	428
10. Athens to <i>Chalcis</i> by Deceleia . . .	382	27. Patras to <i>Delphi</i> by Misso- longhi and Lepanto . . .	428
11. Thermopylæ to <i>Thebes</i> . . .	383	28. Missolonghi to <i>Vonitza</i> by Ceniadæ . . .	433
12. Thebes to <i>Chalcis</i> . . .	384	29. Aetos by Alyzea to <i>Santa</i> <i>Maura</i> . . .	436
13. Chalcis to <i>Oreos</i> by Achmet Aga . . .	391	30. Missolonghi by Vrakhori and Karavasaras to <i>Vonitza</i> and <i>Prevesa</i> . . .	436
14. Chalcis to <i>Eretria</i> and Koumi . . .	394	31. Karavasaras to <i>Aria</i> . . .	440
15. Chalcis to <i>Aliveri</i> by Koumi . . .	395	32. Athens to <i>Corinth</i> by Megara . . .	441
16. Chalcis to <i>Carystus</i> by Eretria . . .	396		
17. Chalcis to <i>Thebes</i> by Lukisi and Kokkino . . .	398		
18. Thebes to <i>Lebadeia</i> direct . . .	401		
19. Thebes to <i>Lebadeia</i> by Platæa . . .	402		

ROUTE 3.

ATHENS TO SUNIUM.

The name of Attica appears to be derived from its peninsular form (*Ἀκτῆ*)

= foreland¹). Its form is approximately that of a scalene triangle, having two of its sides bounded by the sea, and its base by the mountain-frontier of Bæotia. From a very early

¹ "Properly, the part against which the waves break."—Liddell and Scott, s. v. *ἀκτῆ*.

date, Attica was by popular consent divided into three distinct natural regions, which again gave their names and characteristics to as many political parties. This classification was already fully established in the time of Solon's archontate (B.C. 594), and may, on internal evidence, be traced back to that remote period when Eleusis was still under the Thracian domination.¹

These regions were as follow:—The *Highlands* (*Διακλα* or *Ἐρακλα*); the *Lowlands or Midlands* (*Πεδίς*, or *Μεσσηία*); the *Coastlands* (*Παραλία*, or *Ἀκτῆ*). The Lowlands included all the level or undulating country around Hymettus, and extended on the W. to Mt. *Ægaleos*; on the N. to Mts. *Paros* and *Brilettus*; on the E. to the low heights of the eastern sea-board. The Highlands included all the mountainous and hilly country between the *Messyria* and the Boeotian frontier; finally, the Coastlands embraced all that part of the Attic peninsula which lies S. of Hymettus and Brauron. The political parties already alluded to were those of the *Diacrii*, or Highlanders; the *Pedieis*, or Lowlanders; and the *Parali*, or riverain population. The *Diacrii* formed "that party in Attica which was most disposed for political change . . . ; for while these poor mountaineers had nothing to lose by revolution, the *Pedieis*, or inhabitants of the well-cultivated plains, were large landholders, whose object it was to retain the chief power in their own hands; the *Parali*, or dwellers on the sea-coast, represented the commercial and mercantile interests, whose moderate views induced them to hold the balance between the two others."—*H. F. Tozer*.

The soil of Attica is generally thin and far from fertile, yet it is by no means unproductive. The Greek Government has been culpably remiss in the promotion and encouragement of agricultural progress, and there is little doubt that Attica is now far more barren than it was five or six centuries ago, under its French and Spanish rulers; nay, even in the past 100 years, the increased destruction of wood in Greece has

been something almost incredible. Yet, after making due allowance for these defects, it should nevertheless be remembered that Greece, and in especial Attica, is by nature rather a *pastoral* than an agricultural country. The following table¹ gives a general view of the relative agricultural distribution of the land under cultivation in Attica:—

	Sq. Acres.
Cereals	40,101
Vineyards	9,721½
Olive-yards (about 142,000 trees)	3,108½
Orchards and kitchen-gardens	867½
Tobacco, cotton, madder, etc.	499½

The wild flora of Attica is singularly interesting and varied, and is far richer in species than many far more extensive botanical regions, even among those most favoured, *e.g.* Central France, Sardinia, Crete, etc.² It is especially rich in wild flowers³ and sweet-herbs, to which circumstance the Hymettian honey owes its enduring fame.

Perhaps no excursion affords a better general view of the varied characteristics of Attic scenery than a visit to Laureium and Cape Sunium, especially if Marathon be included in the tour. If the weather is fine and the days suit, it saves some trouble to take the steamer as far as *Ergasteria* (Rte. 4), the port of Laureium, and return by land. Or the traveller may return by sea from *Ergasteria*, but this plan is

¹ Abridged, by M. de Heldreich, from a Greek official report for 1873.

² On this subject see "L'Attique au point de vue des caractères de sa végétation," by Th. de Heldreich (reprinted from the *comptes rendus* of the Internat. Botanical Congress), Paris, 1878. Also the same excellent botanist's valuable contribution to Mommson's work, "*Griechische Jahreszeiten*," pp. 471-597. Sleswick, 1877.

³ From this statement Athens must now be excluded; it is *flowery* in nothing but the name, which Lobeck translated *Florentia*. The modern name for Athens is *Anthena*; Ulrichs once asked a peasant what he called the city; the answer was, "They call it *Anthena* (*the flowery*), but it has no flowers." The anemones, for which Athens was until recently noted, are yearly decreasing in size and numbers, and one species is said to have almost entirely disappeared.

¹ For the evidence, see Bursian's "*Geog. von Griechenland*," vol. i. p. 264.

less to be recommended.¹ The voyage takes from 4 to 5 hours. The hire of a carriage from Athens to Ergasteria costs about 80 francs, or, if including return to Athens, about 125 francs. In *dry* weather it is possible to do the journey with a pair of horses in about 3 hrs., but it is always preferable to send on one or more relays overnight. There is also daily coach service (*Office*: Green-grocers' Row, in the Bazaar) between Athens and Ergasteria in about 5 hrs. A bill was passed in 1882 authorising the construction of a railway from Athens to Laureium, but it is impossible to predict when it will be open.

From Laureium the traveller has the choice of several routes for return to Athens, viz.—1. From Ergasteria by Keratia to Athens, by coach direct in 5 hrs. [*N.B.*—There are no carriages to be hired in Ergasteria, but empty ones returning to Athens may often be met with.]

2. From Laureium to Athens by Sunium, Lagrona, and Vari (Rte. 5).

3. From Laureium to Athens by Marcopoulo and Marathon (Rte. 4).

Ergasteria, see Rte. 4.

ROUTE 4.

ATHENS TO LAUREIUM BY MARATHON AND MARCOPOULO.

	H.	MIN.
Athens to Marathon (Sorus)	3	30
Marathon to Marcopoulo	8	0
Marcopoulo to Keratia	1	0
Keratia to Port Mandri	1	30
Port Mandri to Laureium (Ergasteria)	1	0
	15	0

A traveller who is not pressed for time will find this a particularly interesting and agreeable tour. It may be comfortably accomplished in 2 or 2½ days, and affords an excellent general

¹ There is usually steam communication with Laureium two or three times a week by different companies; the days of departure are frequently altered. The return service from Laureium is even more irregular; in stormy weather vessels rarely put into Port Ergasteria.

impression of Attica and the characteristics of Attic scenery. If the direct carriage route to Marathon is chosen, saddle-horses should be sent on the night before, and ordered to await the traveller next morning at the *Sorus*, or Mound of the Athenians. Or again, the traveller may follow the route to Marathon by Cephisia and Stammati (Rte. 2, vii.) But in that case it is necessary to sleep at the village of *Marathonia*, which is an uncomfortable arrangement.

On leaving Athens the traveller follows the Cephisia road (Rte. 2, vii.), as far as Ambelokipo, when, turning to the rt., he crosses the plain of Athens to the village of *Stavro*. Soon after leaving Stavro, the road enters a pine wood and crosses the torrent of *Pikermi* by a wooden bridge. It was from close by this bridge that our unfortunate countrymen were carried off by brigands in 1870. The torrent of *Pikermi* descends from the S.E. extremity of Mt. Pentelicus, and in the lower part of its course has cut through a richly fossiliferous deposit of the Older Pliocene (see above, p. 40). Mr. Geo. Finlay was, in 1835, the first person to draw attention to the palæontological wealth laid bare by the stream. In conjunction with M. Lindemeyer, a German ornithologist, he opened diggings and obtained various fossils, which the discoverers gave to the Athens museum. In 1838 a Bavarian soldier showed M. Wagner, of Munich, a bone filled with crystals of carbonate of lime, with the hope, poor fellow, that they were diamonds, also some other fossils. Instead of diamonds that eminent naturalist recognised in one of the specimens something scientifically far more valuable, viz., the jaw of a fossil monkey,—at that time an extreme rarity of Miocene age.¹ Other explorations followed at intervals, of which by far the most complete was that by M. Albert Gaudry (1855-60), the results of which have been published in a splendid work. Persons wishing to visit *Pikermi* should proceed to Kharvati, and thence, turn-

¹ As already explained (p. 41), although the beds are Pliocene, their contents are Upper Miocene.

ing to the lt., to the monastic farm of St. John's, whence they may gain the stream and descend its course. The immediate faces of the scarps having been exhausted, however, there is little chance of the traveller finding any fossil of value without extensive pick-work. Moreover, the peasants of the locality look on geologists with the utmost suspicion and distrust, and sometimes support their threats with their fire-locks. The hamlet of Pikermi occupies the site of the ancient *Araphen*, of which place there are still considerable remains. Its name has drifted, in the form of *Raphina*, to a deserted hamlet near the coast, distant about 1 hr. from the real site. The stream which flows past *Raphina* is probably the anc. *Erasinus*, now called the *Valana*. The *Halæ Araphenides*, famous for the Temple of Artemis *Tauropolus*, and the Grove of *Iphigeneia*, are identified with some disused salt-pans situated farther down the coast, about $\frac{1}{2}$ hr. S. of the mouth of the *Erasinus*. No ancient remains are visible, but this is not surprising, as the entire population emigrated to Brauron in the 1st cent. A.D.; moreover the ground is thickly overgrown with brushwood.

The road from Stavro passes between Mt. Pentelicus and Mt. Hymettus, and emerges at the S. extremity of the plain of Marathon. The carriage-road extends as far as the Tumulus of the Athenians. Here the traveller had better transfer his heavy baggage to one of the horses in waiting and send it on in advance towards *Vraona*. He should then ride over the battlefield, at any rate as far N. as the *Charadrus* (see Rte. 2, vii.) Thence he must recross the plain S.-wards. After following the coast for some time the road turns inland, and lies for several hours through a thick and fragrant pine forest, to presently emerge on a richly cultivated upland plain. Traversing this for about 1 hr. the traveller reaches the hamlets of *Old* and *New Vraona*, the former is merely a group of monastic farm-buildings. There is no doubt that the name *Vraona* is derived from the anc. Brauron; but it appears to be an error to identify (as is sometimes

done) either hamlet with the site of the ancient city. Bursian, without attempting to determine the actual site, is disposed to place it farther N., near the hamlet of *Merkourio*. From the epithet *gelidus*, applied by Statius (*Theb.* xii. 615) to Brauron, he argues that the place was probably in an elevated situation. Leake identified Brauron with an ancient city of which he found some remains on the heights immediately N.W. of the ch. of St. George (see below). Brauron was famous for its Temple of Artemis, in which Pausanias saw the statue of Artemis *Tauropolus*, removed from the temple already mentioned at the Halæ.¹ The cultus of Artemis in this district was of extreme antiquity, and that goddess was as closely connected with the fortunes of the east coast, from the Euripus to Laureium, as Athena was with those of the midland region. In historic times, but still at a very early date, the Brauronian festival was included in the Athenian calendar, and celebrated by the State as a national observance.² The site of the temple of Artemis Brauronia is doubtful. Col. Leake identified it with the ch. of St. George, which stands on the rt. bank of the *h. Vraona*, about 1 m. from the coast; M. Hanriot, on the other hand, with perhaps greater probability, designates the ch. of St. John, near Merkouri, as its site. Both churches are evidently formed out of anc. temples. Immediately on quitting *Lower* or *New Vraona*, the traveller fords the river of the same name,³ a clear shallow stream which, on reaching the ch. of St. George just mentioned, enters a large marsh, through which it finds its way to its exit in *Livadi* Creek. On a bold rock overhanging the stream, close to the ford, is a fine ruined watch-tower,

¹ This statue was the successor of the Artemis brought from Scythia by Iphigeneia; the reputed original had been carried off by the Persians.

² For particulars, the traveller is referred to M. Aug. Mommson's invaluable "Heortologie: antiquarische Untersuchungen über die Städtischen Feste der Athener." Leipzig, 1864.

³ On most maps this is marked as the *Erasinus*, but, as we have just shown, that river may be better identified with the *Valana*.

with walls 4 ft. thick. From this point the traveller may either proceed to *Port Raphthi* (1½ hr.), and thence to *Keratia* (2 hrs.), or strike across country to *Marcopoulo* (1½ hr.), and thence follow the highroad to *Keratia*. Should the traveller reach *Vraona* later than noon it will generally be found best to make for *Marcopoulo*, continuing to *Keratia* if time permits; good night quarters are easily to be had at either place. If the traveller desires to visit *Port Raphthi*, he can easily do so by sea from *Laureium*.

Port Raphthi, the finest and largest harbour on this coast, is the anc. port of *Prasiae*, noted for its temple of *Apollo*, and still more as the point of departure of the *Theoria*, or Sacred Embassy, to *Delos*. On a rocky islet at the entrance of the bay is a colossal marble statue, which has long been popularly known as *The Tailor* (ὁ ράφτης), from which the harbour takes its modern name. It has been described as the statue of a Roman emperor, but is in reality a colossal draped female figure, which, when complete, must have been at least 10 ft. high, or, including the pedestal (now partly underground), about 22 ft. The statue, with the chair on which it is seated, is hewn out of a single block of *Pentelic marble*; the head alone (now missing) was fitted on separately. The statue faces towards *Delos*, and Dr. Ross suggests that it may possibly be a personification of the *Theoria*. The character of the sculpture shows the statue to belong to the 1st or 2nd cent. A.D., and he thinks it may have been a gift from *Hadrian* or *Herodes Atticus*. On the neighbouring peninsula of *Korouni* (probably the anc. *Coroneia*), are some remains of a Byzantine or Frankish settlement.¹ The bay itself is unequally divided by a narrow projecting headland; immediately W. of this are some traces of the anc. *Prasiae* (= *Leeks*). N.B.—The traveller who wishes to visit the Roman statue should

start by sea from *Port Mandri* or *Laureium* (see below), as it is rarely possible to find a boat at *Port Raphthi*.

On leaving *Lower Vraona*, the traveller passes over some pleasant undulating downs; after about ½ hr. he passes the ruined church of *Hagia Triada*, behind which rises *Mt. Merenda*. Between this hill and the church are some ruins of the large modern village of *Merenda*, a place identified by *Ross* and *Bursian* (on epigraphic evidence) with the site of the important deme of *Myrrhinus*. *Merenda* was entirely destroyed by the Φούραι (= *The Kilts*, i.e. the Albanians),¹ on their grand raid into *Attica* in 1770.

Marcopoulo is a large and prosperous village, pleasantly situated on the higher ground of a well-cultivated plain. The houses are all built of stone, and the village has a general air of prosperity rare in Greece. The population is Albanian. Clean and comfortable quarters may easily be hired on inquiry. The principal church is dedicated to *St. Friday* (Ἁγία Παρασκευή), a saint of whom little is known, but who is extremely popular in Greece. It deserves a visit. The interior is entirely covered with illustrations in encaustic from the lives of *St. Paraskevi*, *St. Demetrius*, *St. George*, etc. In one place the date 1641 is inscribed. Encrusted in the outer wall over the main entrance are some dishes of coarse pottery. On one of the jambs of the side entrance is a half defaced Greek inscription.

From *Marcopoulo* to *Keratia* (1 hr.) the road lies through the richest agricultural district of *Attica*.

Keratia is a pleasant prosperous little town, with a fair *khan* and two or three clean *cafés*. Good private accommodation may likewise be procured. Travellers intending to explore Southern *Attica* should make *Keratia* their headquarters. Direct communication with *Athens* in 4 hrs., and *Laureium* in 1 hr., by coach daily. There is a rather

¹ For further details of the topography of this interesting bay, the traveller is referred to *Ross's "Insel Reisen,"* vol. ii. pp. 9-11; and to *Capt. (afterwards Adm. Sir Francis) Beaufort's* beautiful chart, with views. Mr. *Dodwell* gives a sketch of the statue, "*Class. Tour*," vol. i. p. 582.

¹ Until the Greek revolution, when Albanian valour made the *Fustanella* fashionable in Greece, *The Kilts* was a common Roman term of contempt applied impartially to thieves or Albanians. So much for the origin of what every Greek now imagines to be his traditional national dress.

handsome modern church in the principal square.

From Keratia to *Plaka* ($\frac{3}{4}$ hr.), the road lies through a district in which broad well-tilled fields alternate with fine pine woods. At *Plaka*, a wretched hamlet, which has given its name to a new mineral, heaps of black scorïæ announce the traveller's entrance into the Laureium district. The road now skirts a deep ravine cleft in the rock, its sloping sides smooth and regular as scarps of masonry. Continuing to descend, the road emerges from the pass, and a beautiful view opens of the sea, with the islands of Helena, Ceos, Siphnos and Seriphos. Thence it is about 20 min. to

Port Mandri or *Theriko* (anc. Thoricus). This is now a seat of the Laureium mining operations, to which it chiefly owes its present prosperity. It was a place of importance in ancient times, and was fortified by the Athenians, as advised by Xenophon, during the Peloponnesian War (c. B.C. 408). To this date belong the ruins of a fortress on the promontory, which separates Port Mandri from the bay of *Vrysaki* or *St. Nicholas*. Below the fortress on the W. stands a ruined quadrangular *Tower*, now only about 10 ft. high. On the S. side are considerable remains of an ancient *Theatre* of curious and unsymmetrical form.¹ The cavea is nearly entire, but the seats have vanished since Mr. Dodwell's visit. It has a *pointed gate* (similar to that at Tiryns), which calls for notice. West of the theatre are the foundations of a large *Doric edifice* of uncertain character. The thick overgrowth of brushwood prevents these being well seen; but the ruin was excavated and surveyed by the Dilettanti Society in 1812, with the following results: It had 7 columns on the fronts and 14 on the sides. "The columns, which are not finished with much precision, are about 5 diam. high, including the capital; the shafts are plain, except at the base and under the capital, where they are ornamented with 20 flutings. Their diameter at the base is 3 ft. 3 in.; at top 2 ft.

¹ See sketch plan in Bursian's "Geog. v. Griech.," vol. i. p. 353.

2 in.; the height, including the capital, is 18 ft. 5 in. Intercolumniation, 7 ft. 6 in.; greater intercolumniation, 11 ft. 5 in. They have no entasis. On the flat surface of the frusta are the marks which were made to divide the flutings. There seem to have been two entrances to this building, one on each side, where the middle intercolumniation is wider than the others, and the entablature is ditriglyph."¹ Otfried Müller regarded this edifice as a temple of the Cretan Apollo, but Bursian (*loc. cit.*, p. 354) denies that there is any evidence, or even probability, for the existence of such a temple at Thoricus. He suggests that it may have been a hall for commercial purposes, like the stœa at the Peiræus. The ruins are all built of an inferior kind of grayish-white marble, quarried on the spot. Thoricus is not mentioned by Pausanias, indeed it had been already deserted before the time of the Emperor Claudius, for Pomponius Mela then wrote:—"Thoricus, et Brauronia, olim urbes; jam tantum nomina!"—(*De Situ Orbis*, lib. ii. c. 3.)

Before leaving Port Mandri (Thoricus), the traveller will do well to visit the mining works. The machinery employed for washing and sifting the *ekvolades*, or old refuse, is very ingenious. The harbour is sheltered on its only exposed side by the island of Helena—now called *Macronisi* (Long Island). It owed its name to a tradition of Helen having rested here on her flight with Paris; it was also, however, known in antiquity as *Macris*, the designation which it has retained. It is a narrow rocky island, about 9 m. long, and rising at its highest point to an elevation of 850 ft. above the sea. The island is uninhabited, except in summer by shepherds; the people of Ceos have the exclusive right of pasturing their flocks here. From Thoricus to Cape Sunium there extended in ancient times a carefully engineered highroad, traces of which may still be recognised at intervals along the coast.

From Port Mandri it is about $\frac{1}{2}$ hr. to Laureium or *Ergasteria* (pop. 3000).

¹ Abridged by Dodwell from the "Unedited Antiq. of Attica."

There is a small inn and also an excellent Italian *café*, kept by Angelo Diamante, where rooms for the night can often be hired.

Laureium, or Ergasteria, as it is differently called, is a place which sprang up within a few years, in consequence of the works of the Laureium Ore Smelting Company. The scheme of re-smelting, with improved modern processes, the vast heaps of scoræ left by the ancient Athenian miners was first started in 1860, but did not take practical shape until 1863, when M. Roux, of Marseilles, purchased certain lands here belonging to the town of Keratia, and in the following year the mining company which bears his name was incorporated. Later, a succession of disputes and law-suits arose respecting the royalty to be paid annually to Government, etc., of which the final result was that the works, with entire plant, etc., passed into the hands of a Greek company for the sum of £500,000; since which change, although the works have been extended, their prosperity appears to have diminished.

Visitors who wish to go over the works will do well to provide themselves with a letter of introduction to the resident manager of one or other of the two principal companies. The well-known practical geologist, the late Prof. Ansted, was consulting geologist to the Roux company, but there are no English engineers now on the works.

A railway of 6 m. connects Ergasteria with the seat of the chief mining operations, which is also that of the ancient Laureium mines. The railway winds uphill through an extensive pine forest to *Kamarissa*, the principal mining settlement, from which there are short branch lines to other points. The term Laureium really applies to the whole country lying E. of a line drawn from Keratia to Cape Sunium, but the peasants localise the name *Lavrio* to Ergasteria. The date when the silver mines were first worked is unknown, but they are alluded to by Æschylus (*Pers.* 235)—

ἀργύρου πηγή τις αὐτοῖς ἐστὶ θησαυρὸς
χθόνος.

On the basis of a passage in Herodotus, Böckh has attempted to calculate the annual yield of silver in the time of Themistocles, but Mr. Grote has pointed out that his reasoning is faulty. From the time of Pericles, when Greek mining industry seems to have reached its highest point, the works declined. In 360 B.C., at the instance of Xenophon, an attempt was made to revive them, but only in a slovenly way. Little seems to have been done beyond excavating the pillars left as supports, in consequence of which imprudence, accidents became common, and in the time of Philip the number of deaths from this cause attracted notice. In the 1st cent. of our æra the mines were exhausted, and the old scoræ smelted a second time. In the next century, Pausanias refers to their existence as a matter of the past. The name Laureium (λαυρεῖον) is from *λαύρα*, in "ancient Greek a street or lane; λαυρεῖον, a place formed of such lanes; i.e. a mine of shafts, cut as it were into streets like a catacomb."—*Wordsworth*.

Ancient shafts and galleries, to the number of 2000 have been discovered. The shafts are from about 65 to 390 ft. deep. Some of the ancient chambers are about 30 ft. high by 130 to 160 ft. wide. Some other remains of the ancient miners have been found: limit columns of the various allotments, with the names of their proprietors, and the prices paid for each, tools of the workmen, chiefly pickaxes, the niches in which they set their lamps, and the lamps themselves. These lamps are of three shapes, and seem to have been made on the spot, for the moulds have been found at *Adami*.

Bars of lead similar to those now produced, some of them bearing a trade-mark, have also been found with broken stone moulds, believed to be those used for casting them. In some places remains of ancient houses and ore-washeries may be seen.

According to the Report for 1878, the works of the Greek Laureium Company give employment to 1573 persons, of whom 314 are women and children; while those of a new French company started in 1875 employ 1300 hands in

addition. Search has been made at different times for fresh silver veins; but the wealth of the present company is exclusively drawn from the re-smelting of the old scoriæ, and the washing and sifting of the old rejections (*ekvolades*). The proportion of lead left by the ancients in the scoriæ was nearly 10 per cent, of which about 7 is now extracted; the quantity of lead exported in 1869 amounted to the value of £177,000 sterling. "The scoriæ or slag of the ancient mines is now nearly exhausted, and the Greek company is therefore obliged to confine its operations chiefly to smelting the *ekvolades* or rejections of the ancient mines, which still exist in enormous quantities; in consequence of which the yield of lead from the furnaces has been reduced to about 20 instead of 30 tons per diem. The *ekvolades* are, however, found to be richer in silver than the scoriæ; the average quantity of silver being now 1000 to 1400 grammes per ton, whereas the lead produced by Messrs. Roux & Co., though in greater quantities, say 80 tons per diem, contained only about 700 grammes of silver to the ton of lead. The labour, however, of transporting the *ekvolades* is much greater at present than was formerly the case, when enormous heaps of scoriæ existed in the immediate neighbourhood of the works."¹

Zinc has been found at Port Mandri and elsewhere. Both lead and zinc find their chief outlet in the English market. The zinc ore recently discovered is exported in the raw state to Swansea. Copper, nickel, and iron are found in smaller quantities. The *ekvolades* afford from 2 to 10 (occasionally even 18) per cent of lead. The scoriæ are sifted before smelting, and the siftings carefully washed; the *ekvolades* are also sifted—the finer part is immediately washed, the coarser only after it has been reduced to the same state by trituration in a succession of steam-mills. This process is well seen at Port Mandri.

Oropos lignite (see p. 39) is largely used in the Laureium factories, and its use promises to considerably reduce the

working expenses of the company. The proportion of silver in the lead is $\frac{1}{4}$ per cent. The Laureium district is at present exploited by at least six companies; but of these several are at a standstill for want of funds. The principal works all belong to the Greek Laureium Company, who, in 1873, purchased the entire estate, plant, and rights of Roux & Co., and to a French mining company.

ROUTE 5.

LAUREIUM TO ATHENS BY CAPE SUNIUM AND VARI.

	H. MIN.
Laureium to Sunium	2 —
Sunium to Lagrona	1 45
Lagrona to Vari	5 —
Vari to Athens	4 —
	12 45

Ergasteria to Cape Sunium¹ is only 6 m., but the road is very bad, and in some parts lies over hilly ground. From Laureium to *Pasha Point* the way is lined with heaps of black scoriæ; from thence to Sunium vegetation becomes more abundant, and the hillsides are clothed with small firs, arbutus, and heather.

Cape Sunium, the southernmost point of Attica, terminates in an almost isolated hill, on the summit of which stand the ruins of its celebrated *Temple of Athena*, which are visible to a great distance at sea, and to which it owes its mediæval and modern name of *Cape Colonna*. "There was something very appropriate," writes Dr. Wordsworth, "in the choice of this position for the tutelary goddess of the Athenian soil; Minerva thus appeared to stand in the vestibule of Attica. By means of her temple on this promontory her protection was extended and her power asserted in the extreme limit of the land. . . . Sunium . . . became, in

¹ N.B.—The traveller should take a sufficient supply of drinking water with him from Laureium, as the water found near Sunium is brackish and unwholesome.

¹ Report to H.B.M.'s Government by Consul Merlin, 1880.

common language, a promontory, not of Attica, but of Athens, *Σολυίων Ἀκρον Ἀθηνῶν.*"

The little town of Sunium stood on the seashore, by a little bay, N.W. of the headland. The inhabitants were noted for harbouring runaway slaves, whom they admitted to the rights of citizenship without much difficulty. Sunium was also a port much frequented by vessels carrying corn to the Peiræus. The latter circumstance caused the Athenians to fortify it towards the end of the year 413 B.C. The entire headland, including the town, was then enclosed with a wall and towers, while the headland itself formed the citadel. Extensive remains of these defences still subsist. Athens herself ultimately suffered from this precaution, for a strong gang of slaves employed in the neighbouring mines, having successfully revolted, seized and held the fortress for a long time, during which they laid waste the surrounding country.¹

Temple of Athena.—This temple was a Doric hexastyle, but none of the columns of the fronts remain. There are still standing 9 columns of the S. and 2 of the N. side, with their architrave; also one column and one of the antæ of the pronaos, surmounted by the architrave. According to Col. Leake, the columns of the peristyle are 3 ft. 4 in. in diam. at the base, and 2 ft. 7 in. under the capital, with an intercolumniation below of 4 ft. 11 in.; the height, including the capital, was 19 ft. 3 in. Unlike other Doric columns, they have 16 (instead of 20) flutings. It is said that Adm. Paolucci, in 1826, discovered and removed to Venice some of the ancient cedar cylinders which dowelled the drums of the columns.² The temple is built of a coarse-grained, friable marble, quarried in the neighbourhood; it is much weathered, but still brilliantly white. The frieze³ of

the temple, a small part of which (much corroded) is lying among the ruins, is of a different marble, probably Parian. M. Conrad Lange has ascertained that the exploits of Theseus formed the subject of this frieze; most of the remaining sculpture refers to the contest of the Lapiths and Centaurs, but one slab shows a spirited representation of the encounter between Theseus and the Marathonian Bull.¹ The temple probably dates from the earlier years of the administration of Pericles, a date confirmed by the fine but rather rigid character of the figures in the frieze, so far as these can now be made out. N. of the temple, and nearly in a line with its E. front, are the foundations of the propylæum. It was 50 ft. long by 30 ft. broad; the columns were 17 ft. high including the capital, and 2 ft. 10 in. in diameter at the base. On a hill to the N.E. of this peninsula, are extensive vestiges of an ancient building discovered by Dr. Wordsworth, and by him conjectured to be remains of the Temple of Poseidon, the *Σοῦριδαίος* alluded to by Aristophanes.

"In all Attica, if we except Athens itself and Marathon, there is no scene more interesting than Cape Colonna. To the antiquary and artist, 16 columns are an inexhaustible source of observation and design; to the philosopher the supposed scene of some of Plato's conversations will not be unwelcome; and the traveller will be struck with the beauty of the prospect over

'Isles that crown the Ægean deep;'

But for an Englishman Colonna has yet an additional interest, as the actual spot of Falconer's 'Shipwreck.' Pallas and Plato are forgotten in the recollection of Falconer and Campbell—²

'Here in the dead of night by Lonna's steep,
The seaman's cry was heard along the deep.'

ruin) is unsculptured. This sculpture escaped the notice of Spon and Wheler, but had been previously (Dec. 1874) described by J. G. Transfeldt (see p. 242).

¹ For details the traveller is referred to M. Lange's paper: "Die Tempelsculpturen von Sunion," *Mitt. Deut. Arch. Inst.*, vol. vi. (1881), p. 223.

² Byron himself is now better remembered in this connection than either of the poets he

¹ The exact date of this revolt is matter of dispute. See Bursian's "Geog. v. Griech.," i. 355.

² "Bull. Inst. Arch.," 1882, p. 148.

³ The slabs of the frieze were mistaken by earlier writers for metopes; the correction is due to M. Lange. The only metope that remains (now lying on the E. side of the

[Greece.]

This Temple of Minerva may be seen at sea from a great distance. In two journeys which I made, and one voyage to Cape Colonna, the view from either side by land was less striking than the approach from the isles."—*Lord Byron*.

As noted by Dodwell, Terence mentions Sunium as the resort of pirates; and in more recent times it was a favourite haunt and look-out station of the Corsairs; to one of these, Jaffier Bey, the partial destruction of the columns is attributed by Dr. Chandler.

Near Cape Sunium are two rocky islets, the larger of which is the island of Patroclus, mentioned by Pausanias. The island was fortified by Patroclus, the commander of an Egyptian fleet sent to the assistance of the Athenians, against Philip V.; whence its name. Some traces of these defences are still visible.

There is a khan situated at about $\frac{1}{4}$ hr. from the temple; but, when possible, it is better to push on to *Lagronà*. The water at Sunium is bad and brackish, and must be avoided (see above, p. 368). The road from Sunium skirts the sea along the cliffs for about 2 m. At night, or in very boisterous weather, it should not be attempted, as it is slippery and dangerous. At some points the remains of the ancient road to the Laureium Mines may be traced. After crossing a deep ravine and torrent bed, the road turns N. through a wood of pines, wild olive, and lentisk, and so over a hill to *Lagronà*. [Instead of proceeding to *Lagronà*, the traveller may, if he pleases, pass the night at *Palæo Lagronà*, 1 hr. from Sunium, on a hill near the mouth of the torrent named above. *Palæo Lagronà* is a small cluster of houses, most of which are now deserted. It affords shelter and firing, but nothing more. From *Palæo Lagronà* the traveller follows a narrow bridle-path along the coast as far as *Port St. Nicholas* (anc. *P. Anaphlytus*). A cluster of houses here, at the mouth of a torrent bed, preserve the ancient

name in the corrupted form of *Anaphyso*. From *Ergasteria* to Sunium, and from thence to Port St. Nicholas, the coast is, with the exception of an occasional rare croft, wholly uncultivated. Much of it forms the pastures and camping grounds of the *Karagounis* (*Black-jackets*), or Nomadic Wallachs (see p. 60), many of whom speak no Greek. They are mostly found near the coast. The traveller should make a point of visiting one of these settlements. Moreover, he will find the produce of the Wallach dairies an agreeable addition to the scanty repasts afforded by the country. Cultivation reappears near Port St. Nicholas; but the inhabitants are extremely poor, and, like the Channel Islanders, use sea-weed for fuel. Small stacks of it, piled up to dry, may be seen all round the Bay. The neighbouring island is the anc. *Eleussa*, now *Lago Nisi* (Hare Island). Near *Anaphyso* are some salt-pans. Stuart found traces of ancient erections here. From *Anaphyso* the route crosses a broad cultivated plain, and rejoins the direct road near a *metokhi* and ch., also called *Anaphyso*,¹ at the foot of Mt. Elymbo. This route is very pretty, but 3 hrs. longer than the one by *Kataphigi*.]

Lagronà is a wretched hamlet which, as suggested by Stuart, probably owes its name to a corruption from *Λαβριον*, like *Egripo* from *Εγριπος*. It originated as a *metokhi* of the convent of *Pentelicus*.

From thence it is $\frac{1}{4}$ hr. to *Kataphigi*, a ruined hamlet. Shortly after leaving *Kataphigi*, the road descends into the Plain of St. Nicholas, and crossing it to the N.E. reaches (1 hr.) the *Metokhi* of *Anaphyso* (see above). On leaving

names; the allusion to Cape Colonna in Canto II. of "Childe Harold," and his imitation from Sophocles of the apostrophe in the chorus of the "Ajax," will recur to every English traveller.

¹ This is the only *Anaphyso* marked on the great map of the French survey, which fact has led to much confusion and blundering. Col. Leake has described in accurate, though rather vague, terms (*Dent.*, p. 59), the position of the sea-board *Anaphyso*; but on his map, compiled from the French and English surveys, only the inland *Anaphyso* is marked. Fiedler alludes to the fact of two places bearing the name: but the only map on which the position of the real *Anaphyso* (*Anaphlytus*) is correctly marked is, we believe, the old one in Stuart's "Antiquities of Athens." Stuart (or his editor) calls the inland *Anaphyso* "*Anebasi*."

the Metokhi the road passes between an isolated hill, Mt. Elymbos or Olympos (1615 ft. high), and an outlying spur of Mt. Keratia, and thence across the plain in $\frac{1}{4}$ hr. to

Olympos or *Elymbos*, as it is indifferently called, a village in two halves, upper and lower. Its lofty watch tower is conspicuous from a distance. The chief culture of this district is cotton. Near Olympos various vestiges of antiquity have been found by Dodwell and others, but none of importance.

From Olympos the road, which corresponds in part, it is believed, to the *Sphettian Way*, passes through a district in which well-tilled fields alternate with pine woods and bushy moors until it reaches, in $3\frac{1}{4}$ hrs.

Vari (Bari), a little hamlet which corresponds to the ancient *Anagyros*, a place which derived its name from the abundance of bean-trefoil (*Anagyris foetida*) growing here. It is prettily situated at about a mile from the sea, and is rendered picturesque by the presence of some handsome and lofty umbrella pines, a tree not very common in Greece. From Bari to Athens is 12 m. There is a carriage road now much out of repair, and only to be traversed by a light and strong vehicle. At about $\frac{1}{2}$ hr. from the hamlet, on Mt. Hymettus, is the remarkable grotto of Pan and the Nymphs, first described by Dr. Chandler. A local guide is required to find it. Candles should be taken. "The mouth is on the horizontal surface of the rock. A wild fig-tree which grows out of the entrance facilitates the descent, which is only a few feet. The ancient descent was by some steps cut in the rock, but which are at present ruined." Opposite the spectator is "a colossal head sculptured in high relief upon the rock, and apparently representing a lion, but it is much defaced. The lion's head as the symbol of water is an appropriate accompaniment to the cave of the Nymphs. At a few paces from this spot the passage divides into two branches, both leading to a cavern where they have a communication. We descended to the rt. by the ancient

steps which are cut in the rock. Here is a well of the coldest and clearest water. A few paces farther" is "the communication with the greater cave, which seems to be of art, and cut in the form of a door. The only light which visits this mysterious spot is reflected from the first entrance. We descended by a few steps into the larger division.¹ Within the great cave is the curious bas-relief of Archidamos, by whom the inscriptions appear to have been cut, and the cavern to have been ornamented. The figure represents Archidamos clothed in a short tunic reaching about half-way down his thighs. The body is so much defaced and so badly represented that it is uncertain if it was intended to be clothed or naked. He holds a hammer in his rt. hand and a chisel in his lt., with which he is working at some indefinite object that is cut in the rock. Over his lt. hand is inscribed ΑΡΧΕΔΗΜΟΣ

ΑΡΧΕΔΑΜΟΣ
The repetition of the same name and the lower one being very badly cut, with the A instead of the H, induces me to imagine that it was done long after the former by some person of the same name who visited the cave. On the opposite side of the cave is the headless statue of a female which is cut in the rock, and sitting on a throne, with her feet resting on the *ὀπωδιον*. The head was probably of bronze, and was evidently fixed on, as the groove which was made to receive it is still seen. This was probably a statue of Isis. It is not improbable that this statue was sculptured during the early period of her worship in Attica; and that the other parts of the cave were long afterwards decorated by Archidamos."²—*Dodwell*.

With respect to the inscriptions, Dr. Wordsworth writes: "The cave is of horseshoe form, of which the concave part is the most distant from the entrance. On entering the rt. hand

¹ The beautiful stalactites which formerly adorned this division are much injured, having unfortunately many of them been broken away by travellers or their guides.

² Careful drawings of both the statue and the relief, by Prof. F. Adler, are given in Curtius' and Kaupert's "Atlas von Athen," Pl. viii.

arm of this curve, the spectator perceives the following words on his rt. hand :—

ΑΡΧΕΔΗΜΟΣΟΦ
ΗΡΑΙΟΣΟΝΣΜΦ
ΟΛΗΤΤΟΣ ΦΡΑΔ
ΔΙΣΙΝΥΜΦΟΝΤ
ΑΝΤΡΟΝΕΞΗΡΓ
ΑΞΑΤΟ

*Archedemus of Phœra,¹ the Nympholept,
By counsel of the Nymphs this grotto formed.*

"On the lt. hand at the entrance is the word ΧΑΡΙΤΟ (*i.e.* χαρίτων, dedicated to the Graces), and a stone basin beneath to supply water for libations to the Graces." On entering within, we see, to the rt., a much injured inscription to be noticed later. Near the Archidamus bas-relief is a horizontal ledge in which two basins are chiselled. Under the one is inscribed ΑΙΟΛΑΓΝΟΣ, under the other ΕΡΣΟΥ. Dr. Wordsworth regarded this as a double dedication to Apollo and a second divinity Ersus, but later critics consider Hersos (or Ersus) as merely the epithet of Apollo. Guided by the previous mention of Ersus, Dr. Wordsworth restored the defective inscription (previously named), as follows :—

ΤΑΝΤΡΩ ΕΡΣΟΥ ΚΑΤΕΙ
ΚΑΙ ΤΩΝ ΧΘΟΝΙΩΝ.

*This cave belongs to Ersus and the
subterranean deities.*

This reading of course assumes τάντ to be an abbreviation of τάντρον, but if this be not admissible, Dr. Wordsworth suggests the alternative of τανρ' "Ερσου κλειδ." "The name of Pan is twice carved in rude letters on the rock near the exit of the cave. In early youth, Plato, as we are told by one of his biographers,² was carried by

his parents up the slopes of *Mt. Hymettus*, and conducted by them to a spot which was dedicated TO PAN, THE NYMPHS, AND THE PASTORAL APOLLO; and offerings were there made by them in his behalf to the tutelary deities of the place. We may be then allowed to indulge a conjecture that the grotto in which we now are, situated on Mt. Hymettus, and dedicated, as these inscriptions on its rocky sides evince, to Pan, Apollo, and the Nymphs, was witness of that scene, and that we are looking on the same objects as arrested the eye, and perhaps inspired a feeling of devotion in the mind of the youthful Plato."—*Wordsworth*. M. Curtius thinks that this conjecture may be fairly admitted, at any rate until some other sanctuary of the same deities be discovered on Hymettus.

After leaving Bari, the road to Athens passes between *Hymettus Anhydrous* and *Cape Zoster*. The defile was strongly fortified and extensive remains subsist. Zoster terminates in three capes, of which the middle one shelters the pretty bay of *Vuliasmeni*. Here is a small and very old church and khan, under one roof. Opposite the cape is the island of *Phleba*, the anc. *Phaura*. Some small rocks near here were mistaken (after Salamis) by the vanquished Persian fleet for Athenian ships, whereupon the Persians took flight. The whole road from Bari to Athens abounds in Hellenic remains, and as the topography of this part of Attica has been hitherto greatly neglected, its exploration affords a rich field for research to any traveller of intelligence, who is willing to devote himself to its elucidation. Near the cross-road to Tragones are the remains of a curious and interesting little temple or sanctuary.

On entering the plain of Athens, the road passes the small *ch. of St. John Prodromus*, around which are large blocks of Hellenic masonry. The road crosses the Ilyssus by the bridge at Enneacrurns, and enters Athens near the Temple of Jupiter Olympius.

¹ We have reproduced Dr. Wordsworth's interesting account *verbatim* from the 4th edition of his "Athens and Attica," but it is right to observe that his readings of these inscriptions have been, in part, disputed, and that Curtius' emendation (1841) of *Thera* for *Phœra* is now, we believe, generally accepted.

² Olympiodor. *v. Plat.*, p. 1. τὸν Πλάτωνα λαβόντες οἱ γονεῖς τεθείκασιν ἐν τῷ Τμητιῷ, βουλόμενοι ὑπὲρ αὐτοῦ τοῖς ἐκεῖ θεοῖς Πανὶ καὶ Ἀπόλλωνι νομίμῳ καὶ Νύμφαις θύσαι.

ROUTE 6.

ATHENS TO THEBES DIRECT.

There is daily postal communication between Athens and Thebes in 10 hrs. The road is excellent and affords some fine views, but the carriages employed by the post are very bad and generally crowded. Moreover, they always perform the journey by night. It is, therefore, a preferable arrangement to hire a carriage for the journey. An arrangement should be made beforehand with the owner. By leaving Athens early one morning, the traveller may reach Thebes in time to see the town the same day. He can then sleep at Thebes, devote the whole of the following day to excursions in the neighbourhood, and return to Athens the following night. In this case, the price of a carriage for the whole time (exclusive, however, of excursions from Thebes), would be 60 to 80 frs. with a *mancia* to the driver. A carriage returning to Thebes can be hired for 26 to 30 frs.

On leaving Athens, the traveller follows the route already described (Rte. 2, vii.) as far as *Eleusis*; from that point the road turns inland, and crossing the plain in a north-westerly direction, reaches the village of *Mandra*, a pretty place, but without potable water. It then gradually ascends through a well-wooded glen to the *Khan of Palæo Koundoura*. The road soon after crosses the *Eleusinian Cephus*, now called *Saranda Potamo* (*Forty Rivers*), from its numerous tributary brooks; after passing over some low hills, it enters on a small well-watered upland plain, enclosed on the N., E., and W. by the lofty chain of *Mount Cithæron*, and on the S. by lesser heights. Throughout the greater part of Greek history this chain formed the political, as well as the natural, boundary of *Bœotia*, but at an earlier period, before the Athenian state had attained its supremacy, the upland plain just named was held by the *Boeotians*.

The traveller has now in sight the hamlets of *Vilia* and *Mazi*; shortly

before reaching the latter he passes (to rt.) a solitary *Tower* of good Hellenic masonry. It measures about twelve paces square, and has originally consisted of three stories. On the W. side, which is the best preserved, the wall still rises to a height of about 40 feet.¹ This tower is supposed by M. Hanriot to mark the site of the ancient border fortress *Enoe*. Col. Leake was disposed to identify *Enoe* with *Gyphto-Kastro* (see below), but suggested as an alternative site *Myupoli*, a place lying about 1 m. E. of M. Hanriot's tower. At *Myupoli* he found remains of what appeared to have been a small town with an acropolis. This alternative suggestion seems to be confirmed by *Bursian*. *Enoe* (which must not be confounded with its namesake in E. Attica), was a military post of great importance; it is mentioned by *Herodotus* in connection with the unsuccessful invasion of King *Cleomenes* in B.C. 507, and by *Thucydides* as having delayed the first advance of King *Archidamus*, B.C. 431. About 2 m. N. of *Myupoli*, on a lower spur of *Cithæron*, stands the *convent of St. Meletius*. "The mountain falls into the plain of *Myupoli* by a succession of cultivated terraces. Assisted with a few of the conveniences and embellishments of art, *St. Meletius* would be a delightful retreat. The buildings are mantled with ivy, and around them issue plentiful sources of water, which descend, shaded by large bay-trees, to the gardens, and the hanging woods of olives and beeches on the side of the mountain, preserving them in a state of perpetual verdure, which is finely contrasted on every side with the wild rocks and the dark pine forests of *Cithæron*."—*Leake*.

Near the convent are some ancient remains which *Leake* and *Bursian* think may probably mark the site of *Melaneæ*, celebrated in Attic mythology as the place for which *Melanthus* and *Xanthus* fought; *Statius* (*Theb.* xii. 619) calls it "*viridesque Melanæ*," an appropriate epithet, as we have shown. About 20 min. after passing

¹ "Erinnerungen u. Eindrücke aus Griechenland," by *Wilhelm Vischer*, Basel, 1856.

Mazi, the traveller reaches the *Khan of Kaza*, where he can, if necessary, pass the night. The only other modern building is a guard-house, where a few gendarmes are quartered. Immediately opposite the guard-house rises a steep rocky knoll, crowned by the ruins of *Eleuthera*,¹ now vulgarly known as *Gyphto Kastro* (= *Gypsey Castle*²). The ruin is still, as described by Col. Leake, "one of the most complete examples of a Greek fortress extant." The ruin consists of a fortified enceinte about 1180 ft. long by 328 ft. broad. On the N. (or Boeotian) side the defences are still nearly entire. They consist of seven large rectangular towers, connected by curtains about 12 ft. high, which are preserved entire. The towers are placed at irregular intervals of from 40 to 50 paces asunder; several of them cover sally-ports in the adjoining curtain. Each tower had an upper story, which, as well as the lower floor, was divided into two rooms, each having a door opening on the ramparts, and sheltered by the parapet. Each tower had also a door opening into the court, as well as 3 small windows in the upper story. The walls of the towers are 5 ft. 4 in. thick; while the connecting curtains are themselves only 8 ft. 6 in. broad. All these walls consist of an external casing of very regular Hellenic masonry, enclosing a core of broken stone and mortar. Besides the sally-ports already named, the fortress had several other gates, some of which are still recognisable. All these gates and doors present the peculiarity of being wider at the base than at the lintel. "The walls on the other sides are less regular in their masonry and less well preserved; at several points there seems to have been more than one line of defence. On the S. side remains are still to be seen of the principal gateway. Within the en-

ceinte are the ruins of a tower-like structure, which presents a remarkable combination of regular Hellenic and polygonal masonry. So far as could be judged from the existing remains, it appeared to me that the rectangular work was employed for the corners and the polygonal for the remainder. The existing defences, in especial the north wall (see above), can scarcely have been erected earlier than the 4th cent. B.C., and may perhaps be dated later; they exhibit great similarity to the masonry of Messene, and to that of many Phocian and Boeotian towns which can be definitely referred to the second half of that century."—*W. Vischer*.

From what has been said, it will be apparent that there is sufficient ground for Col. Leake's statement that "the position and dimensions" of this ruin "evidently show that it was a fortress, not a town," whereas Eleuthera (the birthplace of Myron), is known to have been a town.¹ Still, as we have already observed, most topographers are agreed in identifying the Gyphto Kastron with Eleuthera. A plan and views of the ruin were published by M. Lebas many years ago, and more recently an excellent plan and dissertation have been prepared by the Hereditary Prince (Bernard) of Saxe-Meiningen, from a survey made by His Highness in 1876.

On leaving Kaza, the road continues the gradual ascent of Mt. Cithæron; this pass was called *The Three Heads* by the Boeotians, and *The Oak Heads* by the Athenians (*Herod.* ix. 38); the highest level of the pass is reached in about $\frac{1}{2}$ hr. From this point the traveller commands a fine and extensive view over the great Boeotian plain; at his feet may be distinguished the sites of Platea, Leuctra, Ascra, Thespia, and Tanagra (Thebes is hidden by an intermediate hill); still more distinct are the three Boeotian lakes, while in the distance rise the lofty summits of Parnassus and Helicon. The traveller

¹ We have followed the general opinion of topographers in calling this site *Eleuthera*, but it is right to state that Col. Leake has adduced strong presumptive evidence in favour of its being *Enoa*. See his "Travels in Northern Greece," vol. ii. p. 376; also "Topography of Athens," vol. ii. p. 130.

² *Gypsey Castle* and *Jews' Castle* are common names for ruins all over Greece.

¹ The site of the town was, however, already barely recognisable in the time of Pausanias. His statement that the ruins were "a little above the plain, towards Cithæron," would scarcely seem applicable to Myrpoli.

then descends into the plain, and in about 2½ hrs. more reaches

THEBES (pop. 6023). *Inn*: The Demeter, kept by Bello, which cannot, however, be recommended. Thebes is the principal town of the province of Boeotia and residence of a *sous-prefet* (Eparch), but is otherwise of no importance, and contains little of interest to detain the traveller.

History, Topography, and Antiquities.—The foundation of Thebes was traditionally ascribed to Cadmus; it was the reputed birthplace of Heracles and Dionysos, and the scene of the tragic fate of Œdipus. Throughout the greater part of its history Thebes was the determined enemy of Athens, and by her alliance with Sparta during the Peloponnesian war contributed to the downfall of the former city. Later, turning against Sparta, she overwhelmed her former ally, and by the battle of Leuctra became the first power in Greece. Her supremacy departed however with the death of Epaminondas at Mantinea (B.C. 362). Reconciled to Athens, the armies of the two states fought together against Philip of Macedonia, but were defeated at the fatal battle of Chæroneia (B.C. 338). From this period Thebes rapidly declined, and in the time of Strabo was already an insignificant village.

The present town of Thebes is limited to the *Cadmeia*, as was the case in the time of Pausanias. The *Cadmeia* is one of a long chain of hills which extends from Mt. Soros on the E. to the foot of Helicon on the W. The name Thebes is itself, in Bursian's opinion, derived from an old Græco-Italian word for hill.¹ At a short distance S. of the *Cadmeia*, two streams take their rise and flow N.-wards past the city walls. These are the two famous Theban rivers, the *Dirce* (now *Hagios Ioannis*) on the W., and the *Ismenus* (now *Platziotissa*) on the E., whence the city derived its epithet of *διπόταμος πόλις*.

"The most ancient and important part of Thebes, the Acropolis, usually

¹ See "Geog. v. Griech.," vol. i. p. 225, where he quotes Varro's statement that in his time the Sabines still used the word *teba* in place of *collis*.

called, from the tradition of its foundation, ἡ Καδμεία, formed the S. W. quarter of the city, whence it spread N. and E.; on the W. the city walls followed the contour of the *Cadmeia*, while on the S. they extended little beyond its lower slopes.¹ The walls of the *Cadmeia*, built of large blocks of stone, are still distinctly recognisable in many places, especially on the N. side. The *Cadmeia* included a shrine of Zeus Hypsistus; a temple of Ammon, which contained a statue of that god wrought by Calamis and dedicated by Pindar; a temple of Tyche; and one of Demeter Thesmophorus, the last-named occupying the reputed site of the house of Cadmus."—*Bursian*.

Besides the above, Pausanias mentions several other temples, but as not a trace of any of them has been discovered, it is useless to lengthen the list.

The ruined ch. of St. Luke is supposed to mark the site of the temple of the Ismenian Apollo; at any rate an ancient temple pavement is visible here, just outside the church. Here too is a Roman tomb, of the 3rd cent. of our æra, which is locally venerated as that of St. Luke the Apostle, although inscribed with the name of its real owner, one *Nedymos*. When Sir George Wheler visited Thebes in 1676, the inscription (which he gives), was more legible than it is now, and he relates how the Thebans got over the difficulty. "The *Pappa* told us, that those who laid the Saint's body there thought good to put another inscription upon it, to hide it from the heathens. Which showed the quickness of his Wit, and Ignorance, at the same time, but was not satisfactory to us." The marble of which the tomb is formed is in great repute as a medicine. The inscription has been partly effaced, and two large gaps made in the marble by the gradual scraping of many generations of pilgrims.

The foundations of some ancient building, apparently a temple, were found in

¹ We have followed Bursian's notice of Theban topography as the clearest and most authoritative; for a summary of the conflicting opinions of MM. Forchhammer, Leake, and Ulrichs, the traveller is referred to the art. THEBÆ in Dr. Smith's *Dict. of Greek and Roman Geog.*

the Cadmeia some years ago, but without inscriptions or other evidence to identify it. No other remains call for notice.

The honours of the fountain of Dirce, where Œdipus washed his hands after the murder of his father, are now centred on a fountain near the ch. of St. Theodore.

The mediæval history of Thebes is eventful and interesting. In A.D. 248, and again in 396, it was taken by the Goths; in 1040 it surrendered to the Bulgarians after a determined resistance, in which the Greeks were defeated with great loss. At this time it was a wealthy manufacturing city, and the plunder must have been considerable. About 100 years later (c. 1140) Thebes was seized and plundered by the Normans of Sicily, led by their great admiral, George of Antioch. "The Sicilians not only found" the Greeks "unprepared to offer any resistance, but so unexpected was the attack that they had not adopted any effectual measures to conceal their movable property. The conquerors, secure against all danger of interruption, plundered Thebes at their leisure. Not only gold, silver, and church-plate, were carried off, but even the goods found in the warehouses, and the rarest articles of furniture in the private houses were transported to the ships. When all ordinary means of collecting booty were exhausted, the citizens were compelled to take an oath on the Holy Scriptures that they had not concealed any portion of their property."¹ At this period Thebes was famous for its silk manufactures, and it was from Thebes that King Roger introduced the silkworm into Sicily,² whence it was extended to Lucca a century later, and so ultimately to the rest of Southern Europe. The silks of Thebes continued in repute for some time longer, and were worn by the Byzantine emperors, but they were ultimately

supplanted by those of Sicily, and with the decline of the silk trade the prosperity of Thebes departed. The flourishing condition in which Benjamin of Tudela found Thebes only 20 years after the Sicilian raid, suggests a suspicion that the Thebans cannot have been very scrupulous about the terms of their oath. However, in any case, they now enjoyed a respite of 60 years, having apparently narrowly escaped a visit from Tancred of Sicily during his victorious invasion of Greece in 1180. In 1205 Thebes was captured by the "Great Marquess" (Boniface III.) of Montferrat, who granted the city with Athens (see above, p. 169), to a Burgundian knight, Otho de la Roche. About three years later, the Lombards, led by Count Blandras, Bailiff of Salonica, took Thebes, and drove out De la Roche. In 1210, Henry of Flanders (then Emperor) expelled the Lombards, and restored Thebes to the *Grand Sire* Otho. Under the House of De la Roche, Thebes was the capital of the Duchy of Athens. Half the town subsequently passed, by marriage, into the possession of the family of St. Omer. The lofty tower which still stands near the ch. of St. Theodore dates from the 13th cent. and formed part of the magnificent castle, celebrated by the minstrels of the period, erected here by Nicholas de St. Omer, whose name it retains in the slightly corrupted form of *Santomeri*. Here, in the following century, was imprisoned the Infant Don Ferdinand of Majorca, and here he was visited by his faithful follower Ramon Muntaner. "What can be more touching than the stout old warrior's tale of how his heart swelled in his breast as he took leave of his king's son in prison; and how he gave his own rich habit to the cook of the castle, and made him swear on the Holy Scriptures that he would rather allow his own head to be cut off than permit anything hurtful to

¹ Finlay's "History of Greece," vol. iii. p. 161.

² The contemporary Sicilian historian Hugo Falcandus has left a glowing account of the Greek silks of his time, as well as of the *nobiles officinas* prepared by King Roger for his Greek workmen. Their skill and cowardice drew from the Sicilian High Admiral the remark that "the Greeks were now only capable of

fighting with the shuttle and distaff." Gibbon observes that "this emigration of trade distinguishes the victory of Roger from the uniform and fruitless hostilities of every age . . . his lieutenant embarked with a captive train of weavers and artificers of both sexes, a trophy glorious to their master and disgraceful to the Greek emperor." All the other prisoners were restored by the Sicilian king.

be put into the food of the Infant of Majorca."—*Finlay*!

This was in 1307. About four years later the palace was burned to the ground by the Catalans lest it should be occupied by the French. From that period, Thebes sank into total insignificance.

ROUTE 7.

MARATHON TO THEBES BY TANAGRA.

	H. MIN.
Marathon to Kapandriti .	3 —
Kapandriti to Kakosialesi .	3 30
Kakosialesi to Tanagra .	3 —
Tanagra to Thebes .	4 —
	13 30

For Athens to Marathon, see Rte. 2, vii., and Rte. 4.

N.B.—Travellers who have already visited Marathon should proceed straight from *Cephisia* to *Kapandriti*, by which plan 7 hrs. are saved (*i.e.* Cephisia to Marathon 4 + 3 to Kapandriti).

On leaving the village of Marathon, the road ascends for a short distance the course of the Charadrus. The scenery is extremely picturesque, as the road ascends over some outlying branches of Mt. Parnes, and assumes a bolder character. The island of Ceos is in sight as well as the jagged coastline and lofty summits of Eubœa. From the highest part of the road, an extensive prospect opens of the Plain of Tanagra—a view which has been compared by Dr. Clark to the rich territory of Umbria, as seen from the heights above the falls of Terni. In $1\frac{1}{2}$ hr., near the highest part of the route, the traveller reaches the village of

Kalentzi.—The French survey places the ancient Cœnoe close to Kalentzi, but Leake has conclusively shown that this demus occupied a mountain recess near Marathona, on the Charadrus, a point still called *Inoi*. From hence the road lies through a beautiful and fertile valley, past the hamlets of *Sirako* and *St. Anna*, and in $1\frac{1}{2}$ hr. enters

Kapandriti, a village famous, according to George Wheler, for good wine. It is an Albanian settlement. At $\frac{1}{4}$ hr.'s distance the hamlet of *Mazi* is passed, and soon after the traveller enters a defile, through which the road lies for 2 hrs. This pass is described by Dr. Clark as "truly Alpine," and "the scenery extremely sublime; the mountains very high and disposed in masses of great grandeur." Descending into the plain of Tanagra the traveller reaches in 3 hrs. the village of

Kakosialesi, where accommodation for the night may be found. From thence it is 2 hrs. to the ruined hamlet and tower of *Inia*, a place marked on Leake's map as *Enophyte*. In 1 hr. more the traveller reaches the site of

TANAGRA, one of the most famous cities of Bœotia. The locality is uninhabited, and now called *Graimada* (*Γραιμίδα*), a name which Dr. Wordsworth derives from the Rom. *γραινα* (*i.e.* *ἐκπαλιν*), to moisten or bathe, thus corresponding with *Τέταγος*, a marsh, with which he supposes *Τανάρια* is connected. This, however, is not the view of Col. Leake, who regards Graimada as a possible survival of the Homeric *Γραία*, identified by several ancient writers with Tanagra—Tana being an Æolic suffix.

The site is a large hill, nearly circular, rising from the N. bank of the Asopus, and communicating by a bridge with the S. bank, where there are also ancient remains. From its proximity to the river, Tanagra was styled the daughter of the Asopus, and from the fertility of its plain *Pæmandria*. The walls of the city embraced a circuit of 2 m., which can be traced, but in general only the foundations remain. There are a few remnants of polygonal masonry, and on the S. side, a gate of the city, the lintel of which is more than 6 ft. long, of a single stone. Little is left of the walls but their foundations, the circuit of which may be traced. The ground is thickly strewn with fragments of earthenware, which show the existence of a numerous population in former times. At the N.W. corner of the citadel, on the

hillside, may be traced the outline of a semicircular building, probably a theatre. There are other similar remains in the interior of the city S. of this. In the plain to the N. are two churches, dedicated respectively to *St. Nicholas* and to *St. George*: from the ancient remains contained in their walls, it is probable that they occupy the sites of temples. In the walls of a church, on the S. side of the *Asopus* (*St. Theodore's*), built almost entirely of ancient blocks, are two interesting inscriptions. The one records, in elegiac verse, the dedication of a statue by a victor in a gymnastic contest; the other is a fragment of a decree, conferring the rights of citizenship on a native of Athens, in consideration of the services which he had rendered to the state of Tanagra. Besides the remains already noticed, Tanagra is extraordinarily rich in ancient tombs, many of which have in recent years supplied large numbers of the well-known terra-cotta figurines. Many sculptured sepulchral stelæ have also been found here, including some of a very early period.¹ Excavations have been in progress for some time past at Tanagra, and on their completion, we may hope to obtain a clearer idea of the topography of the city than is at present possible.

On leaving Tanagra, the traveller proceeds to the village of *Vratri*, situated on rising ground, and from thence gradually descends into the plain of *Thebes*, and so by *Dritza* to *Spaires*; 1½ hr. after passing the latter hamlet the traveller strikes into the highroad from *Chalcis*, near *Teumessus*, whence it is 1¼ hr. to

THEBES, see Rte. 6.

¹ The Archaic Sculpture of Boeotia has been made the subject of a very valuable monograph by M. Koerte, originally published in the "Mitt. Deut. Arch. Inst.," vol. iii., but which can now be purchased as a separate work.

ROUTE 8.

MARATHON TO CHALCIS BY RHAMNUS.

	H. MIN.
Marathon to Rhamnus . . .	1 30
Rhamnus to Grammaticos . .	1 30
Grammaticos to Kalamos . .	3 —
Kalamos to Apostoli . . .	3 —
Apostoli to Dramisi . . .	3 30
Dramisi to Chalcis . . .	3 —
	15 30

This is a very fatiguing route, and can only be recommended to persons who have plenty of spare time at their disposal. In general, it will be found more agreeable to visit Rhamnus from Marathon, returning thither.

The road to Rhamnus starts from the ch. of *St. George*, near the *Charadrus*, skirts the Great Marsh, passes *Kato Suli*, and leaving the direct road to Grammatico, to the lt. turns E.-wards, and passing W. of *Mt. Tricorythus*, enters a pass called *Lagon Mandra*, and presently reaches *Ovreo Kastro* (a corruption of 'Ἐσπαῖον κάστρον = Jews' castle), which occupies the site of

RHAMNUS, a demus which derived its name from a thick prickly shrub (*ῥάμνος* = *paliurus* or *Christ's Thorn*) which still grows on the spot. It was chiefly noted for the worship of *Nemesis*. The site is uninhabited, and is covered with clumps of lentisk; a long woody ridge runs eastward into the sea, and on either side is a ravine parallel to it. On the E. extremity of this ridge, on a small rocky peninsula, is the site of the town. The chief ruins are those of two temples, which stand on rather higher ground W. of this peninsula.

"Among the lentisk-bushes which entangle the path there, we were suddenly surprised with the sight of a long wall of pure white marble, the blocks of which, though of irregular forms, are joined with exquisite symmetry. This wall runs eastward, and meets another of similar masonry abutting upon it at right angles. They form two sides of a platform, on which are heaps of scattered fragments of columns, mouldings, statues, and reliefs. The

outlines of two edifices standing nearly from N. to S. are distinctly traceable, which are almost contiguous and nearly, though not quite, parallel to each other. These two edifices were temples, and this terraced platform was their *rémeos*, or sacred enclosure. The western of these two fabrics, to judge from its smaller size and ruder architecture, was of earlier date than the other. It consisted of a simple cella, *in antis*; the remains of the other temple show that it possessed a double portico and a splendid peristyle. It had 12 columns on the flank, and 6 on each front."—*Wordsworth*.

Among the ruins of the larger temple (which was 71 ft. long by 33 broad), were found some fragments of a colossal statue, corresponding in size to that of the Rhamnusian Nemesis, which, according to Pausanias, was sculptured by Pheidias out of a block of Parian marble, which the Persians had brought with them for the construction of a trophy. But these fragments are of Attic marble, not Parian. Leake, however, conjectures that Pausanias may have been imposed upon by the priests. Among the ruins of the smaller temple was found a mutilated statue of human size in the archaic style of the Æginetan school. It has been suggested that the smaller temple was destroyed by the Persians previous to the battle of Marathon, and the other erected subsequently in its stead. In front of the smaller temple are two chairs (*θρόνοι*) of white marble, inscribed respectively *Νεμέρει Σώστρατος ἀνέθηκεν* and the other *Θέμει Σώστρατος ἀνέθηκεν*. In 1879 four other similar chairs were dug up at a point N. of the temples. These are inscribed as follows—

4	3
<i>ἀνέθηκεν</i>	<i>Διονύσῃ</i>
<i>καὶ στεφανωθείς</i>	<i>ὑπὸ τῆς βουλῆς</i>
1	2
<i>Ἱερὸν Ἦρω</i>	<i>Ἀρχηγέτον</i>
<i>καὶ τῶν δημοτῶν</i>	<i>καὶ τῶν στρατιωτῶν</i>

These inscriptions are numbered in the order in which the chairs were found ranging from W. to E., but are here printed in the order which M. Lolling

suggests (*Myth. Deut. Arch. Inst.*, vol. iv. p. 285) they should be read. Now the forms of the characters and the long vowels in the inscriptions upon all these chairs, show clearly that these inscriptions belong to a period long subsequent to the battle of Marathon. Therefore, Dr. Wordsworth conjectures that the small temple was destroyed towards the close of the Peloponnesian War by the Persian allies of Sparta. A large number of tombs, with occasional inscriptions, have been recently discovered at distances of from 75 to 200 paces N. and W. of the temple platform.

Some statues were discovered by the peasants here at the close of 1879, but, owing to the jealousy of the finders, (who hid them), have not yet been described.

In the larger temple was found, early in this century, an inscription, which records the dedication by Herodes Atticus of a statue of one of his adopted children to the goddess Nemesis.

The miscellaneous ruins are considerable. The W. gate is flanked by towers, and the S. wall, extending towards the sea, is well preserved, and about 20 ft. high. The part of the town bordering on the sea is rendered very strong by its position on the edge of perpendicular rocks. The site is altogether a peculiarly fine and attractive one.

Rhamnus was the birthplace of the orator Antipho, the teacher of Thucydides.

Grammaticos is an Albanian village. The route now lies over a mountain tract, near the top of *Mt. Varnava* (Barnabas). There is a very fine view from hence extending W. over the highest ridge of Parnes, with a glimpse of the Saronic Gulf; S. are the high peaks of Brilessus; beneath, on the rt., is the strait of Eubœa. The surface of the hills is here and there clothed with shrubs, but there are no large trees.

We descend by a route broken into frequent ravines by the torrents which flow from the higher summits to

Kalamos, situated on the heights above the sea, opposite the deep gulf of *Aliveri* in Eubœa. From the hill above the town is a fine view of the surround-

ing country. Leaving Kalamos we descend by a bad road to the *Charadra*, or torrent which comes from the summit of Parnes.

At *Mavrodhilissi*, a short distance N. of Kalamos, in a ravine near the seashore, remains of the celebrated *Temple of Amphiaraus* were discovered by Mr. C. T. Newton early in 1852.¹ He describes the site as follows:—

"It is a picturesque and secluded glen, through which a brook flows to the sea. On the left bank of this stream I found ancient foundations, evidently those of a *temenos*; within this enclosure were a number of large cubical blocks of marble, strewn about as if recently thrown down from some wall or edifice. On inquiry I found that these had been till lately built up and united by leaden clamps, but that the masonry had been broken up to build a new church at Kalamo. On examining the blocks I found a number of interesting inscriptions containing decrees of *proxenia* granted by the city of Oropos to various persons. I also found a list of victors in the *Amphiarai*, an Agonistic festival, which was celebrated at Oropos. This inscription tells us that prizes were given in this festival for epic, dramatic, lyrical, and musical contests, also for a variety of athletic exercises and chariot-races. The date of the inscriptions probably ranged from Olymp. 116 to Ol. 145. There can be no doubt, from the evidence of the inscriptions, that the *temenos* at Mavrodhilissi was that of Amphiaraus, which is noticed by Pausanias. The cubes on which the inscriptions were placed must have formed part of the walls of the cella. The Amphiarai, of which I thus discovered the site, was of considerable celebrity in antiquity as an oracle which sick persons consulted for the treatment of their maladies . . . the mode of consultation was by the process called *ēkoluēsis*, or incubation. The consultant, after undergoing lustration in honour of Amphiaraus and the other deities associated with him, sacrificed

a ram, and, lying down on its skin, awaited the revelations made to him in the dreams. The cure, however, did not wholly depend on these miraculous communications, for there were medical baths in the *temenos*.¹

"Pausanias mentions that near the temple was a spring called the Fountain of Amphiaraus, into which persons relieved from disease by consulting the oracle threw gold and silver coins by way of a thank-offering or fee to Amphiaraus. Following the course of the brook, I found near the *temenos* a fountain, which is probably the one mentioned by Pausanias. Close to this fountain is a statue, in white marble, lying across the bed of the stream. It represents a male figure draped to the feet in a tunic, over which is a mantle, which he is throwing over the left shoulder; on the feet are sandals. The statue is fairly executed, and its surface is well preserved; but the head and both arms are gone. This may be the statue of Amphiaraus himself which Pausanias saw. The name of this hero is one very celebrated in Boeotia. He was distinguished both as a warrior and a soothsayer, and was one of the seven chiefs who fought against Thebes. On the defeat of this expedition he fled, pursued by Periklymenos, and before his enemy could overtake him, the earth opened and swallowed him up, together with his chariot; after which he was worshipped with divine honours. Traditions differed as to the precise spot where he disappeared, and several places in Boeotia and Attica claimed this distinction. But of all these sites none was so celebrated as the Amphiarai, near Oropos. The picturesque ravine in which the *temenos* is situated narrows as it approaches the sea, presenting the appearance of a chasm in the earth, and these strongly marked physical features probably influenced the ancients in their choice of this spot for

¹ The site was visited and described by other archaeologists shortly after, but the priority of identification belongs to Mr. Newton.

¹ "In the British Museum is an inscription from the Amphiarai, which was brought from Kalamo some years ago. It contains a decree ordering that some of the silver vessels belonging to the Amphiarai be repaired, and other vessels made by melting down old votive offerings. A curious inventory of the objects melted down is annexed to the decree."

the site of the temple, suggesting the belief that it was here that he disappeared,

Αὐτοῖσιν ὅλοις καὶ τετραορίστῳ δόφρῳ.

In the 3rd cent. B.C. the geographer Dicæarchus describes the Amphiarion as situated at a distance of a day's journey for an active walker from Athens. The fatigue of the journey, he says, was agreeably relieved by the number of inns and halting-places by the wayside. In the second half of the 19th cent. the traveller on his way from Athens to Mavrodhilissi passes over a desolate and half cultivated country, not always free from robbers, and at the end of his journey he finds in the sinister and unwilling hospitality of the Albanian peasant a sorry substitute for the inns of Dicæarchus."¹

After leaving Mavrodhilissi, the traveller descends through a gorge in the hills by a gradual slope. We now enter a plain extending to the mouth of the Asopus; and crossing two large torrents, arrive at

Apostoli (Ἅγιοι Ἀπόστολοι, the *Holy Apostles*), which hamlet occupies part of the site of Oropus. An ancient mole and part of the defences of the acropolis of Oropus can be recognised. The modern village of *Oropo* (of which *Apostoli* is the *scala*) is situated $\frac{1}{4}$ hr. inland, and is not on an ancient site.

"The name of *Apostoli* was, I conceive, chosen from reference to its maritime character. The vessels which left its harbour, the voyages which were here commenced, suggested, from the very terms in the language by which they were described, the present appropriate dedication of the place to the Holy Apostles; which the pious ingenuity by which the Greek Church has always been distinguished, has not allowed to be suggested in vain."—*Wordsworth*.

This derivation appears to be rather far-fetched.

Leaving the village of *Oropo* to the lt., the traveller by the coast road, $2\frac{1}{2}$ hr. from *Apostoli*, reaches

¹ "Travels and Discoveries in the Levant," by C. T. Newton, C.B., vol. i. pp. 29-34. (The traveller will there find other particulars here omitted to save space.)

Delisi (10 min. to lt. of highroad) which marks the site of Delium, rendered famous by the signal defeat of the Athenians, in B.C. 424, by the Boeotians. It is on rising ground, which shelves down to the plain a little to the lt. of the road. By its position on the S. verge of the flat strip of land which fringes the Euripus, and is here reduced to a narrow margin, it commanded this approach from Attica to Boeotia along the coast; and this was probably the reason why Delium was seized and fortified by the Athenians as a port from which they might sally against their northern neighbours. The sea here makes a reach in a S.E. direction, and by the possession of the bay thus formed, Delium became the emporium of Tanagra, which was 5 m. distant.

"It was on an evening at the beginning of winter that the battle of Delium was fought; it took place at about a mile to the south of the village from which it was named. One of these sloping hills covered the Boeotian forces from the sight of their Athenian antagonists. These abrupt gullies, channelled in the soil by the autumnal rain, impeded the conflict of the two armies. They afforded less embarrassment to the manoeuvres of the lighter troops; it was to their superiority in this species of force that the Boeotians were mainly indebted for their victory. Their success was complete. The darkness of the night, and his own 'good genius,' preserved the Athenian philosopher.¹ He seems to have escaped, in the first instance, by following the bed of one of these deep ravines into which the soil has been ploughed by the mountain streams: he returned home by a particular road, which his guardian spirit prompted him to take, and which in vain he recommended to his other comrades, whom the enemy convinced too late of their unhappy error."—*Wordsworth*.

The road passes 1 hr. later

Dramisi, which has been erroneously identified with Delium; there appears to be no evidence of its occupying the

¹ Socrates, who is said to have saved the life of Xenophon on this occasion.

site of an ancient city. The road lies over a bare arable plain parallel to the sea, bounded on the W. by low hills. It then ascends a rugged mountain; on the summit are the remains of a ruined Hellenic city. Descending thence, we arrive at a fountain: the district around is that still called *Vlike*, or *Avliké* ('Αυλική).

The city of Aulis occupied a promontory marked on the French survey as *Micro Vathy*. On the N. it is bounded by a small bay supposed to be that mentioned by Strabo as affording shelter for only fifty ships; while the larger haven to the S. (*Port Vathy*) is manifestly the *Βαθὺς λιμὴν* in which Strabo supposes Agamemnon's fleet to have anchored. Such is the Homeric *Ἀῶλις περὶ φέσσα*, the scene of the sacrifice of Iphigenia.

"The space between the N. extremity of Port Vathy and the bay of Vurko is occupied by the hill of *Mycalessus*. On the summit are the remains of an acropolis flanked with towers, and constructed of masonry of the third order; to which is attached, on the S.E. side, the enclosure of the town, built of a very rude kind of Hellenic masonry, similar to that of the wall which extends from the acropolis to the pass of *Harna*."—*Leake*.

Col. Leake has fixed the position of Aulis with arguments of such emphatic clearness, that it is surprising to find writers who still place it on the hill of *Mycalessus*, as is done on the map of the French survey.

We continue to skirt the shore, till we reach the Euripus, at about 3 hrs. from Dramisi. Crossing it by a swing bridge we enter

CHALCIS, see Rte. 12.

ROUTE 9.

ATHENS TO CHALCIS DIRECT.

A level and easy, though circuitous, route from Athens to Chalcis is through *Lios*, leaving *Tatoë* on the lt., and *Kapandriti* on the rt., to the large village of *Marcopoulo*. Thence we

descend to the *Scala of Oropo*, and proceed along the coast by Rte. 8 to Chalcis (Rte. 12).

ROUTE 10.

ATHENS TO CHALCIS BY DECELEIA.

Athens to Tatoë (on horseback)	H. 5
Tatoë to Skimitari	7
Skimitari to Chalcis	3
	<hr/> 15

There is an excellent carriage-road as far as Tatoë, which is reached in 2½ hrs. with a light carriage and good horses. 2½ hrs. are thereby saved, and saddle-horses can be sent on over-night to await the traveller.

At 2 hrs. from Athens we cross a large chasm, in which the greater branch of the Cephissus flows, and which, a little above this spot, takes a sudden turn to the hills N.W. of Cephissia. The road now inclines E. of N. over an open plain covered with heath and shrubs. To lt. is Parnes, clothed with woods, which unites itself with the hills stretching to the N. declivities of Pentelicus, and which form the boundary of the plain of Athens. The road ascends these hills for 1½ hr. to

Tatoë, a hamlet which approximately occupies the site of the anc. Deceleia.

The view from hence is fine. The king has a nice little shooting-box and farm here, where the Court usually passes the summer months.

On the summit of a neighbouring hill, at about 20 min. walk from the farm, are the ruins of the ancient *fortress of Deceleia*, which guarded the entrance of the most eastern of the three passes over Parnes; the two others being by *Phyle*, and by *Eleuthera*. By this pass Mardonius retreated into Boeotia before the battle of Plataea, and by this route corn was conveyed from Euboea to Athens. In B.C. 413, Deceleia was fortified by the Spartans, who retained it till the end of the Peloponnesian war, to the great injury and annoyance of the Athenians. It appears probable that the post was

regarded as an important one, and perhaps re-fortified, in mediæval times. For *Tatoë* (there written *Tatoia*) is one of the very few Greek places whose names are marked on the great *Map-pamondo* of Fra Mauro, in the Ducal Palace at Venice, a work which is said to be dated 1460.

From *Tatoë* a path strikes off through the hills E. to *Oropo*, 4 hrs. distant. Leaving *Tatoë*, we proceed 1½ hr. through the hills over a precipitous path till we get to the N. of the high ranges of *Parnes*. By the side of a torrent is a solitary church, whence the road descends into an extensive plain. At 4 hrs. from the foot of the mountain, to the N. of the plain, is a ruined tower; to this point the road leads, crossing the *Asopus* at a ford. This may have been a castle of the Latin princes, or a Turkish watch-tower. It commands a view of the whole of *Boeotia* E. of *Thebes*, and of the windings of the *Asopus*.

Skimitari, 1½ hr. from the tower, is a village of 80 houses, situated 5 hrs. from *Thebes*, and 3 from *Chalcis*.

Hence the road lies over uneven downs, with a view of the strait and of the hills of *Eubœa*. Approaching the shore, we turn lt. to the village of *Vathy* close to the shore, and to a bay *Bab's* (the large port of *Aulis*), from which the modern village takes its name. The very rocky path now winds round the small port of *Aulis* (Rte. 8). Half an hour from *Vathy* we double the N.E. extremity of the mountain anciently called *Messapius*, and in another half hour arrive at the bridge over the *Euripus*.

CHALCIS, see Rte. 12.

ROUTE 11.

THERMOPYLÆ TO THEBES.

	H.	MIN.
Thermopylæ to Budonitza . . .	2	15
Budonitza to Architza . . .	8	—
Architza to Martini . . .	7	—
Martini to Thebes . . .	10	—
	27	15

Thermopylæ to Budonitza, see Rte. 25.

On leaving Budonitza the road descends to the seashore, along which it continues for many hours. The scenery is extremely attractive. The pine-clad slopes of Mount *Cnemis* rise on the rt.; on the lt. are the coast and mountains of *Eubœa*, and the winding strait which separates them from the mainland. In many places the path lies through fine pine woods, traversed here and there by brooks, bordered with noble plane-trees, and a dense undergrowth of oleanders and myrtles. Myrtle grows here in great luxuriance, even close to the sea-edge. About half way we reach the

Monastery of St. Constantine, which will be found a convenient resting-place. This is a modern foundation, and owes its origin to the dreams of a pious peasant seer. He dreamed that a church lay buried here which must be restored, and after long digging had the happiness to discover a mosaic pavement of late Roman date, which did duty for the required church. A few Byzantine coins were also found, called in Greece *Constantinata*, which circumstance caused the dedication of the new church to that canonised Emperor. The pavement is still to be seen in the court, as also a few ancient foundations, and an inscription, published by M. Vischer,¹ who thinks they may probably be remains of the ancient town of *Daphnus*. A fair is held in the convent-yard on the festival of the patron saint, 2nd June (= 21st May O.S.)

Architza is a considerable village. Hence to the village of *Proskymno* is 5 hrs., passing by the *scala* of *Talanti*, which derives its name from the opposite island of *Atalante* or *Atalanta*, which shelters its port. The islet was uninhabited until the year 431 B.C., when it was occupied and fortified by the Athenians, with the object of protecting the opposite coast of *Eubœa* from the raids of the *Locrians*. In B.C. 427 part of these defences were thrown down by a severe earthquake, which did not, however, as alleged by Strabo (l. p. 60), rend the island asunder. The name of the island has

¹ "Kleine Schriften von W. Vischer," edited by A. Burckhardt, 1878, vol. II. p. 77.

in the course of time been transferred to the pretty little town of *Talanti*, situated about 2 miles inland. On the hill above Talanti is a large accumulation of ancient building materials, which may, in part perhaps, belong to *Calliarus*, but most of which were probably derived from the more important city of *Opus*. The remains of the acropolis of *Opus*, the capital of the Locrians, are still to be seen on a lofty rocky hill, near the deserted village of *Kardinitza*, about 6 miles E. of Talanti.

The plain is left soon after leaving the *scala*, and the road passes over barren hills by *Proskymno* to

Martini, a large village, which probably owes its name to some Frankish benefactor of the Ducal period. Accommodation for the night can be obtained here when necessary. Hence the direct road to Thebes descends to the Copaic Lake, and so by *Kokkino* (Rte. 17) to

THEBES, Rte. 6.

ROUTE 12.

THEBES TO CHALCIS.

	H. MIN.
Thebes to Vratzi Bridge . . .	0 50
Bridge to St. John's Altar . . .	1 —
St. John's to Khan of Rhitzona . . .	0 40
Khan of Rhitzona to Chalcis . . .	1 30
	4 —

An excellent carriage-road, completed in 1864, connects Thebes with Chalcis. There is a daily postal service (bad; see p. 90). The mail leaves Thebes at 9 A.M., and arrives at Chalcis in 4½ hrs., including stoppages. Price of a carriage to Chalcis, 40 fr., or for journey to and from Chalcis (including 38 hrs. stay in Chalcis), 60 fr. An empty carriage returning to Chalcis, 25 to 30 francs.

Quitting Thebes at its E. extremity, we leave the fountain of St. Theodore¹

¹ Near St. Theodore are some beds containing nodules of *meerschau*, which were actively worked by the Turks, but are now entirely neglected. In the 17th cent. the local manufacture of tobacco-pipes (notwithstanding Sultan Murad's *Counterblast*) was so considerable as to have given the name of *Taba-*

on the rt., and in ½ hr. reach an ancient foundation popularly called "*The Gates*" (*πύλαις*). 20 m. later the *Vratzi* is crossed by a substantial stone bridge which cost the province about £2500. A low rocky hill to the lt. (conspicuous from its insulated position), called *Missovouno*, is the ancient Teumessus, noted for its temple of Athena Telchinia. 1 hr. from the above bridge a wayside altar of St. John is reached. The mail halts here for a few minutes. One hour's walk from hence to lt. is the *Convent of the Transfiguration*, situated on *Mt. Sigmata*. It was founded by Alexius Comnenus, and possesses a charter of that emperor dated 1110, containing a grant to the monks of the neighbouring lake. Half-way between Mt. Sigmata and the highroad is a small chapel dedicated to St. John Prodromus, and containing Byzantine mosaics. [Travellers wishing to visit the convent should leave Thebes the previous evening, sleep at the convent, and join the mail, by previous arrangement, at St. John's altar next morning. In summer the excursion may be accomplished by leaving Thebes at sunrise. In either case a guide is necessary.] The hill of *Kastri* (sometimes identified with *Harma*) comes in sight shortly after to lt. At 40 m. from St. John's altar, the *Khan of Rhitzona* is reached, standing on a desolate moor of the same name. A hill to N.W. of Rhitzona has been erroneously named as the site of *Mycalessus* (see p. 382). The Khan of Rhitzona affords bread, cheese, wine, and coffee, but no sleeping accommodation. A guard-house is in the vicinity. Shortly after the road ascends a ridge of hills connected with *Mt. Ktyra*, and leads through a pass between two peaked heights, where are some remains of a wall of Hellenic masonry; on the rt. are vestiges of a similar wall. After traversing the summit of the pass a splendid

kides to a hamlet near St. Theodore's. The price of the best carved pipe-bowls in Wheler's time was 10 aspers. The peasants still (1883) occasionally carve them for their own use. For particulars see "*Reise durch Griechenland*," by Karl Gustav Fiedler, Leipzig, 1840, vol. i. pp. 98-99.

view opens of the Euripus, Chalcis, Mt. Delphi, and a great part of Eubœa. Thence the road descends into an undulating plain, and then passes under a rocky isolated hill, crowned by a decayed Turkish fort, *Fort Kara Baba*, which Bursian has shown probably corresponds to the anc. *Canethus*. In B.C. 334 the Chalcidians strengthened the defences of the bridge over the Euripus, and extended their walls, so as to include the hill *Canethus* within the walls of their city. On the E. slopes of the hill are extensive remains of an ancient cemetery of rock-tombs, which, as Bursian observes, must belong to an earlier period than the above-named date.¹ *Fort Kara Baba* was besieged by Marshal Königsmarck in 1688, whose nephew² was severely wounded on the occasion. Anna Åkerhjelm (see above, p. 173) gives an amusing but improbable explanation of the name *Kara Baba*. The road now rapidly descends to the bridge of the Euripus (which is reached 1½ hr. after leaving Rhitzona), which it crosses by a swing bridge (see below, p. 387), and enters

CHALCIS, see below, p. 386.

EUBŒA.

EUBŒA is the 2nd largest island in the Ægean. Its dimensions are as follow:—Length, 90 m.; greatest breadth, 30 m., reduced at one point to 4 m. The island and its principal mountain range trend N.S. This range is geographically a continuation of Ossa and Pelion. It includes several peaks of upwards of 2000 ft., and one of over 7000 ft. The chief mountains of the island are the following:—

Mount Delphi (anciently <i>Dirphys</i> or <i>Dirphe</i>)	7266 feet.
„ Elias (anciently <i>Oche</i>)	4748 „
„ Kandili (ancient name not known)	4200 „
„ Telethrio (anciently <i>Telethrios</i>)	3100 „
„ Lithada (<i>Cenæum</i> ?)	2837 „

Eubœa was anciently divided between seven independent cities, of which Chalcis and Eretria were the most important. These two cities founded powerful colonies on the coasts of Macedonia, Italy, and Sicily, as well as in the islands of the Ægean.

Chalcis continued to flourish until the expulsion of the Peisistratidæ, when it joined Bœotia against Athens. In consequence the Athenians crossed the strait, defeated the Chalcidians, and divided their lands between 4000 Athenian immigrants B.C. 506. Eretria was destroyed by the Persians B.C. 490, and although rebuilt, never recovered its former power. After the Persian war the whole island became subject to Athens. In B.C. 445 and again in B.C. 411 Eubœa revolted against Athens unsuccessfully. The nominal supremacy of Athens was maintained until the battle of Chæroneia, but towards the end local tyrants had sprung up whom Athens was not strong enough to oust. Eubœa continued to form part of the Macedonian kingdom until B.C. 194, when the Romans wrested it from Philip V. and restored its cities to independence. Of its subsequent condition under the Roman and Byzantine dominations little is known. It was acquired by the Venetians in 1210,¹ and retained by them till 1470, when it was captured by the Turks. At the Greek revolution it was united to that kingdom, special stipulations being made in favour of such Mussulmans as chose to remain on the island. For the origin of its mediæval name see below, p. 386.

Eubœa is well wooded and extremely fertile. Its mineral wealth is also considerable. The marble and asbestos

¹ For particulars see Bursian's "Topographie v. Boiotien u. Eubœa," published in the *Transactions of the Royal Society of Saxony* (Hist. Phil. Sect.) for 1856.

² He survived to meet with a worse fate only six years later at the hands of George I. There has been much dispute as to the manner of his introduction to the Hanoverian Court; a probable explanation (hitherto overlooked) is that he may have been one of the officers employed to convey back to Hanover the remains of the gallant young Prince Maximilian (see below, p. 388).

[Greece.]

¹ The Venetians acquired *de facto* possession then, but until some years later parts of the island were subject to rulers of the house of Delle Carceri, a Veronese family. The history of their relations to Eubœa is too involved and unimportant to enter on here.

of Carystus were renowned in ancient times.

Eubœa is now, as formerly, chiefly valuable on account of the extraordinary fertility of its soil, and the quantity of corn with which, under favourable circumstances, it supplies the adjacent country. Twenty for one is mentioned as the common return of grain. Another staple product of the island is wine. Valonea, cotton, wool, pitch, and turpentine are exported, but in small quantities. The timber would be very valuable were there sufficient means of exporting it.

The principal places in Eubœa are now Chalcis, Carystus, Koumi, and Xerochori. The traveller must be prepared for worse roads, poorer people, and consequently worse accommodation than in the more frequented parts of Greece. The great want of population prevents the more extensive cultivation of this most fertile island. Several Englishmen and other foreigners have purchased estates here, and have done something towards improving the agriculture and the condition of the people, but their experiences have not been of a character to encourage others to follow their example (see below, p. 392).

The inhabitants of Eubœa are in many respects distinct from the Continental Greeks, and in some measure hold themselves superior to and aloof from the latter. They are themselves of very various origin, with many local distinctions of dress and customs.

"Near Karystos are two races of Albanians, originally, probably, from Andros. One of these races is quite savage; they speak Albanian, and never change their clothes. The others are ordinary Albanians. Up to Stoura this race prevails. Then comes a mixture of Greek islander and Albanian, many from Psara; higher up, from Skiathos, Skopelo, Trikeri, and neighbouring Thessalian islands. One streak intervenes in the centre of Eubœa, which, from costume and language, seems to come from Amphissa. They are fair-haired and fair-complexioned, and keep a good deal aloof from the others."—

Wyse.

Besides these there are a few nomade Wallachs and, in Chalcis, both Jews and Turks.

CHALCIS (pop. 12,250). *Inn*: The Palirrhoia (The Ebb and Flow), situated in a large dusty square. This is a disgustingly dirty hole; and as there are plenty of decent houses in Chalcis, the traveller need not resort to it, unless he arrives late at night. There is a clean *restaurant* in the same square as the inn, where dinner can be had. There are also several good *cafés* on the *Queen's Quay* and in the *Square of St. Nicholas*.

Bookseller and Stationer.—Dimitsa, opposite the church of St. Nicholas, is intelligent and obliging, and sometimes knows of rooms to let.

Communications by Sea.—Steamers plying between the Piræus and Styliida touch here twice each way in the week.

Communications by Land.—There is a daily coach to and from Thebes. Very fair *carriages* can also be hired; but as there are only two or three in the place, a previous order is necessary.

Boats may be hired at about 1 dr. the hour for one rower, and 1½ dr. for two.

Capital *sea-bathing* is to be had here, for which machines are erected in summer.

Chalcis is unquestionably one of the prettiest and most attractive of Greek provincial towns. In mediæval times it was called *Egripo*, a corruption of *Ἐβρος*. From *Egripo* was formed the Italian *Negroponte*. Thus *ἐς τὸν Ἐβρον* became *τὸν Νεγρο*, and the *ponte* was the bridge over the Euripus.

The bay on the N. side is called *St. Minas*, that on the S. *Vurko*, from its shallow and muddy nature; this latter bay communicates, by a narrow opening, with a long winding strait, extending 4 m., to a second narrow opening, where, on a low point of the Eubœan coast, is a tower on the plain of *Vasiliko*. The Euripus, which is properly the narrowest part of the strait between Mount Kara Baba and the Castle of Chalcis, is divided into two unequal parts by a small square castle on a

rock, with a solid round tower at the N.W. angle. The stone bridge from the Boeotian shore, about 70 ft. long, extends to this castle; while a wooden bridge, 35 ft. long, communicates from this castle to the gate of the Fortress. This latter bridge is in two pieces, and by a simple and effective mechanism rolls asunder when required to allow of the masts of vessels passing through. The total length of the bridge, including the islet, is 116 ft.; it was erected in 1856, under the direction of a French civil engineer. Of the castle on the rock, the round tower is Venetian, the rest is of Turkish construction.

The first bridge over the Euripus was built by the Boeotians in B.C. 410. By means of this bridge the Boeotians barred these Dardanelles of ancient Greece against their enemies the Athenians, thus locking the door of Athenian commerce. For the gold of Thasos, the horses of Thessaly, the timber of Macedonia, and the corn of Thrace, were all carried into the Peiræus by this channel.

From this date the tenure by Athens of the best part of Eubœa was precarious, and her communication with the northern markets dependent on the amity of Boeotia, or exposed to the dangers of the open sea. During the expedition of Alexander the Great into Asia, the Chalcidians fortified the bridge with towers, a wall, and gates, and, as has been already mentioned (p. 385), enclosed the Boeotian *Canethus* within the circuit of their city, thus obtaining a fortified bridge-head.

The bridge was destroyed some time prior to the campaign of the Romans against Antiochus (B.C. 192); but it again spanned the Euripus when P. Æmilius Paulus passed that way after the conquest of Macedonia 25 years later. In the reign of Justinian the bridge was so much neglected that there was only an occasional communication by wooden planks. The Venetians and Turks successively repaired the passage, and the Turkish wooden bridge survived until 1856, when it was replaced by the present one. It is under this bridge that the peculiar phenomena

take place which have proved a standing enigma to all observers from the earliest times, and which, after being fruitlessly discussed for 24 centuries,¹ have at last been partly elucidated by an English officer, Rear-Admiral A. L. Mansell, who, by a course of 16 years' detailed investigation,² has arrived at a solution of the main question. Admiral Mansell has favoured us with the following summary of his principal results.

"In 1866, on my arrival here, I commenced a register of the tides and currents of the Euripus, as well as the rise and fall, etc. The result is as follows:—

"Commencing at the new moon, I soon discovered that it was a true lunar solar tide of 28 or 29 days' duration, changing during the regular period 4 times in the 24 hours. That the regular period extended from the new moon to the 1st quar., when the current became irregular and sluggish for 2, and sometimes 3 days, then resumed its regularity till the 3d quar., when it became again irregular as at the first quar., and then again regular to the new moon. That is, there were 23 to 25 regular, and 4 to 6 irregular days during the month. That there was a regular rise and fall throughout, notwithstanding the irregularities at the 1st and 3d quarters of the moon. That the rise and fall, or range, of the tide, was between 2 and 3 ft. to the N. and 18 to 20 in. to the S.; the highest tides occurring 2 days after full and new moon. That the change of current N. and S. corresponded to $\frac{1}{2}$ tide in either basin

¹ The subject is alluded to by Æschylus, as well as by a host of later classics, including Livy, Cicero, Pliny, Strabo, etc. According to a popular tradition, still commonly repeated, Aristotle, in despair of solving the problem, flung himself into the Euripus with the words, "Inasmuch as I cannot take thee in, take thou me in." Sir Thomas Browne devoted a chapter of the *Pseudodoxia* to the refutation of "that mortal antanaclassis and desperate piece of rhetoric."

² The first observations on the subject approaching to accuracy were made by a Jesuit, Père Babin, in 1669. They have been reproduced by Wheler and Leake. The Turks, later, opposed all investigation. Lord Broughton has given a comical account of his solemn and futile inspection of the Euripus under Turkish supervision.

or port, and that the flood and ebb (high or low water) on either side of the bridge was formed by a half tide from the S. and the other half from the N., and *vice versa*.

"After the current has run 3 hrs. to the N. low water takes place to the N., the remaining 3 hrs. forming the first of the flood. The current now changes S.; after 3 hrs. it is high water, as Babin describes.¹ He does not, however, seem to have been aware of the half tide. The change of the current at new and full moon takes place at 8.20 A.M. to the N., changing to the S. at 2.25 P.M., and runs from 6 to 8 knots an hour. During the regular period, the change of the stream is about 23 min. later each day. Slack water, or change of current, lasts but a few minutes when ships pass through.

"During the irregular period (which I think corresponds to the Neaps in the English Channel), the rise and fall is only a few inches; the current then runs very sluggishly from 1 to 1½ mile an hour, its direction being governed by no rule that I have as yet discovered, the least rise of wave in either port, N. or S., causing the change. At times it will remain stationary for ½ hr., and then suddenly rush in either direction for an hour or more. I have seen it change 5 times within the hour, and I have known it run S. very sluggishly for 24 hrs. This occurs with a strong S.W. gale outside. Should the gale from S.E. or S.W. occur at new or full moon, the water rises as much as 1½ to 2 ft. in both basins; the current on the first day of the gale rushing through the channel at the rate of 8½ knots an hour to the N. Should the gale continue from the same direction, the rush on the 2nd day will be to the S. The explanation of this is, that the waters of the Mediterranean being blown up along the coast of Syria and Anatolia, and through the various channels of the Archipelago, become pent up in the N.E. corner of the *Ægean*, where, finding no outlet by which to escape, they sweep round to the W. by Thasos and

Thessaly, through the Skiathos, Oreos, and Talanta channels to the Euripus, where they foam through the channel against the wind 8 to 8½ knots an hour. Occasionally a sudden rise of 6 ft. takes place at this period, flooding the wharves and quays."

Under both the Venetian and the Ottoman rule, Chalcis was a place of importance, and continued so till the close of the last century. Under the Venetians Negropont ranked as a kingdom, and its standard was one of the three hoisted in St. Mark's Square. After the expulsion of the Venetians from Constantinople (by the Genoese), Negropont became the centre of their influence in Romania. It was visited by Niccolo and Maffeo Polo, the father and the uncle of the great traveller, in 1269, and by Marco himself with the same relatives, on his return from his first journey to Cathay in 1295. From the time of its conquest by Mohammed II. down to the close of the 18th cent., the kingdom of Negropont was under the immediate government of the Capitan Pasha, the High Admiral of the Ottoman Empire, who made the capital his usual headquarters.

Negropont was unsuccessfully besieged by the Veneto-German army in 1688, who suffered far more from the climate than from the Turks. Marshal Königsmarck, Prince Maximilian (brother of George I.), and hundreds of their troops, were all swept off within a few months by Greek fever.¹

Sir George Wheler, in his notice of Chalcis in 1676, descends to some practical details which may amuse the traveller, though they will scarcely assist him. "Egripo is a place very well serv'd with all manner of provisions at very low rates. Mutton is scarce worth a penny a pound; kid's and goat's flesh not above an halfpenny; fish will not sell for more than a farthing the pound. Wine is about twopence the *Crondriry*,² that is about

¹ "For he says, *Contrary to the tides of the ocean, the Flood tide flowed towards the sea, the Ebb towards Thessaly.*"

¹ See Anna Åckerhjelm's affecting record of their troubles, written from day to day. The Doge Morosini and Marshal Degenfeld also ultimately succumbed to the climate.

² The name *crondiri* (written Κροντήρη) is used in many of the country districts of Greece

our wine-gallon. Here also they make sweetmeats of all sorts of fruits, quinces, pears, plums, nuts, walnuts, and almonds; for sugar, they use wine boil'd to a syrup, and make them grateful enough to the tast; yet I believe they would hardly please some of our nice ladies, unless, perhaps, because they were far-fetch'd."

Chalcis, with a few neighbouring villages, is the only part of Greece¹ where Mussulmans are now found. In the town of Chalcis there is now, however, scarcely a dozen Mahometan families. Such as there are inhabit the *Kastro* (see below). The descendants of the proverbially dreaded "Turks of Negropont" are now a singularly mild and subdued race.

Chalcis consists of an inner walled town and an outer suburb, from which it is divided by a moat. Most of the newer houses are in the latter, but the *Kastro* (as the inner town is called), is far more picturesque, and generally also cleaner. The Greeks now, as in the time of Wheler, mostly live in the suburbs, leaving the *Kastro* to the Turks and Jews. The principal gate and bridge are Venetian, and very picturesque. Many of the best houses are Venetian. "Chalcis has a stronger Turkish physiognomy than any spot I have seen in Greece except Mistra. There are the old broken-down battlements, with the elaborate involution of wall and fosse, inherited from the Venetian masters in the art, overtopped here and there by a tower, and further inland by the flat and peculiar Ottoman domes, where once was the crescent and now the cross, and beside this the well-built minaret, still firm but significantly truncated, the Imaum's gallery broken down."—*Sir Thomas Wyse*.

On a holiday the streets of Chalcis are gay with costumes of every variety, including handsome swarthy Jewesses in their peculiar headgear, Turkish women with their yellow boots and yashmaks, and a host of other picturesque figures.

for a pitcher, but in Eubœa it seems to be still specially appropriated to a very curious kind of large earthenware flask, shaped like an *aryballus*, which is reckoned to hold about an oke of wine.

¹ The new provinces being excepted.

One curious feature is the frequent recurrence in the streets of the *Kastro* of huge stone shot, many of them 6 ft. in circumference. They are tumbled about in all directions, and suggest the idea of a recent siege. They are all, however, relics of the great siege of 1470. Otranto, in Calabria, which was attacked and taken by the Turks at the same period, presents the same peculiarity. The last survivor of the great guns (similar to those at the Dardanelles), described by Wheler and subsequent travellers, has been removed to the arsenal at Nauplia.¹

In the archway of the *Jews' Gate* hangs an immense tibia and shoe, found in a tomb in the neighbourhood. Their history is unknown.

By the shore is the dilapidated Palace of the *Provveditore* in Venetian times. The secret passage by which the last *Provveditore*, the gallant and unfortunate Erizzo, endeavoured to escape after the capture of the city may still be seen. He was betrayed by spies, and being overtaken, was executed in a horrible manner. The tragic fate of his daughter, Anna Erizzo, who, on refusing to enter the harem of her father's murderer, was cut to pieces, has been touchingly related by George Wheler.

There are two pretty little squares planted with trees in the German way, in the suburb. They were laid out by a Polish officer in the Greek service. The principal promenade is along the *Queen's Quay* (named after Queen Amélie), and in the square of *St. Nicholas*, where the band plays, and where there are several cafés.

One mosque is reserved to the use of the few remaining Mussulmans. There are many churches, of which the following are the principal ones:—

St. Demetrius, in the upper *Kastro*, a very interesting Italian building, probably of the latter part of the 14th cent. It has a nave and two aisles divided by slender columns, and is

¹ Mr. (now Prof.) Henry Acland writes of the stone shot at the Dardanelles: "The largest of them are about 26 in. in diameter. The load for one of the guns carrying this shot is about 45 lbs. of powder, and I have myself seen them fired with that charge."—*The Plains of Troy* (1889), p. 14.

richly decorated in the usual Greek style. From the roof, before the Eiconostasis, are suspended a row of ostrich eggs. The campanile retains both Venetian and Turkish memorial tablets in its walls.

St. Paraskevi, said to have been formerly the church of the Franciscans, has been altered and whitewashed to the obliteration of all but the general characteristics of its western architecture.

St. Nicholas, near the sea, is a transformed mosque. The minaret is well-built, and the ornamentation, in the words of Sir T. Wyse, "is a reminiscence of the Greek, the fillet at the base shows the galoche ornament, and the flowers are a corruption of the honeysuckle or palmete."

Chalcis itself retains no remains of classical antiquity beyond a few stray marbles, mostly incrusting in the walls of churches.

Many pleasant excursions may be made from Chalcis, two of which by carriage.

Chalcis to Psachna is an agreeable drive of $1\frac{1}{4}$ hr over an excellent road. The rocks about Chalcis are many of them varieties of serpentine; these have been used for metalling this road, and its consequent bright green colour makes a very odd effect in the landscape.

This is the commencement of the road to *Achmet Aga* (see Rte. 13), and the traveller who intends going that way later may, instead of proceeding to Psachna, diverge half-an-hour sooner by a branch road on the rt. to *Vatonda*, a pretty country house and hamlet belonging to M. Boudouris, whence he may return by another road to Chalcis.

Chalcis to St. John Prodromus is about 1 hr. by carriage. The traveller leaves Chalcis on the S. side, and in $\frac{1}{2}$ hr. reaches a small permanent camp which has been established here. The arrangements are very fair, the men are huddled in winter, in summer they are under canvas by the sea. Troops stationed here have less sickness than anywhere else in Greece. Leaving the camp on the lt. the road turns down

to the sea, and coasts round a pretty little bay. Here tradition points out the *Fountain of Arethusa*, scarcely less famous than its Sicilian namesake,¹ an identification not noticed by Leake, who says the fountain "has now totally disappeared." Bursian, who accepts it, observes that it still contains, as in ancient times, eels. Somewhat further on, the seaward slopes of *Mt. Kalogeritza* (= *Little Nun's Hill*) are sprinkled with almost innumerable ancient graves, sepulchral crypts (two of which are vaulted), niches, stairs, and foundations of houses, all cut out of the rock. Leake, who cursorily notices the place, suggests that it may be the site of the ancient *Lelantum*. On the face of the same rock by the roadside, but a little further S., are two ancient Hellenic inscriptions in large letters. Fiedler is the only traveller, as far as we know, who mentions their existence, and he only appears to have been aware of one. The rock—a coarse limestone—is much weathered, and they are in consequence difficult to read. On the top of *Kalogeritza* are two ruined towers, perhaps windmills, and near them some Hellenic foundations, and an ancient column on the ground. Inland, the height falls to a plain, which connects that of Chalcis with the larger one of *Vasiliko*, which extends S. nearly to the ruins of *Eretria*, and which is that of *Lelantum*. The *ch. of St. John Prodromus* is an ancient cistern of the usual spheroidal shape. It is entered by a descent of steps, with an arched passage cut through the rock into the body of the cistern, which is small and not deep. The screen and altar are of rough stones. In the neighbourhood are two other similar cisterns, which seem also to have been churches, as they bear the names of two saints, but they are choked with rubbish. Further S. are the ruins of an aqueduct on arches, which supplied Chalcis in the Roman times.

¹ Strabo (x. 449) quotes an oracle according to which the best horses are Thessalian; the best maidens, Lacedæmonian; but the best men are they who drink the sacred waters of *Arethusa*. As it was delivered to a Chalcidian, there can be no doubt as to which *Arethusa* was meant.

The plain of *Lelantum*, in which these cisterns occur, was an object of such deadly contention between the states of Chalcis and Eretria that a pillar still existed in the time of Strabo, in a temple of Diana Amaryzia, 7 stadia from Eretria, on which was an inscription declaring that no missiles should be used in the war.¹ The plain of *Lelantum* is mentioned in the Hymn to Apollo as famed for its vineyards; and the plain behind *Kalogeritza* still produces vines in such abundance that a village in the midst of them is named *Ambelia*, as observed by Col. Leake.

E. of Chalcis is a fine Venetian aqueduct, by which the town is supplied with water from *Mt. Delphi*.

N. of Chalcis the plain and a cultivated slope extend along the foot of the mountains as far as *Politika*, 4 hrs., a village near the sea. A little beyond begin the great cliffs, which are so conspicuous from many parts of Boeotia, and which rise abruptly from the sea for many miles.

The following routes can be modified to suit the traveller's convenience. If time is short, he may discard Southern Eubœa without great loss, but Northern Eubœa should by no means be omitted. The route to Chalcis may be advantageously continued through the northern half of Eubœa, and thence across the straits to Thermopylæ. This route is so little frequented that few persons are aware of the magnificence of its scenery. The extreme richness of the soil, left as it has been in great part uncultivated for centuries, has produced trees of splendid growth, and in great variety, as well as luxuriant shrubs and underwood. In many parts the scenery resembles that of a beautiful park.

¹ στήλη τις, φράζουσα μὴ χρῆσθαι τηλεβόλους.

ROUTE 13.

CHALCIS TO OREOS BY ACHMET AGA
(EUBŒA).

	H. MIN.
Chalcis to Kastela . . .	3 —
Kastela to Eremovryssi . . .	2 30
Eremovryssi to Achmet Aga . . .	3 —
Achmet Aga to St. Anna . . .	4 —
St. Anna to Kokinimiliā . . .	5 —
Kokinimiliā to Xerokhori . . .	3 15
Xerokhori to Oreos . . .	2 —
	<hr/> 22 45

The above calculation of time may be reduced to rather less than 20 hrs. by *driving* (instead of riding) as far as the carriage-road is completed. We strongly recommend the traveller to take this course. The carriage-road will, it is hoped, ere long be completed to *Achmet Aga*, and, if funds are available, it is intended to continue it as far as *Xerokhori*. At present (1883) it terminates at the sawmills of *Pethamēnos*, a spot distant about 1 hr. beyond *Psachna*.

On quitting Chalcis, the traveller follows the road already noticed along the sea-coast, then crosses an extensive plain to the foot of the mountains. On the rt. is seen the lofty peak of *Delphi*, the highest in the island, which will have already attracted attention long before crossing the Euripus. Inaccessible-looking cliffs rise on this side of it, and nearer are well-wooded hills which sink gradually into the plain. Corn crops come nearly down to the sea. A ride of 3 hrs. brings the traveller to *Kastela* (2 or 3 m. from the shore), which consists of only a few poor houses (when needed, travellers may find shelter for the night here, or preferably at *Psachna*, about 1 m. further up the plain). From *Kastela* the road enters the mountains, and after the first ascent crosses a valley, which runs far away to the rt., and resembles those of the Tyrol in its general aspect, and in the magnificent pine-woods which clothe its sides. Here may be said to commence that beautiful and wild scenery for which the island is famous. It increases in beauty and grandeur as we ascend the higher ranges,

where the path becomes exceedingly rough. After 2½ hrs. the picturesque fountain called *Eremo* (the *Solitary*) is reached, and ½ hr. later, the traveller arrives at the highest point, whence a magnificent view is commanded over the Eastern Sea, and the islands of Skyros, Skopelos, and Skiathos. The road then descends through the *Kleissoura*,¹ a succession of woody ravines where the pines are succeeded by oaks and ilexes, under which are found, in more than usual beauty, those flowering shrubs which the soil of Greece so plentifully produces, including the usual cystus, arbutus, and oleander. Towards the bottom of the valley, down which the road is carried, the woods become more beautiful; and before opening on the plain of Achmet Aga there are magnificent plane-trees² by the side of a clear stream: the woods abound with game.

Achmet Aga.—The village and plain of this name with its wooded heights, as well as the romantic mountains on the lt., are the property of our countryman, Frank Noel, Esq.,³ whose unfailing hospitality is well known. There is a good khan here, where travellers may pass the night.

The view from the front of Mr. Noel's house is splendid,—a natural park, surrounded with rich foliage, and bounded by lofty mountains, clothed with pine-woods. At the back the valley runs down to the sea, a few hours distant. This one spot would be quite sufficient to repay the traveller for the toils of the journey; but the fine natural scenery continues with the road. Apart from its great beauty, Achmet

Aga is interesting as a favourable example of the development of Greek property in English hands, and also of the peculiar limitations and difficulties all such efforts have to encounter in Greece. The property was purchased by the father of the present owner, soon after the establishment of the Greek kingdom, who devoted himself to its personal management. This is not the place to tell of the many kind and generous deeds by which the late Mr. Noel's memory is endeared to his neighbours and tenants, but an Englishman cannot but feel pardonable pride in the ample evidence existing at Achmet Aga of the beneficent influence of his countrymen.¹

On leaving Achmet Aga the road continues to lie through the Noel property for 2½ hrs. until it reaches a torrent, the boundary, on the other side of which is

Mandoudi, a comfortable-looking village, with solid well-built cottages. 1½ hr. further is the village of

Hagia Anna, a straggling hamlet, with nothing but its situation to recommend it. Shelter for the night can, however, be obtained here.

On leaving St. Anna the traveller proceeds in a N.W.-terly direction "through a most lovely country, a great forest range of every kind of Greek timber—pines, valonea, and fir—and a low shrubby brushwood of arbutus, myrtle, lentisk, and agnus-castus, with slopes, breaks, and openings into glens, and here and there sparklings of rivulets. Those straight, sharp, green shoots from the firs, the myrtles, and pomegranates, with their dull red berries, and dark glossy green leaves, arbutus red-stemmed and tree like, and lentisk forming walls, all gave the idea of nature fuller of sap, of life, of serenity, of years, than we ordinarily meet with in this country.

"Soon after burst upon us the whole

¹ The word *Kleissoura* exactly corresponds to the German *Klause* and *Klamm* or *Klemme*, which alone (e.g. *Klamm* in the *Sömmering* Pass), or in combination with another word, form so many names of places.

² These plane-trees are to others of their family what the *Ætnean Castagna dei Cento Cavalli* is to ordinary chestnuts. The plane-tree loaded by Darius with golden chains can scarcely have been finer.

³ There is a charming account of a visit to Achmet Aga in Sir Thomas Wyse's "Impressions of Greece"—a title which very inadequately describes the value of the work. See also M. Belle's "Trois années en Grèce," pp. 82-91.

¹ We are glad to be able to refer the reader to the generous estimate of the late Mr. Noel's services formed by a competent and thoroughly impartial foreign observer, M. Henri Belle, a French diplomatist. His account of Achmet Aga is very instructive, and deserves attentive perusal.

splendour of the magnificent Gulf of Volo. To the rt. ran the northern lines of Skopelos and the Eubœan headlands, Skiathos on the horizon; Olympus in the shadows of the distance; the shores of the gulf shooting out into the promontory of Trikeri. Further to the l. lay the land over Amaliopolis; then the broad cloudy forms of Othrys, and Ossa and Pelion, well recording, in their broken and huge character, the last efforts of an encounter between gods and giants. Lower down the straits of Artemisium; and behind, Kta, designating the site of the sister fight; Thermopylæ, immediately below. Iolchos, the Argonauts, Xerxes, Leonidas, Philip and Alexander,—an entire history is here.”

—*Sir T. Wyse.*

The road continues through woodland scenery to

Kokinimilià (= *Red Mills*), a village consisting of a few miserable cottages on the side of a rocky hill, with a deep ravine below. There is a fine view from the hills above, but equalled by that already described.

[Formerly travellers used generally to diverge from the highroad at Kokinimilià to *Kastaniotissa*, the residence of Mr. Leevess, (son of a former British chaplain at Athens). The spot occupied by his house and the road to it are so beautiful, that this route to Oreos was recommended in preference to that through Xerokhori, which is a poor town, and possesses no inducement to tempt the traveller. But in August 1854, Mr. and Mrs. Leevess were murdered by a person they had shown special kindness to, son of the parish priest. For some time he escaped suspicion. “When at last arrested, his own poor old father contributed more than all else to his condemnation. Thoroughly convinced of his innocence, he visited his son in prison. On coming out, his countenance is said to have betrayed the truth, but also with Spartan courage and Roman virtue he exclaimed, ‘Alas! alas! my son has done it.’”—*W. M. Wyse.*

Near *Kastaniotissa* is a large and fine property belonging to M. de Mimont, a French Legitimist, much respected,

who went into voluntary exile on the outbreak of the July Revolution.]

On leaving Kokinimilià the road descends, and in $\frac{3}{4}$ hr. reaches the hamlet of

Mesionda. From hence it is $2\frac{1}{4}$ hrs. to *Xerokhori*, a pretty and prosperous little town, boasting two promenades and three good-looking churches, but no inn! Accommodation, however, can be procured. The place occupies the site of the ancient *Histiæa*, but there are no remains. The traveller now passes over the fertile plain of *Xerokhori*, part of which is included in a fine property belonging to M. Lemont, a retired French cavalry officer. On descending, the country opens out still more rich and beautiful; the forest trees are finer, and cultivation is more general. The judas-tree in the month of May is seen covered with red blossom, the pink and white cystus are then in flower, and the yellow broom and white arbutus give a fresh attraction to the landscape. Vines and figs grow wild, and the mulberry ripens with little care. There is very little grass, though water is much more abundant here than in most parts of Greece.

2 hrs. after quitting Xerokhori the traveller reaches

Oreos, a small port on the N.W. coast, where steamers touch once or twice a week (days to be ascertained at Chalcis), and where a boat may be obtained to cross to the opposite coast. The traveller who embarks at Oreos for the mainland had better land at *Stylida*, the port of *Lamia* or *Zeitun*, (Rte. 25). The scenery of the Strait is delightful; those fond of boating should sail from Oreos round the Pagasæan Gulf (now *Gulf of Volo*).

[The following is the route usually followed from *Achmet Aga* to Kokinimilià by the muleteers, unless the traveller takes the precaution of ordering them to *St. Anna*. It is little, if at all, shorter than the route given above, and is in every way inferior.

From *Achmet Aga* it is 4 hrs. to *Mandianika*, over a continued succession of little hills and valleys with partial cultivation, and through woods of the same character; but two ranges

of mountains, one on either hand, shut out any extensive view. Mandianika is a wretched village, built of mud and faggots. Far better accommodation will be found at St. Anne's ('*Aya 'Avra*'), also about 4 hrs. N. of *Achmet Aga*. Proceeding along the vale the traveller must beware of a path which leads up the mountains on the lt., and would take him down to the coast. Should he take it he would enjoy from the summit a fine view of both the *Ægean* and the *Euripus*, and the snowy peaks of *Parnassus*, and might continue his route along the coast northwards, for there is a *coast road* from *Chalcis*. One must, however, reckon on losing an hour or two during the day in finding the road, which is occasionally ploughed and sown, and at best is only a mule-track; the population is so scanty that 1 or 2 hrs. frequently pass without the possibility of making inquiries. Neither *Mandianika* nor *Kurkulus*, which is $\frac{1}{2}$ of an hr. beyond *Mandianika*, affords any accommodation but a poor cottage, where men and cattle are huddled together; and even then a stranger stands a good chance of procuring nothing for man or beast—not even eggs, milk, or bread. Money makes little impression, and the traveller must search for himself. Proceeding in a N. direction the path mounts a ridge immediately beyond *Mandianika*, and continues over hill and dale through the same character of country as before for $5\frac{1}{2}$ hrs., till we reach the village of

Kokinimilià, see above, p. 393.]

ROUTE 14.

CHALCIS TO ERETRIA AND KOUMI (EUBŒA).

Chalcis to	H.
Eretria	4
Aliveri	4
Koumi	6
Khan of Lotosi	7
Chalcis	6

—
27

A picturesque excursion may be made by combining portions of Rtes. 15 and 16, round the S. end of Mt. Delphi

(*Dirphe*) to Koumi, returning over the ridge of the mountain to *Chalcis*.

On leaving *Chalcis* the road keeps at first close to the seashore, then strikes across a valley, and, mounting a long ridge, descends to the plain of *Eretria* (see Rte. 16). An insulated hill marks the site of the ancient *Acropolis*. The view of the opposite coast of *Boeotia* and *Attica* is very attractive. Accommodation can be procured in the modern village of *Eretria*.

Hence the road chiefly follows the shore as far as *Aliveri* (see Rte. 16). The chain of *Dirphe* here falls into the plain, which stretches towards the S. of the island, bordered by low bare hills, above which rise the strongly-defined mountains about *Carystus*. The bay of *Aliveri* runs deep inland. A carriage-road has been completed from *Aliveri* to *Avlonari*, and will be continued to *Koumi*.

From *Aliveri* the road turns N.E., through fine valleys and gorges between the ridge of *Dirphe* and the hills which line the E. coast of the island. At length it comes out on the shore, and mounts a steep glen to

Koumi (Rte. 15), a large village, nearly retaining the ancient name of *Cyme*. The population is chiefly seafaring.

From *Koumi* the road leads W. over hill and dale clothed with luxuriant vegetation, till it reaches the summit of the ridge of *Dirphe*, whence is a splendid view over *Eubœa*, with the winding *Euripus* and the opposite mountains and coast of the mainland. Hence the path descends to the

Khan of Lotosi, in a richly-wooded valley. The highest peak of *Dirphe* appears at intervals, and is 7266 ft. above the sea. The planes and oleanders are especially luxuriant, and there is much fine scenery between *Lotosi* and

CHALCIS (Rte. 12).

ROUTE 15.

CHALCIS TO ALIVERI, BY KOUMI.

	H.	MIN.
Chalcis to Mistros . . .	5	15
Mistros to Konitres . . .	5	30
Konitres to Koumi . . .	2	30
Koumi to Konitres . . .	2	30
Konitres to Varibobi . . .	3	30
Varibobi to Aliveri . . .	2	15

21 30

Varibobi by Dysto to Aliveri is $1\frac{1}{2}$ h. longer.

The traveller leaves Chalcis on the E., and for $2\frac{1}{2}$ hrs. follows the ascending course of the Venetian aqueduct already mentioned. On reaching the point where this aqueduct joins another, the traveller commences the ascent of the lower slopes of *Mt. Delphi* (the anc. *Dierphe*, whence Hera derived her cognomen of *Διερφέα*), whose summit rises majestically to the height of 7266 ft., and is covered with snow during six months of the year. On the summit is the *Turbek* of a famous Turkish santon, which is still the object of Mussulman pilgrimages. In another 3 hrs. the traveller reaches *Mistros*, a wretched hamlet, where he must pass the night. Deer are still found in the woods above *Mistros*, though every year is diminishing their numbers. From *Mistros* the path continues through dense and beautiful woodlands frequented by jackals, and in 2 hrs. the highest point of the pass is reached, whence a splendid view opens through the heart of Eubœa to *Mt. Oche*, in the extreme S.

The road now gradually descends past the villages of *Gagia* and *Dyremata*, and in $3\frac{1}{2}$ hrs. reaches the village of *Konitres*. From thence, by way of the large village of *Kastrovala*, to

Koumi. There is no inn, but accommodation can, as usual, be obtained. *Koumi* is a cheerful, prosperous little place, driving a thriving trade by its wine, oil, and lignite (see below). Very pretty silk gauze veils are woven here.

The name *Koumi* is of the very highest interest, as it marks the place as the successor of that original *Cyme* (*Κόμη*) *Phriconitis* which has been a standing enigma to geographers. Bursian was

the first to point out this fact. He attributes the foundation not only of *Cumæ* in Campania (the most ancient of the Greek colonies in Italy), but also that of *Cyme* in Asia Minor, to this Eubœan city. Our knowledge of the history of *Cyme Phriconitis* is of the scantiest, and on this subject Strabo's text is corrupt. Bursian has shown that the Eubœan *Cyme* probably became subject, at a very early period, to Chalcis, when that city naturally became its political representative.

In the vineyards around *Koumi* are many graves, apparently, however, only dating from the 3rd or 4th cent. B.C. There is also a tomb hewn in the rock at about 10 min. N.E. of the town.

The chief present interest of *Koumi* is geological. Near here is found the lignite, with its superjacent fossiliferous marls, already noticed (p. 40). The economic value of the lignite has hitherto proved less than was expected from the deficiency of means of transport.

On leaving *Koumi* the traveller must retrace his steps as far as *Konitres*, on the road already followed; then turning to the S.E. he presently enters the pretty valley of *Ozylithos*, guarded on all sides by the picturesque Frankish towers so common in Eubœa. $2\frac{1}{2}$ hrs. after quitting *Konitres* the village of *Avlonari* is reached. It is overshadowed by *Mt. Ochthonia*, whose summit is crowned by a Frankish tower, built on what appear to be Roman foundations, and containing a small chapel.

From hence the road lies through the most populous part of Eubœa, by the village of *Boutzi*, in 1 hr. to

Varibobi. From this point the traveller may either make a circuit to *Aliveri*, by way of *Dysto*, in $3\frac{1}{2}$ hrs., or strike straight across country in $2\frac{1}{2}$ hrs. to *Aliveri* (see Rte. 16).

ROUTE 16.

CHALCIS TO CARYSTUS (EUBŒA)
BY ERETRIA.

	H. MIN.
Chalcis to Eretria	3 15
Eretria to Aliveri	4 30
Aliveri to Dysto	3 30
Dysto to Zarca	2 30
Zarca to Stura	4 —
Stura to Karysto	5 —
	22 45

The traveller quits Chalcis on the S., and crosses the plain of *Lelantum* (see Rte. 12), and in 3½ hrs. reaches

New Eretria, a modern but already moribund town, founded by the Greek Government in a fit of classic ardour, and with lofty disregard of the unhealthiness of the site.

Ancient Eretria was at an early period one of the chief maritime states of Greece, and is included in the Homeric catalogue. In gratitude for former assistance, Eretria contributed 5 ships to the support of Miletus in the revolt from Persia B.C. 500. In consequence of this the city was, in B.C. 490, besieged and razed to the ground by the Persians, under Artaphernes. According to Strabo, a new city was afterwards built a little further S., while the old site remained in ruins. The relative positions of Old and New Eretria have been matter of some doubt. Leake placed New Eretria at *Kastri*, and Old Eretria near *Vathy*; but later writers, including the high authority of Bursian, arguing from the character of the remains, which represent several distinct periods, have shown that the second city of Eretria was built, in great part at least, on the site of the first. Bursian has shown (*Geog. von Griechd.*, vol. ii. p. 421) that such a conclusion is even borne out by a later passage in Strabo, and in explanation suggests that the earlier passage was written on hearsay evidence, and the later and more correct one after a personal visit. Col. Leake writes:—"The entire circuit of the ruined walls and towers of the acropolis of Eretria still subsist on a rocky height, which is separated from the shore by a marshy plain. At the foot

of the hill are remains of the theatre, and in the plain a large portion of the town walls, with many foundations of buildings in the inclosed space," in which some fine mosaics and inscriptions were afterwards discovered. The finest mosaic represents Dionysos riding on a panther, with a Siren below, and may have been connected with the worship of that god, which was a prominent feature here.

2 hrs. after quitting Eretria the traveller reaches

Vathy, a village on a height with a *Scala* of the same name below, where steamers touch 2 or 3 times a week. On a hill above Vathy are some slight unimportant remains, which have been the subject of very various conjectures. Thence it is 2½ hrs. to

Aliveri, where there is a khan. The village is prettily situated on a hill overlooking a marshy plain which slopes down to the bay of the same name, distant ¼ hr. The bay is rather pretty, and is a port of call for all steamers between the Piræus and Chalcis. On a knoll above the E. shore of the bay rises a solid square mediæval watch-tower, with the door 20 ft. above the ground, and no other approach; it is a good specimen of a structure very common on this coast. On the shore, a few minutes to the N. of the tower, lie some plain columns, probably derived from some neighbouring temple, though, judging from their appearance, not from any building of importance. Higher up the valley are some foundations of towers of Hellenic masonry.

On leaving Aliveri, the road first crosses the head of the bay and then turns inland; in about 1 hr. the traveller passes by the village of *Belousia* to rt., and under another mediæval watch-tower to lt., and soon after descends on the Lake of Dysto. Following its N. shore he presently joins the road from *Avlonari* (see Rte. 15), and proceeding by this shortly after reaches *Dystos*, a village built close to the site of the ancient *Dystus*, whither Philip marched from Eretria. The site of the ancient city is ¼ hr. S. of the village; it was inhabited during the Middle Ages, but the gradual extension of the marshes has

since driven the peasants to higher lands. The acropolis is easily recognised; it is an isolated hill of gray granular limestone, partly surrounded by the waters of the lake. The line of the fortifications can easily be traced, and even the plan of some of the ancient dwelling-houses. From the character of the masonry and other indications, these remains are assigned to the 6th cent. B.C. *N.B.*—This district is excessively unhealthy, and can only be visited by an English traveller with the utmost precaution.

The road from Dysto lies across a dreary rocky tract for several hours. Near the hamlet of Zarca an Hellenic tower is passed, and the foundations of some other buildings; these are supposed by Bursian to be remains of Zaretra, a place captured by Phocion in B.C. 350. 4 hrs. more brings the traveller to *Stura*, a pretty village representing the ancient *Styra*, of which some remains of the city walls and foundations of houses exist by the seashore, $\frac{1}{4}$ hr. distant. Part of the ancient Mole may also be traced, and the remains of an Ionic temple. *Styra* appears to have been originally a settlement of the Phœnicians for the purple fishery, and afterwards to have belonged to the Dryopes. During the Persian war it contributed to both the land and sea forces of Greece. In B.C. 323, on the occasion of the Lamian war, *Styra* was destroyed by the Athenian general Phœdrus, and, though rebuilt, never recovered its importance.

S.E. of *Stura* is a mountain ridge forming an offshoot of *Mt. Oche*, and bearing the name of *Klivosi*. On the summit is a Frankish tower and some unimportant Hellenic remains. Lower down, on the W. side, is an ancient marble quarry, with carefully dressed blocks and shafts of columns lying about. Immediately opposite, on a lower spur of the hill, is a small terrace surmounted by three small edifices of great antiquity and interest, called by the peasants *The Dragon's Houses* (*τὰ σκίρια τοῦ δράκοντος*). Two of these are of oblong rectangular form, somewhat resembling the temple on *Mt. Oche* (see below), lying N.—S. parallel to each

other. Each has a side door and an aperture in the roof; the doors face one another. Behind these is the third edifice, which is built on quadrangular foundations, but with a circular and vaulted superstructure, open in the centre, and with a door on the S. side. Remains of the wall of the peribolus can also be traced.

Of the extreme antiquity of these buildings there can be no doubt; Bursian regards them as the primitive temples of a triad of Dryopian divinities.

Some further but unimportant ancient remains occur at a place on the shore called *Emporio*, $\frac{1}{2}$ hr. N. of *Stura*. Probably there was a landing wharf here in the days of *Styra's* commercial prosperity.

The islands in the bay, now called *Stura-nisi*, are the *Ægileia* of the ancients.

From *Stura* it is $2\frac{1}{2}$ hrs. to

The Pasha's Fountain. From this point the country becomes more fertile, and the road passes under pleasant shady woods of oak and chestnuts. In $2\frac{1}{2}$ hrs. more the traveller reaches

Karysto (pop. 7321). *Karysto* occupies the site and has always preserved the name of the ancient *Carystus* (see below). The Turks of *Karysto* had the reputation of being peculiarly barbarous and inhospitable, and the place was a favourite resort of the corsairs. The inhabitants, Mussulman and Christian alike, openly defied the authority of the Porte, elected their own Voivode, and enjoyed complete practical independence.

At present *Karysto* is the residence of an eparch (sub-prefect) and a bishop, who both reside within the fortified upper town, while the majority of the inhabitants live without the walls.

The Venetian fort *Castel Rosso* probably occupies the site of the ancient acropolis; it is a very picturesque feature in the view. Steamers for the Piræus call here once or twice a-week, but not in stormy weather, as there is no good port.

Carystus was one of the most ancient and important cities of Eubœa. It was said to have been founded by the Dryopes, and it is mentioned in the

Iliad. It was chiefly celebrated for its marble (the *cipollino* of Italian anti-quaries), and its asbestos, which was also called the Carystian stone.

No traveller must omit to make an excursion to the summit of *Mt. Elias* (*Oche*, 4748 ft.), which may be reached in 3 hrs.

Here, in Sept. 1797, Mr. Hawkins, when on a surveying expedition, discovered the remarkable temple in connection with which his name is well known. A visit to Mt. Oche at that period was an undertaking of some danger, and proportionate credit is due to the stout Sussex squire for his achievement. On the ascent the traveller passes by an ancient quarry, where seven columns are lying. From their character, Mr. Hawkins conjectured that they had been prepared for exportation to Rome, where many similar ones still exist.

The temple is a quadrangular edifice, of which the (internal) dimensions are 30 ft. 6½ in. x 16 ft. The thickness of the walls is 4 ft. 4½ in. at the jambs of the door, which, however, are not perfectly flush with the wall. The entrance is by a carefully constructed doorway in the middle of the S. front, which measures 6 ft. 4½ in. from the ground to the lintel. Over the lintel is a narrow oblong aperture. On each side of the door is a small window. Both the door and the windows are slightly wider at the bottom than the top, but not to a conspicuous degree. The construction of the roof, of which a portion remains, is very peculiar. The topmost course of stone in the side walls was broader than in the lower rows, and, projecting inwards, served as a cornice to support the roof. The roof was formed of inclined slabs, which supported each other by their own weight, and appear to have been joined along the apex by another horizontal row. This structure of the roof appears to be very similar to that of the primitive temple of Apollo recently excavated at Delos.

Bursian conjectures that it may probably have been an early temple of Hera, or of Zeus and Hera, whom tradition specially connects with Mt. Oche. At the same time, he points out that

this temple, although undoubtedly of extreme antiquity, is distinctly posterior in date to the temples at Stura already noticed. The edifice on Mt. Oche may, therefore, be viewed as the product of a later and more advanced stage of Dryopian civilisation.

From Karysto the traveller may either (if the day accords), take the steamer to Piræus or Styliada; cross in a caique to *Port Raphii* (see Rte. 4); or finally return to Chalcis by way of *Koumi*, reversing Rte. 15.

ROUTE 17.

CHALCIS TO THEBES BY LUKISI AND KOKKINO.

	H. MIN.
Chalcis to Salganeus . . .	1 —
Salganeus to Lukisi . . .	1 15
Lukisi to Kokkino . . .	5 45
Kokkino to Sengena . . .	2 45
Sengena to Thebes . . .	2 45
	13 30

The excursion from Kokkino to Larymna (p. 399) adds one day to above.

After crossing the bridge over the Euripus, the road follows the shore for ¼ hr., and then, leaving the road to Thebes on the lt., crosses the plain in a direction parallel to the foot of the mountains, with the sea on the rt.; in ½ an hr. we reach a ruined ch., containing the fragment of a large column, which may have belonged to the temple of *Demeter Mycalessia*. There are here a series of wells, narrow and lined with stone, but not of great antiquity. ½ m. to rt. is *Chalia*, not far from the sea—an ancient site.

Salganeus. The remains of this town are just in the angle where the plain terminates at the foot of Mt. Ktupa, the ancient *Messapium*, by the side of a small fort under the highest summit of the mountain. The citadel occupied a height rising from the shore, having a flat summit sloping S.E. to the sea. The scarps of the hill have been partly shaped by art, and faced with stone. The facing appears on all sides excepting on the N., and some remains of walls are visible on the crest of the

summit. Neither the site nor the remains are of much interest. According to Strabo, the place was named Salgameus after the Boeotian pilot of Megabazus, who was here put to death on a mistaken suspicion of treachery.

The road ascends the cliffs which border the shore, and passes opposite to the S. extremity of the islet of *Gaidharonisi* in the Euripus. On the rocks are traces of chariot-wheels, and, descending to the beach, we find the foundations of a thick wall. These are vestiges of the ancient road from Chalcis to *Anthedon*. We soon after ascend a slope, covered with lentisk, myrtle, and oleander. At the head of the slope, just under the steep summit of the mountain, is

Lukisi. Before reaching this small village, an ancient foundation, cut in the rock, crosses the road, lt. of which is a ch., in which are several ancient squared stones; other remains of an old wall occur shortly after. *Lukisi* may possibly represent the Homeric *Nisa* or *Isus*, which latter name was still extant in the time of Strabo.

Distant $1\frac{1}{2}$ m. from *Lukisi*, at the foot of the slope on the seashore, are considerable remains of the ancient *Anthedon*. These consist of an acropolis situated on a small height terminating towards the sea in cliffs, on the brow of which large pieces of the wall are found; some cisterns between the town-wall and the acropolis; part of the platform of a public building, 34 yds. long, founded in the sea. In the midst of the fort, which was defended by a mole connected with the N. wall of the town, foundations of a similar work of smaller dimensions are to be seen, by the extremity of a small sandy island near the end of the great mole.

The road proceeds past the foundations of *Anthedon*, and across a torrent which descends from Mt. *Ktypa*, and ascends to the summit of the ridge which connects Mt. *Ptoium* with the lower heights of Messapium above *Lukisi*. This was the road from *Anthedon* to *Thebes*. From the summit of the ridge we look down on the lake *Paralimni*

(anc. *Trophia*?),¹ and then descend opposite to the N.E. end of this lake, and, leaving it to the rt., follow a rugged path along the last falls of the Messapian ridges. After passing a portion of the ancient road, we emerge into a plain separated only by a small rise from the plain of *Thebes*, and in $\frac{1}{2}$ an hr. we find traces of an Hellenic town. The road then ascends a rugged ridge, whence there is a splendid view; in front are the hills above *Karditza* and part of the *Copaic* lake; over which appear *Helicon* and *Parnassus*. The road now passes by a modern fountain constructed of ancient stones, where formerly stood the old monastery of *Palagia*,² by which name the adjacent summit of Mt. *Ptoium* is also known. Here was in ancient times a temple and oracle of Apollo.

Kokkino, $5\frac{1}{4}$ hrs., is a village of some 50 houses, which derives its name from the bright red colour of the earth here. The people are Albanian.

From *Kokkino* an excursion may be made to the *Katabothra* of the *Cephissus* (see Rte. 20) and the ruins of *Larymna*. This will take 1 day. *Thermopylae* may be reached in a long day from *Kokkino*, by way of *Martini* and *Talanta*.

To visit the *Katabothra*, the traveller descends the rugged hill till he regains the road from *Martini* to *Thebes*, and then passes over a small plain at the head of the bay of Lake *Copais*. The lake abounds in fish, and its surface is covered with wild-fowl. At the *Katabothra* especially are found great quantities of the *Copaic* eels, so renowned amongst the ancients for their bulk and fatness. The road now comes to the water's edge, and then descending the foot of Mt. *Skroponeri*, reaches in 5 min. a great cavern at the foot of a perpendicular rock 80 ft. high. It is the entrance of a low dark subterranean passage, 112 yds. long, through which flows a part of the current which rejoins the rest of the river near the S.E.

¹ Ulrichs and the topographers of the French Staff Survey called this lake *Harma*, but Burrian shows that this is an error, and suggests *Trophia*.

² A corruption of *Παλαιά Παναγία*. The convent of that name has been rebuilt on a more convenient site.

Katabothra. In summer this cavern is dry. The S.E. Katabothra resembles the cavern in outward appearance, being an aperture at the foot of a perpendicular rock of equal altitude; the stream which enters here is 30 ft. broad and 25 ft. deep. A second Katabothra is situated, at 12 min. distance, at the head of an inlet of the lake under a perpendicular cliff, lower than the first, not being above 20 ft. high; the size of the stream is also smaller. Close to this is the third Katabothra, at the foot of a rock 50 ft. high. Thence we proceed to the emissary of the river, in the valley of *Larma*, over a stony hollow between hills: the Cephissus pursues its subterranean course in the same direction, as appears by a line of quadrangular shafts or excavations in the rock, evidently made for clearing the subterranean channel, at some period when it had been obstructed. At the fifteenth shaft the valley widens, and the road to *Larma* follows the slope and enters the lower valley at the place where the river issues at the foot of a precipice 30 ft. high, in many small streams, which unite and form a river 40 or 50 ft. wide and 3 or 4 deep, flowing with great rapidity down the vale. The road follows its rt. bank for $\frac{1}{4}$ hr., then, crossing a projection of Mt. Skroponeri it descends to an old ch. and the mills of *Larma*, which are turned by a canal from the river. From the mills to the head of the bay where the river joins the Euripus is $\frac{1}{4}$ of an hour. From the height the river is precipitated over the rocks for a short distance with great rapidity.

The ruins of *Larymna* are situated on a level covered with bushes on the shore of the bay of *Larma*, 10 min. lt. of the mouth of the Cephissus. They consist of the remains of a small fort, the traces of the whole circuit of the wall, another wall along the sea, a mole in the sea, several foundations in the town and acropolis, and an oblong foundation of an ancient building.

From *Kokkino* to *Karditza* the road passes along the rugged flanks of Mt. Ptoum; midway, a small plain lies below to the rt., at the foot of a moun-

tain on the border of the lake; and opposite to it is an island surrounded by cliffs, the summit of which is encircled by an Hellenic wall.

Karditza, 1 hr. Here are the ruins of *Acraephium*, among which are many inscriptions, particularly in the old ch. of St. George, which stands within the walls of the ancient city. Among other fragments of antiquity in this ch. are a very small fluted Doric column, and two circular pedestals, smaller above than below. It is probable that this church was a temple.

From *Karditza* we pass from the ch. of St. George, through a chasm, into the plain, and, crossing it, arrive in 40 min. at a projecting part of the mountain, which affords from its summit a good view of the adjacent part of the lake, where a stone causeway crosses the mouth of that bay of the Copaic lake, which is bordered by the vale of *Acraephium*. This causeway connected the foot of Mt. Ptoum with that of Mt. Sphingium. A similar one may be traced near the modern village of *Topolia* on the N. of the lake. *Topolia* is on the site of *Copæ*, and gives its modern, as *Copæ* did its ancient, name to the lake. Continuing to coast the lake for 8 min., we reach the Katabothra of Mt. *Phicium*. The road now follows the S. side of the plain, in which are ancient foundations, probably the remains of works intended to defend the place from the encroachments of the lake.—N. are traces of the ancient tunnel alluded to above, which connected Lakes Copais and Hylica (*Likeri*¹ or *Sengena*). This tunnel may be traced as far as the plain of *Sengena*, where it is again crossed by a ridge. To the lt. of the apparent extremity of the canal are ruins occupying an Hellenic site, probably *Hyle*.

Sengena, $1\frac{1}{2}$ hr., is a small village on a rocky hill connected with Mt. *Phicium*. A mile S. of *Sengena* is the emissary of the subterranean stream from Lake Copais.

The road now passes by the *Hylica*, whose depth and abruptness of margin are remarkable after the swampy ap-

¹ *Likeri* is an Albanian word which signifies abounding in fish.

pearance of the Copaic basin, and prove the discretion shown in excavating in this course the ancient tunnel connecting the two lakes.

Riding over the undulating plain of Boeotia, we reach at length

THEBES, 2½ hrs. (Rte. 6).

ROUTE 18.

THEBES TO LEBADEIA DIRECT.

The highroad from Thebes to Livadia offers little interest to the traveller. The mail runs daily between the two towns, and carries travellers; it accomplishes the distance in about 6 hrs.

The road leaves Thebes on the N. W., and ¾ hr. later enters on the *Teneric plain*, bounded by Helicon on the S., and the range of Sphingium (now called *Phaga*) on the N. Some remains of Hellenic masonry, on a spur of the latter mountain, are supposed to mark the site of the ancient *Onchestus*. On the upper part of the same hill is a block of stone resembling a woman's head looking into the lake. This seems to have been the origin of some of the Sphinx legends connected with the spot. The adjoining part of the plain forms a large and dismal swamp which, on the N. W., terminates in the sluggish waters of the Copaic lake.

The road follows the margin of the lake, and shortly after crossing the *Kephalari* stream reaches the site of the ancient *Haliartus*, a city already in ruins in the time of Pausanias. It was situated on a low hill by the shore, where a few tombs and remains of polygonal masonry alone mark the site.

From thence to Livadia the road is entirely devoid of interest.

LIVADIA (Λεβαδεία). Pop. 5790. There is a tolerable khan and several good cafés.

Livadia is a pleasant, clean, cheerful little town, situated in a most picturesque position on the bank of the *Hercyna*, a fine mountain-stream. Higher up the valley, occupying the site of the ancient Hieron, or sanctuary of Trophonius, the river rushes with great force from the rocks, which here contract the valley

into a narrow gorge, with scenery of the same character as that of Delphi. It is difficult to ascertain exactly the 2 springs of Mnemé and Lethé; there are either too few or too many to answer exactly the descriptions of ancient writers. Immediately on the rt. of the gorge, the rock is full of vestiges of the oracle of Trophonius, of which the most remarkable are a basin, now overgrown with weeds (like that at Delphi, vulgarly called the Pythia's bath), into which flows a small spring; several small niches in the face of the rock; a large niche 4 feet high and 2 feet deep, and a small natural aperture scarcely of sufficient depth to answer the description (of Pausanias) of the oracular cave.

Of course, here as elsewhere, the demand has created the supply, and a neighbouring cave now entirely choked with stones is staunchly upheld by all good Lebadeans as the Trophonian cave. The mention by Pausanias, however, of its being ἐν τοῦ ὄρους points to a higher situation, and, according to the most reasonable conjecture, to a spot at the foot of, or within the walls of, the mediæval Frankish castle on the top of the hill, where it may exist choked up with rubbish. The whole of the gorge is very striking, and contains several natural caverns of some size.¹

Near the spring called *Krya* (κρύα = the cold) is a square chamber in the rock, measuring nearly 10 ft. square and containing on two sides benches cut in the rock. This has been identified with the sanctuary of the *Good Daemon* and *Good Fortune* of ancient writers.

The ancient Lebadeia entirely owed its importance to possessing the oracle of Trophonius, which was consulted, among others, by Croesus and Mardonius. It was still in repute in the time of Plutarch, when all the other Boeotian oracles had ceased their utterances, and was, indeed, consulted by the traveller Pausanias. The ancient city

¹ At certain points in this gorge a peculiar shrill sound like the cry of a bird is heard. Prof. A. H. Sayce, who first noticed it, has suggested that this may have helped to give rise to the oracle. Dr. Schliemann attributes it to subterranean runnels of the *Hercyna*.

stood on an isolated hill, at the point where the valley of the Hercyna opens into the plain of the Copaic lake. Prior to the revolution, Livadia was one of the most important towns of continental Greece, second only to Athens, and indeed taking precedence of that place in some respects,—facts which the inhabitants still recall with pride. When Lord Elgin endowed Athens with its first public clock, he also made the same gift to Livadia. It is satisfactory to add that the Elgin tower of Livadia appears to have been better appreciated and cared for than its namesake at Athens; in the words of Sir Thomas Wyse, "It is a most in-artistic edifice, rendered more so by late repairs in mortar and flaring yellow paint; but one feels grateful that anything is kept up in this country, so let us be indulgent." A mosque, now converted into a ch. of the Panagia, contains three inscriptions relative to Trophonius, which have been published by Böckh. The castle, already alluded to, is believed to have been erected by the Catalans. It deserves a visit on account of the fine view it commands over the surrounding country.

ROUTE 19.

THEBES TO LEBADEIA BY PLATÆA.

	H. MIN.
Thebes to Platæa . . .	2 —
Platæa to Leuctra . . .	2 —
Leuctra to Erimo Kastro . .	1 15
Erimo Kastro to Askra (Hieron of the Muses) . . .	2 15
Hieron to Zagora . . .	1 30
Zagora to Kutumula . . .	2 —
Kutumula to Lebadeia . .	4 —
	15 —

The traveller leaves Thebes on the S. side. The distance is 6 m., and the way leads over uncultivated plains, unbroken by hedges or divisions. The whole of this part of the plain, through which the Asopus flows, is called *Platana*. The Asopus rises at the foot of Mount Cithæron. The position of *Platæa* is on one of the lowest slopes of Cithæron, as it sinks into the plain of Bœotia; it faces W.N.W., looking to-

wards Parnassus. It commands a good view over the whole of Bœotia, and every manœuvre in the battle of Leuctra must have been clearly seen by the anxious inhabitants. The site of Platæa is untenanted; the walls and square towers may be traced in all their circuit, and the Acropolis is very distinct. The masonry of this is excellent, and probably is of the date of Alexander the Great, who rebuilt the walls, and re-established the city subsequent to its destruction by the Thebans, at the close of the famous siege in the Peloponnesian war. Within its area are a few traces of foundations, and several broken columns of inferior dimensions and spurious architecture. Platæa was in ruins 2000 years ago, when the comic poet Posidippus said that all it could boast was "two temples, a portico, and its glory." On a declivity to the W. are several tombs and sarcophagi, but none of much interest.

[Platæa to Athens is 1 day's journey.] Near Platæa is the village of *Kokla* (a name often given to places where bones occur), where night quarters can be found.

From Platæa to Leuctra the road lies across the hills which separate the plains of these names, of which the latter is celebrated for the victory obtained here by the Thebans, under Epaminondas, over a very superior force of the Spartans, 371 B.C. The site is marked by a large tumulus.

There is a direct route from hence to Thebes in 2½ hrs.

1½ hr. after leaving Leuctra the traveller reaches the site of the ancient *Thespieæ*. The remains of this famous city are considerable, but of no great importance. Leake found here an oblong or oval enclosure, built of very solid, regular masonry, and about ½ m. in circumference. Dodwell noticed many fragments of statues and bas-reliefs. On a neighbouring height overlooking the plain is the village of *Erimo Kastro*, where the traveller who intends to follow the route over Mt. Helicon should certainly pass the night. The walls of the churches of this village contain fragments of architraves, columns, and other antiquities.

From Erimo Kastro there are two roads to Livadia, the *lower* in 5 hrs., the *upper* in 8½ hrs. The lower road passes the hamlet of *Mavromati*, and strikes into the highroad from Thebes near the site of the ancient *Haliartus*.

The *upper* route over Mt. Helicon, which is that here described, is far more picturesque and interesting, but should only be taken when the traveller has daylight and fine weather before him.

On leaving Erimo Kastro, the path leads to the ch. of St. George, where the foundations of a small temple were discovered some years ago. 2 hrs. from the village the ch. of the Taxiarch is reached; on a neighbouring height is a ruined Frankish fort, supposed to correspond to the ancient *Ceressus*. From this point to the hill of *Ascra* is ½ hr. *Ascra*, the residence of *Hesiod*, is marked by a tower of Hellenic masonry. The valley and stream at its foot are identified by M. Decharme as the site of the famous grove of the Muses. Inscriptions referring to the Muses, or other Hellenic remains, occur at nearly all the very numerous chapels found in this valley. Formerly, Col. Leake fixed the sanctuary of the Muses at the suppressed convent of *St. Nicholas*, about a mile S. of *Ascra*. But M. Decharme has shown, that the inscription on which Leake relied was probably not found in its original situation, and that all the indications we possess of ancient topography distinctly point to the upper locality. M. Decharme identifies the famed fountain of *Hippocrene* (placed by Leake at the convent of *Makarotissa*), with the *Kryo Pigadi* (= cold spring), which rises a little below the summit of Mt. St. Elias, at the S. W. extremity of the valley.

After visiting the spring of *Hippocrene*, the traveller must descend the valley and pass N.-wards. A narrow rugged path leads to the heights above *Zagora*, or *Sacra*, whence the mountain has received its modern appellation. Here is seen a part of the ancient causeway, leading from *Thespiæ* to *Lebadeia*; the spot commands a fine panoramic view. E. by N. is the highest mountain of *Eubœa*; S.E. by E., Mt. *Parnes*; S.E., Mt. *Cithæron*; the W.

and S. parts are concealed by *Helicon*. The plain of *Lebadeia* appears through two gaps.

Zagora is in a deep valley. A steep descent leads to the village, which is divided into two parts by a river. The lower part is in the plain, and above the upper village, in a most picturesque situation, is the Monastery of *Evanghelistra*.

On leaving *Zagora*, the road ascends to a high point of *Helicon*, whence the eye ranges over the plains of *Chæroneia*, *Lebadeia*, and *Orchomenus*, and continues over magnificent scenery to *Parassus*.

This part of the plain of *Boeotia* supported of old a number of flourishing towns, of which four were eminent. They stood in a semicircular curve, at nearly equal intervals from each other, on rising grounds which skirt the plain; the first, at the N.E. verge of the plain, is *Orchomenus*; to the W. of it, at the distance of 5 m., separated from it by the river *Cephissus*, and placed upon a steep rock of gray granite, is the fortress of *Chæroneia*. To the S. of *Chæroneia*, at a similar distance, on the northern declivity of *Helicon*, and on the lt. bank of the *Hercyna*, is the citadel of *Lebadeia*, rising from a precipitous cliff, at the eastern foot of which lies the modern town. Passing from this to the S.E. for the same number of miles, and along the roots of *Helicon*, we arrive at the base of the crested summit of *Coroneia*.

The traveller now descends from the higher ridges of *Helicon* till he reaches

Kutomula, a village 2 hrs. distant from *Zagora*, and in a beautiful situation. Hence we descend towards the plain by the ruins of *Coroneia*, on an insulated hill, at the entrance of a valley of the *Helicon* range. Here are remains of a theatre, of a temple of *Hera*, and of an agora. There is a fine view from this hill over the *Boeotian* plain. Hence again descending, and passing two bridges over small streams, *Livadia* soon appears in view; and having crossed the base of *Helicon*, which extends into the plain, we reach

LIVADIA (see Rte. 18).

ROUTE 20.

LEBADEIA TO THERMOPYLÆ BY
ORCHOMENUS AND ABÆ.

	H. MIN.
Livadia to Orchomenus . . .	5 —
Orchomenus to Drachmano . .	6 —
Drachmano to Molo . . .	7 30
Molo to Thermopylæ . . .	1 30
	20 —

This route may be combined with a visit to Chæroneia (Rte. 21), but the direct road leaves aside Chæroneia and proceeds by the village of *Arabokhori*, and reaches in 2½ hrs. the village of

Skripu, which occupies the site of *Orchomenus*. Just before reaching Skripu, by the bridge, is a tumulus, which has been called the *Tomb of Hesiod*. The early history of this city (usually called the Minyæan Orchomenus, to distinguish it from other places of the same name,¹) is involved in great obscurity, but its traditions are among the most ancient in Greece. In ante-historical times it was the capital of the Minyæ, a people of great wealth and power, said to have come from Thessaly. In early times it was the most important city in Bœotia, and Homer compares the treasures which flowed into the city to those of the Egyptian Thebes.

It was famous for the worship of the Charites or Graces, in whose honour musical contests took place, at which competitors appeared from all parts of Greece. Dr. Clarke has commented on the curious absence of any notice of these games in contemporary writings. He discovered in the church of the monastery at Orchomenus, an inscription recording the names of the victors; among these occurs the name of *Sophocles, son of Sophocles the Athenian*, as having obtained the prize for tragedy. He was a descendant of the great tragedian of that name.

The city stood at the edge of the Copaic marshes (see below), on the face

of a steep hill, an outlier of *Mt. Acontium*. The Cephissus "winds like a serpent" round its S. base (δὲ 'Ορχομενοῦ ἐλδὶς γινώσκων ὤς, *Hes. ap. Strab.* ix. p. 424). There was no upper town, the Acropolis consisted, according to Col. Leake, merely of a small castle, with a long narrow approach to it from the town between walls which for the last 200 yards are almost parallel, and not more than 20 or 30 yds. asunder. The town was surrounded by walls, great part of which remain, and provided with towers at short intervals for flank defence. Their circumference was about 2 miles. "The citadel occupies a rock about 40 yds. in diameter, and seems to have been an irregular hexagon, but 3 sides only remain, no foundations being visible on the E. half of the rock. . . . The access to the castle from the city was first by an oblique flight of 44 steps, 6 ft. wide, and cut out of the rock; and then by a direct flight of 50 steps of the same kind."—*Leake*.

The view from the Acropolis is very fine and extensive. It includes the plain of Chæroneia, with Parnassus to the N.W., Livadia to the S., and Lake Copais to the E., bounded by Helicon, Sphingium, and Ptoum, while in the extreme distance rise the mountains of Eubœa.

The Treasury of Minyas, styled by Pausanias one of the wonders of Greece, stands at the E. extremity of the hill, just above the Monastery. It was visited and carefully described by Mr. Dodwell, who noticed nail-holes on the sides of the entrance, as at Mycenæ, but the whole of the vaulting having disappeared, and the interior being choked up with earth, accurate measurements were out of the question. In 1880-81, however, Dr. Schliemann excavated the Tholus, with interesting results. The following notice is abridged from his report¹ (*Athenæum*, No. 2775). The Tholus is built of black Livadia marble, and, as already shown by Dodwell, was of the Mycenæ beehive form. It was probably first broken in A.D. 874,

¹ There was an Orchomenus in Arcadia, one in Eubœa, and another in Thessaly. Of these, the Arcadian city was the most important.

¹ For a more detailed notice, see Dr. Schliemann's paper in *Journ. of Hell. Studies*, vol. I. pp. 129-163.

to build the church and monastery (see below).

"Like the so-called Treasury of Atreus at Mycenæ," it "consists of regular horizontal courses of blocks. Of the 8 lower courses, every block is still in its place. The building rests on well-smoothed hard limestone rock, and is at the bottom 48 ft. in diameter. From the 5th course (inclusive) upwards every stone has a hole with the remnants of a bronze nail. Only the 8th course makes an exception; here every stone has a concave hollow 2 in. to 2½ in. in diameter and about ¼ in. deep, in the centre of which is invariably a hole with remnants of a bronze nail. The height of the gate is 18 ft. 6 in., its width above 8 ft. 2½ in., below, 9 ft. 1 in. This gate is spanned by a large marble block, on the inner side of which we see 4 of the above described concave hollows, and 4 holes with remnants of bronze nails. The earth accumulated in the Treasury was on an average 30 feet deep."

This consisted—1, Of a bed of black earth 6 ft. deep, followed by "very large masses of smaller and larger stones," which must have been heaped on the outside to keep the blocks in position. 2, Below these were 50 to 60 large blocks from the walls. 3, Below these again were successive layers of ashes and other burned material, 12 ft. deep. 4, Under these, lying on the rock floor, were "a number of perfectly rectangular slabs as well as cornices, which can have had nothing to do with the building, and must have belonged to some sort of monument—perhaps a small sanctuary—which once stood within it. I found there, besides, a number of marble pedestals. I also found there 2 small marble columns, both about 7 in. high and 5 in. thick, one of which perfectly resembles the column between the two lions above the gate of Mycenæ. Our most remarkable discovery was a *thalamos* in the Treasury, on its E. side. It is approached by a small corridor 5 ft. broad, 9 ft. 6 in. long, and 7 ft. 1 in. high. The end of the corridor is partly barred by a portion of the marble ceiling of the *thalamos*, which consists of very large

slabs about 1 ft. 4 in. thick, entirely covered with well-sculptured spirals, interwoven with large and very pretty leaves. This ceiling seems to have fallen in only about ten years ago, under the pressure of the superincumbent weight, because all the villagers agree that at that time the earth suddenly gave way with a great noise, precisely on the spot above the *thalamos*, and a deep hole was then formed. The pattern of the sculptured ceiling is altogether different from and superior to any sculptures found by me at Mycenæ.

"The door of the *thalamos* is 3 ft. 8 in. wide above and 4 ft. below. The threshold is 1 ft. 3½ in. broad. The marble slab which spans the door is 9 ft. long, 2 ft. 4 in. thick, and has once been surmounted by another slab, of which some remains are still visible.

"All the marble blocks of which the Treasury is composed are well wrought and polished on 5 sides; the only one on which they are not wrought, and are perfectly rough, is the outside, which circumstance goes far to prove that this treasury, like its brethren at Mycenæ, was destined to be subterraneous."

The monastery and church of Theotokos, already mentioned, is an interesting building, dating from the 9th cent., and almost entirely constructed of fragments of Hellenic masonry; metopes, triglyphs, and the shafts of plain columns, as well as many large blocks from the Treasury of Minyas, may all be recognised in its walls. Byzantine inscriptions on the exterior of the church show it to have been "beautified" by Leo the Imperial Sword-bearer, "in behalf of remission of his many sins," in the year of the world 6380=A.D. 874. In the portico of the church is an exceedingly rude (broken) statue of Leo, chiefly interesting as showing the utter decay of art at that period. The eiconostasis is the work of a living Theban artist; the carving, though very coarse, is clever, and, as Sir T. Wyse has observed, "true to Byzantine inspiration in the conception." The church appears to occupy the site of the *T. of the Charites*. The walls

of the church and convent have supplied a large number of interesting and valuable inscriptions, of which the first detailed account was published by the indefatigable Dr. E. D. Clarke, who visited the place in 1806.¹ The epigraphy of Orchomenus has been specially treated by K. O. Müller, and again a generation later (1880) by M. Foucart. Excavations here have produced a tripod, with dedicatory inscription to the Charites, and some statues, including a most remarkable archaic figure of Apollo, now removed to Athens (see p. 191).

The well in the court is usually identified with the one mentioned by Pausanias. There is some reason to believe that the Hieria of the Graces

and of Dionysos were contiguous. An ancient and curious sundial in the wall of the church is supposed to have belonged to the latter. Immediately S. of the monastery, M. Schliemann found on excavation (1880) six very simple Byzantine tombs, below which were others, apparently Roman.

Close to Orchomenus the river *Melas*, now *Mavronero*, deriving its names from the colour of its waters, issues from 2 katabothra, and flows into the Copaic lake.

Lake Copais. The annexed plan (reproduced from Dr. Smith's *Dic. Gr. and Rom. Geog.* vol. i.) will explain the very remarkable system of natural and artificial hydraulic works connected with the lake, and which were



MAP OF THE BASIN OF THE COPAIS.

(After Forchhammer.)

Artificial emissarii marked **●●●●●**

Natural emissarii (*Katabothra*) -----

- | | | |
|---|-------------------|---------------------------|
| 1. THE LAKE COPAIS (now <i>Topolia</i>). | 7. MT. MESSAPIUM. | 16. UPPER LARYMNA. |
| 2. THE LAKE HYLICA (now <i>Likeri</i>). | 8. ORCHOMENUS. | 17. ANTHEDON. |
| 3. THE LAKE TROPHIA? (now <i>Moritsi</i> or <i>Paralimni</i>). | 9. ASPLEDON. | 18. SALGANEUS. |
| 4. THE RIVER CEPHISSUS. | 10. COPE. | 19. CHALIA. |
| 5. MT. PHICIUM or SPHINGIUM. | 11. ACRÆPHIA. | 20. AULIS. |
| 6. MT. PTOUN. | 12. HALIARTUS. | 21. CHALCIS. |
| | 13. ALALCOMENÆ. | 22. THE EURIPUS or STRAIT |
| | 14. CORONEIA. | EVBEA. |
| | 15. LARYMNA. | |

¹ See his "Travels," vol. iv. London, 1816.

first described in modern times by our countryman, Sir George Wheler, in 1676.¹ The following notice is abridged from the above dictionary. The basin of the Copais is the receptacle of an extensive drainage. The streams which flow into it only find an outlet through subterranean channels in the limestone, called *katabothra* (*καταβόθρα*). If these *katabothra* were sufficient to carry off the waters of the Cephissus and its tributaries, there would be no lake. Indeed, it scarcely deserves the name of a lake, being for the most part a mere swamp overgrown with sedge and reeds. The latter are the auletic or flute-reeds of ancient Greek music.

The very boundaries of the lake are imperceptible. The number of *katabothra* is considerable, but several of these unite under the mountains, so that the number of distinct outlets is only four. Of these 3 flow E.-wards between the Opuntian hills and Mt. Ptoum into the Eubæan sea, and the fourth S.-wards under Mt. Sphingium into the Hylic lake. From Hylica there is probably a subterranean channel into the small lake of Paralimni, and thence into the Eubæan sea. The central E. *katabothron*, after a subterranean course of nearly 4 miles, emerges in a broad and rapid stream at Upper Larymna, and flows above ground for about 1½ m. until it joins the sea at Lower Larymna.

Owing to the insufficiency of these outlets, the surrounding plain was frequently inundated. The tradition of the Ogygian Deluge probably refers to some such catastrophe. To guard against this danger, the ancient inhabitants of the district constructed at a very early period 2 artificial emissarii or tunnels, the direction of which may still be distinctly traced (see *plan*). These canals communicated with the upper surface by shafts, now choked up, but the mouths of which may be recognised. They are stated to be 15 in number, and the deepest 100 to 150 ft. in depth. The date of the construction of these magnificent works is unknown, but that it was antecedent to the his-

torical times of Greece is certain, and they may be safely ascribed to the Minyæ of Orchomenus. While they were in full operation, what is now the Copaic lake was a rich plain. According to tradition, they were wilfully stopped up by the Theban hero Heracles, out of enmity to the Minyæ. In the time of Alexander the Great, Crates was employed to clear them out, and partially succeeded in doing so, but the work was soon afterwards interrupted, and the tunnels again became obstructed. Projects for draining the Copaic lake have been under discussion for many years past, and in 1867 a bill was passed, by which the works were to be carried out by a French company. The negotiations broke down, but a Greek company has since been formed for the same object, a preliminary survey by French engineers effected, and the work begun. A bold scheme has also been started of turning the superfluous waters into Attica!

The country around Orchomenus is in many parts marshy and dangerous to a stranger. The traveller must on no account be tempted to make short cuts here off the main road; at any rate not without the assistance of a local guide. Beware of leeches!

2½ hrs. after quitting Orchomenus the traveller reaches the small village of *Ezarkho*. On a peaked hill to the W. are the ruins of *Abæ*, famous for its temple and oracle of Apollo, whence the god derived his cognomen of *Abæus*. According to Aristotle (as quoted by Strabo), the *Abantes*, though of Thracian origin, emigrated and derived their name from this place. There are no remains on the peak itself, but on its S. W. side are 2 lines of polygonal wall, which unite on the N. side, the higher passing down the hill until it meets the lower. There are 3 or 4 gates, 2 of which were partly choked up with fallen stones; a 3rd, to which the path leads, and which is therefore the first seen, is very massive, narrowing considerably towards the top, and of diminutive proportions; for a horse could with difficulty enter, and yet the soil cannot have been raised artificially, because the natural rock on which the

¹ See "A Journey, etc," London, 1682.

town must have been built still projects in sharp points close to the gate. The stones of which it is composed are not generally large, though there is one nearly 14 ft. in length; they are beautifully joined, and afford a fine specimen of that kind of construction. On the top of the lower wall was a broad terrace of greensward, 12 or 14 paces wide, which still exists, little broken; this is artificial; the natural hill is steep. On either side of this gate the wall projected, and on one side formed a square tower.

No remains of the theatre mentioned by Pausanias are extant.

"Having descended the hill on the W., passed through a ravine, and entered the plain at a point which is half-way on the road from Exarkho to *Vogdano*, we arrive a little further at a small eminence advancing into the valley, upon which are some remains of a square building of regular Hellenic masonry, but built of stones smaller than usual. . . . I have little doubt that these are remains of the temple of Apollo of Abæ, whose oracle was of such ancient and extensive celebrity that it was consulted with that of Trophonius by Croesus, and again by Mar-donius."—*Leake*.

Col. Leake regarded the above walls as having formed part of the peribolus of the small temple erected by Hadrian near the old site, after the second destruction by fire of the real temple.

A further ride of 10 min. brings the traveller to

Vogdano, which little village occupies the site of *Hyampolis*; the ruins lie on a hill about $\frac{1}{2}$ m. N.E. of the village, where the range ends in the shape of a parallelogram, at the junction of 3 valleys. Pausanias mentions as a curious fact that the city was possessed of one source of water only, to which the inhabitants were obliged to resort. This perhaps may be traced in a very copious spring, which supplies the village of *Vogdano*; it is a little to the W., down the hill; there are many large blocks of squared stones lying about it.

After leaving *Vogdano*, the road is little frequented, and often becomes a mere track. It has been identified with

the *ὁδὸς ἑδὸς* of Pausanias. 4 hrs. after leaving *Vogdano* the village of

Drackmano is reached, which contains a very fair khan, where the traveller must pass the night. There is a direct road from here to *Livadia* by way of *Chæroneia*. A few paces N.E. of the village are some slight remains of the ancient *Elateia*, a place chiefly memorable by the mention made of it by Demosthenes in his Oration De Coronâ.

On leaving *Elateia* the traveller continues by a very bad road to the site of *Thronium*, which is reached in about 4 hrs. Here are the foundations of a temple, and some other remains of no great interest.

The road again traverses a marshy plain, and in $1\frac{1}{4}$ hr. reaches

Molo, where there is a decent khan with mud walls. Thence to

Thermopylæ is about 2 hrs. journey. Several streams are crossed, running down from the heights of *Œta*, which have materially altered the features of the ground, and especially the coast, by forming long alluvial beds running into the sea.

ROUTE 21.

LIVADIA (LEBADEIA) TO KASTRI (DELPHI) BY CHÆRONEIA AND DAULIS.

	H. MIN.
Lebadela to Chæroneia . . .	2 —
Chæroneia to Daulis . . .	1 45
Daulis to Triodos . . .	2 —
Triodos to Arachova . . .	1 30
Arachova to Kastri . . .	2 —
	<hr/> 9 15

Leaving *Livadia* by the N. the traveller passes over a succession of low hills and broad moorland, until, in 2 hrs., he reaches the village of *Kaprena* or *Kapournna*, distant 6 m. from *Livadia*, and occupying the site of the ancient *Chæroneia*, a city of little importance in itself, but renowned as a battlefield and as the birthplace of Plutarch, who was born here A.D. 48, and also returned hither to spend the latter years of his life. Its military fame was the inevitable result of its position, which, commanding as it does the entrance from Phocis into Boeotia, naturally made it

the scene of military operations. In B.C. 447, an important battle, usually called after Coroneia, was fought in the plain between that place and Chæroneia by the Athenians and Bœotians, when the former were defeated, losing the supremacy which they had previously exercised over Bœotia. A second and more memorable battle was fought at Chæroneia (August 7, B.C. 338), when Philip of Macedon, by defeating the united Athenians and Bœotians, crushed the liberties of Greece.¹ The lion described below is a monument of this battle. The third great battle here fought was that in which Sulla defeated the generals of Mithridates (B.C. 86), of which engagement there is a long account in Plutarch.

The Theatre of Chæroneia was one of the most ancient in Greece. The coilon is excavated in the rock; there is no trace of the marble covering of the seats. The Acropolis is above the theatre, and covers the top of a lofty precipice. Its remains present the usual mixture of archaic and later Hellenic masonry. Near the theatre is an aqueduct, which supplied a beautiful antique fountain with 5 mouths. On the rt. hand of the aqueduct, near the theatre, is a subterranean passage, appearing to go under the theatre. The entrance is like that of a well, and is 12 ft. deep. The passage was probably an aqueduct. Near the fountain are some remains of a small temple.

Chæroneia is not mentioned by Homer; some ancient writers, however, have regarded it as occupying the site of the Homeric *Arne*, a place also associated with *Coroneia*, while others suppose *Arne*

¹ It was in this battle that Alexander the Great, then only 18, won his spurs. The valorous onslaught of his division was the turning-point in the victory. Diodorus makes a curious insinuation that Philip was jealous of his son's distinction. A red-coloured marsh was pointed out to Mr. Dodwell as the place of battle. A poor shepherd told him that this was the spot where the Greeks were slaughtered by Alexander, whence it was called *Ἀλφειὸς ὁ καίματος*, the *Field of Blood*. Plutarch assigns the same origin to the name of a small river near Chæroneia called in his time *Hæmon*, but now simply *Peῖμα* (= stream). The coincidence is interesting, but the origin in both cases is probably due to the colour, caused by the presence of peroxide of iron.

to have been swallowed up by Lake Copais. In the time of Pausanias it was noted for the manufacture of certain perfumed oils distilled from flowers, used to allay pain, and also for the possession of the sceptre of Zeus, once borne by Agamemnon, and which was considered by Pausanias to be the only undoubted work of the god Hephæstus.¹

In the little church of the Panagia are two ancient circular altars and a chair of white marble, which the villagers pointed out to Dodwell as the *Throne of Plutarch*, whom they regard as a king, and the father of Chæron!

Here, too, in the walls of the church and adjoining court are dedicatory inscriptions, illustrative of the Egypto-Roman worship of Osiris, which have been repeatedly published.

Sepulchre of the Bœotians.—This is situated at about 1 m. from the Khan of Kaprena on the rt. side of the road to Orchomenus. The tumulus marking the site was visited and described by Gell, Dodwell, and Leake, but it was not until some years later that the monumental lion mentioned by Pausanias was discovered. The accounts of its recovery vary. The fact seems to be that the discovery was made by four English travellers on 3d June 1818.² They tried to get the lion removed, and, failing to do so, carefully buried the pieces. These must, however, have been again disturbed, for the remains were seen by Professor T. L. Donaldson in 1820.³ The brigand patriot Odysseus Androutsos has always hitherto had the credit with his countrymen of having discovered and destroyed the monument. This was the story told on the spot to Mr. Mure:—"Supposing, according to the popular notion,

¹ Col. Leake has pointed out the Egyptian character of the daily sacrifices to the sceptre, and has suggested that the cultus was probably imported from that country with the worship of Serapis, and afterwards adapted to a Greek tradition.

² An account of the discovery supplied by the only survivor, Mr. G. L. Taylor, was communicated by Mr. W. S. W. Vaux to the Royal Society of Literature (See *Trans. R. S. L.*, 2nd ser., vol. viii. p. 1).

³ See extract from his journal communicated by himself, with a letter from M. Kaftanoglou, to the Institute of British Architects, 1880.

that treasure might be concealed in the interior of the tumulus, he opened it up, and under the same impression broke the lion, which at that time was entire, into pieces, or, as the tradition goes, blew it up with gunpowder."¹

That Androutsos opened the tumulus in search of treasure is probably true, but that he was not answerable for the destruction of the lion is clear, both from the account referred to and the evidence of the monument itself. As stated by M. Kaftanoglou, the lion fell to pieces through the bad construction of the foundations and the friable character of the stone used for the pedestal. Foreign writers of all nations had for fifty years reproached Greece with the neglect with which this interesting historical relic was treated, and at last in 1879 the Greek Archæological Society decided on undertaking its re-erection.² The lion is of bluish-gray Bœotian marble, and was built up of various blocks, united by iron clamps, and scooped out on the inner side to diminish the weight, a precaution which, as shown above, proved insufficient. The lion rested on a rectangular oblong pedestal of friable stone. A tentative restoration was published by Siegel (*Mon. della Soc. Arch. Rom.*) in 1856. He and subsequent writers have mostly regarded the lion as *sejeant*, but this is a disputed point.

In 1880 the Greek Archæological Society, prior to re-erecting the lion, excavated the tumulus, and thereupon discovered that the pedestal stood within an oblong enclosure 77 ft. 2 in. long, by 49 ft. broad, forming the sepulchre of the Bœotians and their allies. The pedestal was found to abut against one of the long walls. On clearing out this enclosure, they found the walls were supported inwards by 6 small buttresses, 2 against each of 3 sides. As there were none against the fourth wall, which most needed them for support, they cannot have been built for this purpose. M. Kaftanoglou has suggested that they may have marked the position of different tribes among the

fallen. Thus far no bodies were found; but on M. Phitalis, an Athenian sculptor, being sent to make further search, he discovered, 18 in. below the level previously reached, a number of skeletons lying side by side and solidly adhering to the soil. The number of bodies obtained is 260 of the 300 specified by Plutarch. One of them is pierced by a lancehead, another by two lanceheads, still sticking in the bone. M. Stamatakis, the delegate of the Society, has preserved the skeletons discovered by Comm. Fiorelli's method with gypsum.¹ With the bodies were found a strigil and pieces of ivory and bronze buckles.

"The lion may, upon the whole, be pronounced the most interesting sepulchral monument in Greece, perhaps in Europe. It is the only one dating from the better days of Hellas, with the exception, perhaps, of the tumulus of Marathon, the identity of which is beyond dispute. It is also an ascertained specimen of the sculpture of the most perfect period of Greek art. That it records the last decisive blow beneath which Hellenic independence sank, never permanently to rise again, was in itself a sufficiently strong claim on our warmest sympathies. But the mode in which it records that fatal event renders the claim doubly powerful. For this monument possesses the affecting peculiarity of being erected, not, as usual with those situated like itself on a field of battle, to commemorate the victory, but the misfortune of the warriors whose bodies repose in the soil beneath—the valour, not the success, of their struggle for liberty. These claims are urged by Pausanias with his usual dry, quaint brevity, but with much simple force and pathos. 'On approaching the city,' says he, 'is the tomb of the Bœotians, who fell in the battle with Philip. It has no inscription, but the figure of a lion is placed upon it, as an emblem of the spirit of these men. The inscription has been omitted, as I suppose, because the gods had willed that their fortune should not be equal to their prowess' (*Bœot.*

¹ "Journal of a Tour in Greece," by William Mure. Edin., 1842.

² Not done yet; 1883.

¹ They have been removed to Athens, and will be placed in the Museum of the Archæological Society.

xl.) The word here rendered *spirit* has no equivalent in our language; but it describes very happily the expression which the artist, with an accurate perception of the affecting speciality of the case, has given to the countenance of the animal, and of which, for the reasons Pausanias assigns, the monument was to be the emblem rather than the record; that mixture, namely, of fierceness and of humiliation, of rage, sorrow, and shame, which would agitate the breasts of proud Hellenic freemen, on being constrained, after a determined struggle on a field bathed with the blood of their best citizens, to yield up their independence to the overwhelming power of a foreign and semi-barbarous enemy."—*Mure*.

Orchomenus (see Rte. 20) is distant 2 hrs. ride E. of Kaprena.

On leaving Chæroneia the road turns to the N.E., and in about $\frac{3}{4}$ hr. the traveller proceeds to the village of *Hagios Vlasios* (= St. Blaize). On a neighbouring height are some insignificant remains of the ancient city of *Panopæus*, a place many times destroyed, the last time with final result, by Sylla.

In 1 hr. from *Hagios Vlasios* the traveller reaches *Davlia*, the ancient *Daulis*,¹ a village at the E. foot of Parnassus, beautifully situated among groves of pomegranate.

Daulis was celebrated in Mythology as the scene of those impious acts, in consequence of which Philomela was changed into a nightingale. The thickets round the modern village still abound with this "Daulian bird."

On a hill above it, are considerable remains of the walls and towers of the ancient acropolis, of polygonal masonry, with mortar in the interior of the wall, which is the case with many of these ancient works, where it does not appear between the large stones of the external facing. Such is "*Daulis quia in tumulto excelso sita est, nec scalis nec operibus capi poterat*" (Liv. xxxii. 18). Within the walls of the acropolis is an ancient church of St. Theodore, containing an

inscription in which mention is made of the worship of Athena Polias and of Serapis.

[There is a fine mountain pass to Arakhova from Daulis; it is, however, only practicable in summer; at other times a road skirting the foot of Parnassus may be followed. Commencing the ascent of Parnassus at *Davlia*, the traveller in about 2 hrs. enters a fine forest of spruce firs, and passing to the rt. the *convent of Jerusalem* (see Rte. 24), the road continues for some way through the wild and picturesque forest, and afterwards between lofty and snow-clad cliffs commanding a splendid view to the E. over the rich plains of Lebadeia and Thebes.]

About 2 hrs. after quitting Daulis the traveller rejoins the direct road to Delphi, at a point called the *σχιστή ὁδός* (= the *split road*) corresponding to the *rpodos* of antiquity. Here the roads from Delphi, Daulis, and Ambrysus join, and here was laid in ancient times the scene of the fatal meeting of Ædipus with Laius (see Rte. 22). From this point to Livadia the direct road takes $\frac{1}{4}$ hrs. on horseback.

The site of the ancient *Ambrysus*, now occupied by the village of Distomo, lies 1 hr. S. of the "Split Road," but retains little interest beyond its name (see Rte. 23). The road now passes between the lofty heights of Mts. Parnassus and Cirphis, and in $1\frac{1}{4}$ hr. reaches

Arakhova, a large and prosperous village. "It is one of those spots in Greece which, without any ancient name or fame, has, like Hydra and Psara, acquired or retained more of the ancient blood and spirit than many of the illustrious places of classical times. Its inhabitants are renowned for their pure Greek, their simplicity, their beauty, and (in the most recent times) their resistance to robbers."—*A. P. Stanley*.

Here are some scanty ancient remains which have been referred to the city of *Anemoreia*. Parnassus may be conveniently ascended from this point (see Rte. 24).

From Arakhova the road gradually descends. After the first hour the views over the surrounding country

¹ The modern form Δαυλία already occurs in Strabo. The name is said to have been derived from δαῦλος, a local form of δάσος, in allusion to the woody character of the place.

and Gulf of Corinth become at every turn more extensive and beautiful.

About 2 hrs. after quitting Arakhova the ruins of an ancient Hellenic tower are passed, near which are some ancient sepulchres (see p. 417).

Shortly after the traveller reaches *Kastri*, a pretty village, occupying the site of *Delphi* (see Rte. 23).

ROUTE 22.

LIVADIA TO KASTRI (DELPHI) BY CHRYEOS.

This route takes 10½ hrs. It is often followed, but cannot be recommended. Rtes. 21, 23, and 25 are all more interesting.

On quitting Livadia the road lies for 3 hrs. along the ridge of hills which separates Phocis from Boeotia, whence there is a splendid view of Parnassus. The road then descends into the valley, which extends to the foot of Parnassus. On the rt. are two immense rocks, towering above the road. On the top of the highest is a remarkable ruin. Thence the road from Daulis to the S.W. leads along a rugged valley towards Delphi, and here falls in with another from Ambrysus (*Distomo*) on the S. at a point half-way between the two. This place was called *σχιστή ὁδός*, or the *Divided Way*; and the *Triodos*, or *Triple Road*. It was often crowded by the pilgrims and worshippers on their way to Delphi, and agrees in all respects with the description in Pausanias of the place where Œdipus slew his father, which happened on a spot where the roads from Daulis, Ambrysus, and Delphi met, just before entering the defile of Parnassus called *Schiste*.

The pass of *Schisté*, between lofty precipices, begins the ascent to Parnassus. The remains of the *Via Sacra* are seen in some places. Very high in the rock are several caverns in the defile. At 6 hrs. distance from Livadia the road begins to descend. Precipices are on all sides, except where the view extends through valleys and broken cliffs towards Delphi. 2½ hrs. later the traveller reaches

Chryeos (see Rte. 27), the anc. *Crissa*. Chryeos to Delphi, 1½ hr. (see Rte. 27).

The mountain pass from Chryeos along the W. side of Parnassus, by *Salona* to *Gravia*, presents some grand scenery; it occupies 4 hrs. (see Rte. 26). From Gravia, the traveller may proceed either to Lamia, Thermopylae, or Livadia.

ROUTE 23.

LIVADIA TO KASTRI (DELPHI) BY THE CONVENT OF ST. LUKE AND DESPHINA.

	H. MIN.
Livadia to the Triodos	4 —
The Triodos to St. Luke	
Stirites (direct)	1 30
St. Luke to Distomo	1 45
Distomo to Desphina	3 30
Desphina to Delphi	2 —
	12 45

We strongly recommend this route.

The traveller follows Rte. 21 (but omitting Daulis) as far as the Triodos. From this point he turns S.-wards, and in 1 hr. reaches

Distomo, a small village nearly corresponding in site to the ancient *Ambrysus*, a fortified town of some importance, held by the Thebans in the war against Philip (son of Amyntas) of Macedon. Philip captured and destroyed it, but it was afterwards rebuilt. The acropolis occupied a neighbouring round hill. Some slight remains of the walls may be traced. Pausanias considered the defences the strongest in Greece next to those of Messene.

N.B.—In fine weather travellers should strike straight across country from the Triodos to St. Luke's, and visit *Distomo* subsequently, which saves about 1½ hr. As, however, there is no road, this can only be done with daylight and favourable weather; the time taken is 1½ hr. instead of 3 hrs.

From *Distomo* the traveller may proceed E.-wards in 1½ hr. to

The Monastery of St. Luke the Stirites. This is by far the most interesting ecclesiastical edifice in the Greek kingdom, and the traveller should make every

endeavour to include it in his route. The monastery¹ stands on the brow of a peaked hill 1800 ft. above the sea, facing S., and commanding lovely views of Helicon and the surrounding country.

The Blessed Luke (for though generally called St. he was in reality only *δσος*, not *δς*), to whom the convent and larger church are dedicated, is designated in the Greek Hagiology *St. Luke Stirites* and *the Younger*, to distinguish him from a contemporary saint of the same name. He is also styled "The Glory of Hellas," and his festival is kept on the 7th Feb. He was of Cretan origin. His family fled from that island on the occasion of its invasion by the Saracens, and settled in Phocis. Luke was born at Castorum in that province about the year 890. At 18 years of age he retired to Mt. Ioannitza, and there received the monastic habit from two aged monks, who passed that way on their road to Rome. Seven years later the Bulgarians invaded Greece, and Luke fled to Corinth, where he first learned to read and write. He passed 10 years at Patras as servant to a Stylites in that place. After many other wanderings, he finally reached Stria, where he established himself in a cell and lived for the remaining seven years of his life. He appears to have died about 940-45, when the people from all the surrounding country flocked to his bedside, in spite of an immense fall of snow which made the roads almost impassable. By his direction his body was buried on the spot. A few months later, a monk on his way to Italy, charmed with the beauty of the place, settled here as a hermit, and tended the tomb of Luke. Others followed, and a few cells were built, as much for the use of travellers as for the monks. Such was the origin of the convent. Now, Luke the Cretan had prophesied that his country should be delivered from the Saracens by an

Emperor named Romanus. Therefore when in 961 Crete was re-united to the Empire under Romanus II., that Emperor in acknowledgment built this convent and church, and dedicated them to the friendly prophet.

Such is the history of an edifice which at the time of its foundation was proudly styled "the queen of all monasteries, and glory of Hellas, the crown of the beauties of Hellas, and rival of St. Sophia." Even so far back as 1766 Dr. Chandler wrote, "This sumptuous fabric has suffered greatly from age and earthquakes, and the outside is much encumbered by the addition of huge buttresses to support the walls, and by the stopping up of some of the windows." Since this was written, the convent was pillaged and partly burned by Androutsos (the elder) in 1788. The monastery contains two churches, of which the larger is that founded by Romanus, the smaller one by his wife at a later date.

The church is supposed to preserve the form of the oratory into which the cell of Luke was converted. It is said to have been intended as a small reproduction of St. Sophia, but the resemblance is rather apparent than actual. Its dimensions are (approximately) 79 ft. at its greatest length, 59 ft. at its greatest width. The diameter of the principal dome is 31 ft. The entrance is through 3 doors from the narthex, which has a vaulted roof and is decorated with mosaics. The nave terminates in a sort of transept, beyond which are the usual bema and eiconostasia. The choir is surmounted by a lofty dome resting on arches. Over the side aisles runs an upper gallery, sustained by arches and lighted by windows of transparent marble or alabaster, through which a soft yellow light is shed. Many of these windows have been plastered over in the course of barbarous repairs. The domes are entirely covered with mosaic, as are also many of the small arches. The carving of the eiconostasia is poor and recent, and the same may be said of the paintings. Among them is an apocryphal portrait of the hermit Luke. The walls were formerly lined with panels of coloured marble, many

¹ Although this interesting monastery has been visited and described by almost every traveller of note, from Sir Geo. Wheler to Sir Thomas Wyse, yet no mention of it existed in any guide book until 1881, when Col. Playfair published a short notice of it in the *Hand-book to the Mediterranean*.

of which have been stripped off. The mosaics are mostly in good preservation; the tesserae are of the usual kind.

Sir Thomas Wyse writes:—

"The design and execution of the decoration is most interesting. Tolerably simple and of good taste, the elements are very perceptibly Hellenic—more so than in the Roman works of a much earlier period. This is attributable to local causes and influences."

The floor is of inlaid marble of many colours, but now dull from age and neglect. In one of the side aisles is the reputed tomb of Luke. It is empty, and local tradition assigns the removal of his relics, and also that of some of the charters of the convent to the Franks, after the Latin Conquest of Constantinople. Some relics, however, purporting to be those of the hermit are preserved at Mt. Athos. It is rather curious to observe that by the 17th cent. the name of the purloined hermit was so little known in the West that Baronius omits all mention of him in his great compilation.

Under the church is a crypt where service is occasionally celebrated. Here are two tombs which, according to information given to Dr. Chandler, are those of the Emperor Romanus II. and his wife. No inscription remains on either. The wooden *semanter* is still in use here instead of bells. The second church is less interesting, having undergone extensive repairs. In a small chapel at the end of the narthex are some curious but much defaced wall-paintings of saints. The condition of the church itself is far worse. "The walls are cleared of saints and painting by whitewash, but the general form, and even the pillars, windows, and some other details, are preserved. At four points at the base of the cupola, and face to face, they have had the vandalism to stick plaster-of-Paris pigeons—*bond fide* such, not symbolic or heraldic—meant to represent the Holy Spirit. Other villanies of the same complexion occur up and down. Several of the pillars with their capitals still stand in their places, defining the plan. The cross supports are also in

some instances still *in situ*. The capitals all differ."—*Sir Thomas Wyse*.

Wheler mentions that M. de Nointel stayed here for a few days (in 1674) and tried to force the monks to allow mass to be celebrated in their church. But the good fathers stoutly refused, telling him they would never use the place again were the Roman service once celebrated within its walls, whereat the ambassador was greatly offended.

Encrusted in the outer wall of the church is part of an inscription recording the dedication by Xenocrates and Eumaridas of a fountain to the gods and the city. Leake regards the fountain in the convent as the source in question, and also as that alluded to by Pausanias. Near the monastery are the remains of a triangular Hellenic fortress, and at $\frac{1}{4}$ hr. ride S.E., at a place called *Palæokhora*, are some insignificant remains, supposed by Leake to be those of *Stiris*.

The monks of *Stiris* have a nominal revenue of about £1500 per annum, and their actual receipts are said to amount to rather more. Their property consists chiefly of vine and olive yards, in part cultivated by themselves, and in part farmed out. Wheler saw in their cellars wine and oil casks "near twenty foot long." Travellers will generally receive a courteous reception here from the monks. Now, as 200 years ago, "they, poor people, entertain all that come with such things as they have, freely. But few who are civil will go away without making them a requital by some charitable present."—*Wheler*.

About half-way between the convent and the sea, distant from the former 1 $\frac{1}{2}$ m. is *The Hermitage*, of which George Wheler has left so charming a description.

[From the convent the traveller may proceed in about 3 hrs. by *Daulis* to Chæroneia, or, in about the same time descend to the little port of *Aspraspitia*, close to the site of the ancient *Anticyra*, of which some slight remains may be traced. The black Hellebore (*H. orientalis*) for which *Anticyra* was famed (as a cure for madness), still grows here in great abundance.

Iivadia may be reached by a short cut from St. Luke's in 4 hrs.]

On quitting the monastery of St. Luke the traveller proceeds to *Distomo* (see above), from which place he crosses the plain S. of the Arakhova hills, and in 3½ hrs. reaches

Desphina, a village occupying the site of an ancient town, as testified by the numerous rock tombs in the neighbourhood. Leake is disposed to identify it with *Medeon*, Bursian with *Echedameia*, but neither geographer advances his opinion with any confidence.

From *Desphina* a rugged mountain path leads N. across the plain for ¾ hr. It then descends into the valley of the *Pleistus* between the two summits of Mt. *Cirphis*. After crossing the *Xeropotamo* (= *Dry-river*) the anc. *Pleistus*, by a bridge, it again ascends, and in 1½ hr. rejoins the road from Arakhova near the ancient cemetery of Delphi (see p. 418). From thence it is 10 min. ride to the monastery (G. on *plan*) at

Kastri (DELPHI), where accommodation is easily procured.

*History, Topography, etc.*¹—The situation of Delphi is one of the finest in Greece, and in some respects almost unique. It has been happily described as "media saxi rupes in formam theatri recessit" (*Justin*, xxiv. 6). The city stood on undulating ground within the obtuse angle formed by the *Phædriades* (consult *plan* and see below) on the N. and E. On the S. the city was bounded by the river *Pleistus*, beyond which rises the further barrier of Mt. *Cirphis*. The irregular triangle thus described is repeated by four successive inner and lower ridges, all following the same general lines of plication. A prolonga-

tion of the rt. leg of one of these inner triangles defended Delphi on the W. The stream descending from the Castalian spring cuts the apex of each triangle in succession, and finally discharges into the *Pleistus*. The margin of the river was protected against the effects of inundation by a massive embankment.

We will first briefly notice the history of Delphi, and then describe the existing ruins as much as possible in the order in which Pausanias visited them.

Delphi was originally called *Pytho*, by which name alone it is mentioned in Homer. The ancients derived the name Delphi from an eponymous hero *Delphus*. Another and more probable theory derived the name from two twin peaks of the *Phædriades* (see below), as *δδελφοι*, and another from *δελφίς*, a dolphin. The name of Delphi first occurs in one of the most recent of the Homeric hymns (xxvii. 14) and in a fragment of Heraclitus. Delphi was colonised at an early period by Doric settlers from *Lycoreia* (now *Liakura*). Their descendants formed a privileged class, from which the high priests of the god continued to be chosen as long as the oracle existed. In the beginning Delphi, or rather *Pytho*, seems to have been partially subject to *Crissa*, and long after the younger city had become independent, the people of *Crissa* claimed jurisdiction over it. *Crissa* had however, probably, lost its importance before the Sacred War (B.C. 595), which ended in the destruction of *Cirrho*. From the spoils of *Cirrho* were founded the Pythian games, first celebrated B.C. 586. Although in historic times Delphi was specially sacred to Apollo, yet there is evidence that at an earlier period other divinities were tutelaries of the place,¹ and that Apollo succeeded to their honours as a sort of residuary legatee. The god possessed large domains which were cultivated by the slaves of the temple. Much new light has been thrown on the condition of these people by the great discoveries of M. Foucart,

¹ For the following description, we have drawn on the article on Delphi, by Dr. Smith (in his *Dict. of Gr. and Roman Geog.*), on the great work of Bursian, and on the inestimable researches of M.M. Foucart and Wescher, supplemented by the latest reports of the discoveries made at Delphi by M. Haussoullier (of the Ecole de France) in 1880-82. Other authorities consulted will be referred to in the course of description. Among earlier explorers two names require special mention: viz. that of Otfried Müller, who carried out his discoveries here at the peril and price of his life, and that of the admirable Ulrichs.

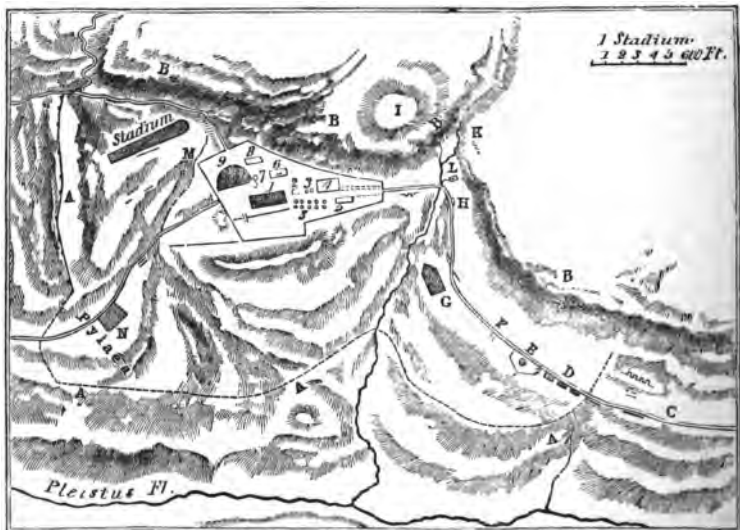
¹ On this subject, see especially M. Aug. Mommsen's extremely interesting work, "*Delphica*," Leipzig, 1877.

which will be noticed in their proper place.

As early as the 9th cent. B.C. the reputation of the oracle was fully established. The famous address of the Pythia to Lycurgus¹ (reported by

Herodotus, i. 65) cannot be dated later than B.C. 825; and in the following two centuries, the Lydian kings Gyges and Croesus were among the greatest benefactors of the temple.

In B.C. 548 the temple was destroyed



PLAN OF DELPHI.

(After Ulrichs.²)

- | | |
|--|------------------------------------|
| AA. WALLS OF PHILOMELUS (p. 423). | G. GYMNASIUM (p. 418). |
| BB. THE PHÆDRIADES (p. 418). | H. SANCTUARY OF AUTONOUS (p. 419). |
| C. SEPULCHRES (p. 417). | I. NAUPLIA (p. 418). |
| D. THREE TEMPLES (p. 418). | K. HYAMPEIA (p. 418). |
| E. TEMPLE OF ATHENA PRONOEIA (p. 418). | L. THE CASTALIAN SPRING (p. 419). |
| F. SANCTUARY OF PHYLACUS (p. 418). | M. FOUNTAIN OF DELPHUSA (p. 422). |
| | N. SYNEDRIUM (p. 423). |

THE SACRED ENCLOSURE.

- | | |
|---|-----------------------------------|
| 1. TEMPLE OF APOLLO (p. 421). | 7. FOUNTAIN OF CASSOTIS (p. 422). |
| 3. LINE OF PELASGIC WALL ³ (p. 420). | 8. LESCHE (p. 422). |
| 6. GRAVE OF NEOPTOLEMUS (p. 422). | 9. THEATRE (p. 422). |

¹ This famous apostrophe was recorded in the sanctuary; and the inscription (which differed somewhat from the version of Herodotus) was transcribed by the Italian antiquary Cyriack of Ancona, who visited Delphi early in the 15th cent. It has not yet been recovered. See Note by M. Foucart, *Bull. Corr. Hell.*, vol. v. p. 435.

² The plan is that of Ulrichs (as reproduced in Smith's Dictionary), but the references

have been corrected in accordance with the latest discoveries.

³ The traveller is requested to observe that the straight line, parallel to the temple, is the wall. The objects numbered in Ulrichs' plan 2, 3, 4, and 5 are mere conjectural insertions of his own, without any basis of fact, and in two cases distinctly erroneous. The references have therefore been suppressed, except in the case of 3, which has been transferred to the adjacent Pelasgic wall.

by fire. The sum required for rebuilding the temple with increased splendour was estimated at 300 talents = £115,000. Of this sum the Delphians were to contribute a quarter. The contract for the execution of the work was taken by the exiled Athenian Alcmeonidæ, who gained great reputation by employing for the front of the temple Parian marble, in place of the coarse stone prescribed for in the contract. Their architect was Spintharus the Corinthian.

In B.C. 480 Xerxes sent a detachment of troops to plunder the temple. They advanced by the *Schisté* pass, and had reached the sanctuary of *Athena Pronæa* when thunder was heard, and two huge crags rolled down and crushed many to death (see below, p. 418). In B.C. 357 the Phocians, who had been sentenced to pay a heavy fine to Delphi, on the pretext of having cultivated a portion of the Cirrhean plain, retaliated by seizing Delphi with all its treasures. Such was the origin of the second Sacred war, which was only terminated by the intervention of Philip of Macedonia. The temple was then (B.C. 346) restored to the custody of the Amphictyonic Council, and the Phocians sentenced to refund the missing treasure, estimated at nearly two-and-a-half millions sterling. This they were quite unable to do. In B.C. 279, Brennus and his Gauls advanced to the attack of Delphi, by the same road as the Persians two centuries earlier, but were repulsed almost in the same manner. The thunder rolled, an earthquake rent the rocks, and huge masses of stone rolled down and crushed many of the invading force. The temple was plundered by Sylla, and again by Nero; but was restored by Hadrian and the Antonines to much of its former splendour. Constantine carried off several of its treasures to adorn his new capital, among others the famous golden tripod dedicated after Plataea, and of which the inscribed bronze pedestal (formed of 3 entwined snakes) is yet extant.¹

The oracle was consulted by Julian, but finally abolished by Theodosius. Some centuries before this, however, it had lost its importance. The oracle

had always shown strong leanings towards the Doric race, and its decline in influence may be traced to the period when Athens and Sparta entered on their struggle for supremacy, for the partiality for Sparta then became so manifest that the Athenians and their allies discarded the oracle in disgust. From the time when the Greek States lost their liberty, the utterances of the Pythia were almost entirely concerned with private and domestic matters, such as marriages, loans, voyages, sales, etc.

Few spots in Greece are more disappointing to the traveller than Delphi, apart from its natural beauty. The most interesting sites are crowded with mean cottages, and nowhere in Greece are the natives more hostile to all archaeological researches, more especially since the last Revolution. The great discoveries of M.M. Foucart and Wescher were executed under overwhelming disadvantages. Indeed, although acting under the auspices of a powerful foreign government, and with the concurrence of the local one, the enterprise could never have been carried through but for the rare combination of patience, persevering energy, tact, and interminable good temper displayed by the French explorers. The inhabitants of Kastri in general doggedly oppose all investigation; bury or destroy any sculptures they find; and systematically efface when practicable the remains disinterred by archaeologists. Furthermore, their demands are so exorbitant that it is quite impossible to buy them out, and so clear the site.

Delphi was built on both sides of the Castalian torrent already mentioned, and occupied successive terraces following the lines of the natural ridges, and rising one above the other, like the tiers of seats in an ancient theatre. The front of these terraces is built chiefly of Cyclopæan masonry, adapted to the natural declivity of the rock.

Pausanias arrived at Delphi by the *Schisté* road. To follow his description, our most convenient starting-point will be the ruined Hellenic tower already mentioned (see p. 412). Its walls remain to the height of nearly 10 ft. from the ground. Near this are many tombs

¹ In the Hippodrome at Constantinople.

cut in the rock, and forming part of an ancient Delphian cemetery. Several fine sculptured fragments have been obtained here, and many more are known to be lying underground. A few minutes beyond this the traveller reaches a spot named *Marmaria*, situated on the lt. of the road to Delphi. Here is a row of 4 temples (of which 3 rectangular) standing on a large platform of masonry supported by polygonal walls. The first of these temples was in ruins when seen by Pausanias, the second was empty, the third contained a few statues of Roman emperors; the fourth was of totally different character, and was dedicated to *Athena Pronœa*. It was a circular temple of Doric architecture, and its size and beauty are alluded to by Demosthenes. Sacrifices were offered here before consulting the oracle. This was the scene of the famous catastrophe, which arrested the advance of Xerxes' troops (see p. 417), and Ulrichs noticed near here some huge blocks of stone, partly imbedded in the ground, which may probably be some of those exhibited to Herodotus as the identical rocks which crushed the Persians. These temples were discovered by Ulrichs in 1837, and in 1838 they were carefully excavated and described by a Saxon architect, M. Laurent. But since that time the peasants have entirely covered over the site, effacing all trace of them.

About 50 yards beyond the temple of Athena, on the same side of the road, are some slight remains called

The Sanctuary of Phylacus, a local hero, whose apparition with that of his comrade Autonous contributed to the discomfiture of both Persians and Gauls. Soon after the traveller reaches

The Gymnasium, a site now occupied by the *Monastery of the Virgin*, now merely a farm belonging to the *Convent of Jerusalem* (see Rte. 24). Numerous architectural fragments, including columns (plain Doric), capitals, triglyphs, and some sculpture of a good period, with a few inscriptions, have been found here. In the court and surrounding offices are some remains of mosaic, chiefly interesting as showing the level of the ancient edifice. Be-

hind the altar are the fragments of a marble cathedra.

The foundations are sustained on an immense bulwark of hewn stone, projecting from the sloping ground so as to form a level area.

The traveller next ascends to the apex of the triangle formed by

The Phædriades. These cliffs face nearly due S., and thus receive the rays of the sun during the most brilliant part of the day, whence they may have derived their name of *Resplendent*. "Receiving the full rays of the sun, they reflected them on the temple and works of art below; and hence Ion represents himself 'as serving the live-long day beneath the sun's bright wing' (*παρὰ μέριος ἑμὶ δέλιον πτέρυγι θογλατρεῖων*, Eurip. *Ion*, 122). In the inaccessible rocks of the Phædriades innumerable birds build their nests, and eagles, vultures, and other birds of prey constantly hover over the valley below; accordingly Ion, when about to discharge his daily service in the temple, carries with him a bow and arrows in order to keep off the intruders.—(Eurip. *Ion*, 154 seq.)"—(Smith, *loc. cit.*)

From a fissure dividing the lofty peaked cliffs forming the central and highest point of the Phædriades issues the *Castalian Spring*.

These two peaks were very celebrated, and seem actually to have been confounded by some writers with the summits of Parnassus. They were sacred to Dionysus. The spring rises close to the Eastern cliff, the ancient *Hyampeia*, now called *Phlembuko*. From this height criminals were hurled who had violated the sanctuary of the god. After the unjust execution of Æsop at this spot the Delphians, out of deference to his memory, transferred the place of punishment to the peak *Nauplia*. This has generally been supposed to correspond to the opposite peak, now called *Rodhini*—an identification which may safely be accepted as it is ratified by Bursian, in opposition to Ulrichs, however, who transferred the name to some cliffs W. of the town, towards the Pleistus, (from which Turks were often hurled during the revolution). In the face of Hyampeia is a large rectangular

recess, containing smaller niches for votive offerings. Another recess has been converted into a chapel of St. John. Just below this chapel is the Castalian Spring; its waters fall into a shallow rectangular tank below, cut in the rock, and with steps to descend into it. From a misreading of a Scholiast (*ad Eurip. Phœn.* 230) it acquired the name of the *Pythia's Bath*, but has been more correctly described by Ulrichs as the *Pilgrims' Bath*. In all probability it served for the purification of those who visited the temple.¹

On the occasion of a severe earthquake in 1870, a fragment of rock falling from above injured and choked up the basin, and has partly concealed the spring. The recess in the cleft above the fountain was formerly accessible by means of stairs cut in the rock, but only a part of the steps remain. The water of the fountain falls down southwards in a deep and narrow channel, into the *Pleistus*, and, having joined that river, runs by Chrysos into the *Crisæean Bay*. In the first part of its course it separates the remains of the *Gymnasium* (where the monastery now stands), from Kastri. Between the fountain and the monastery is the position of the ancient gate leading to Bœotia.

The traveller standing under the Phædrades, with the sense of vacancy and desolation around him, will, as has been well observed, feel the scene to be almost an echo of Milton's lines—

"The oracles are dumb,
No voice or hideous hum
Runs thro' the roof in words deceiving;
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving."

Near to the Castalian Spring is

The Sanctuary of Aulonous, mentioned by Herodotus, of which a portion of the peribolus wall remains.

¹ All who came to Delphi for any religious object whatever were compelled to purify themselves at the Castalian Spring. The bathing of the hair seems to have been the principal part of the ceremony, and is one attributed by the poets to the god himself. Murderers, however, bathed the whole body. The fancy which attributed poetic inspiration to the waters of the Castalian Spring was an invention of the Roman poets.

Near the spring also stood, until recent times, a fine plane-tree, the only one in the neighbourhood, and conjectured by Ulrichs to be the very tree celebrated in antiquity as that planted by Agamemnon.

This interesting tree perished in the exceptionally severe winter of 1850, when a successor was planted in its place.

In the lower course of the Castalia its waters form, at a spot called *Pap-padia*, a deep pool, vulgarly supposed to be of unfathomable depth. This is evidently the *Well of Sybaris*.

From the Castalian Spring the traveller may, like Pausanias, proceed to

The Pythian Sanctuary. Unfortunately the sacred enclosure is almost entirely built over, and, for reasons already mentioned, excavation is a work of exceptional difficulty. Delphi derives its modern name from the walls of this peribolus, mistaken by the peasants for those of a *kastro* or castle.

The Pythian Sanctuary, like the much more extensive *Allis* at Olympia, was an enclosure containing many buildings and *anathemata* and other monuments, besides the principal temple. Its form, as ascertained by excavation, was nearly that of a scalene triangle, truncated at a distance of about $\frac{1}{3}$ from the apex. The sanctuary was styled *τὸ λεγόν, τὸ τέμενος*; and, in a more restricted sense, *ἱεῖον*. Within, it partook of the usual terraced form characteristic of Delphi. The enclosure was surrounded by a wall styled *ὁ λεγὸς περιβολός*, of which the massive wall called *Helleniko Kastro* by the peasants formed the S. portion; that is, the base of the triangle. The walls of the inner terraces were, in part at least, covered with inscriptions, a fact which explains how so small a space has proved so rich a quarry in this respect. Contrary to the usual custom in such cases, there were numerous entrances to the sanctuary, of which the principal one faced E. and communicated directly with the Castalian Spring. Following the line of the peribolus on the N.E. some remains of the earlier Pelasgic wall have been recognised.

Within the peribolus, and nearly

parallel to the S. wall, is the celebrated *Pelasgic Wall*, discovered and described by Otfried Müller, whose labours here were cut short by the illness of which he died. The numerous inscriptions obtained by him were published after his death, by his friend and disciple, Curtius. In 1861 a further portion of the wall was excavated by M.M. Foucart and Wescher, with the brilliant result of obtaining 480 additional inscriptions. In 1880 the Ecole de France at Athens despatched one of its members, M. Haussoullier, to resume the work of excavation. Under his direction a further space was cleared, being the interval between the excavations of Müller and those of M.M. Foucart and Wescher.¹

The height of the wall, so far as discovered, varies from 8 to nearly 10 ft. in height. The face of the wall was dressed and smoothed at a later date, and used as a depository for inscriptions relating to the temple and its affairs, both religious and secular. Along the base of the wall the rough-hewn blocks project in their original condition, forming a sort of natural wainscoting. The top of the wall was surmounted by two or three courses of regular Hellenic masonry, in which the blocks were joined by double T clamps of lead. According to M. Foucart, this Hellenic addition may be referred to the 6th cent. B.C., when the rebuilding of the temple was commenced. This conclusion, however, involves the date of the Pelasgic Wall, which is itself matter of dispute. M. Foucart regards the Pelasgic Wall as part of the original edifice burnt in B.C. 548, and as only inferior in antiquity to the defences of Tiryns. But M. Beulé has pointed out that great caution is required in assigning a high antiquity to work of this character, more especially at Delphi, where, as he implies, the so-called Pelasgic masonry would be that most naturally adopted from its mechanical adaptability to the *terraced* architecture

of the place. The latter writer appears disposed to regard the Pelasgic Wall as contemporary with the re-erection of the temple, a work which lingered through a long period of years. It must, however, be observed that the objections advanced by M. Beulé to the antiquity of the wall are all of a somewhat negative character, and do not seriously contravene the premises of M. Foucart.

There is absolutely no order observed in the distribution of the inscriptions which cover the wall. Records, public and private, important and trivial, are all huddled together; even the records of a single year, though generally kept together, are in other cases separated by a wide interval. At one part of the wall where the inscriptions are especially crowded, some of them have been picked out in red paint, apparently for greater legibility.

The only attempt at system in the arrangement of the inscriptions is, that they invariably occur, in ascending chronological order, from the bottom to the top of the wall. Thus the register of a debt contracted is immediately surmounted by its discharge. There is no uniformity, or even affinity, in either execution, orthography, or calligraphy, of inscriptions of the same period and even of the same year; in fact the diversity on all these heads of inscriptions which have only a month's date between them is, according to M. Foucart, so great as to suggest an interval of three centuries. In some cases lines have been traced to guide the engraver; in others the execution is in the rough and ready style suggestive of a schoolboy's knife. In some instances blunders of spelling have been corrected afterwards. In a few cases the inscriptions have exceeded the Pelasgic Wall, and passed up into the later Hellenic masonry.

The researches of M. Haussoullier, in 1880, have shown that the Pelasgic wall was skirted by a paved road bordered on either side by stone benches and statues. The same archæologist has discovered the foundations of an *Ionic Stoa* fronting the Pelasgic Wall which forms its back. This building

¹ The site had previously been occupied by the house of one of the obstructive peasants, but was purchased by the Archaeological Society of Athens, who threw it open to the investigations of the Ecole de France.

has been very satisfactorily identified by M. Haussoullier with

The Portico of the Athenians mentioned by Pausanias (x. 11, 5), who, however, affords no indication of its locality.

Its probable length (a portion is still underground) was about 36 yds., with a breadth of about 10½ ft.; the pavement and stylobate were of local Parnassus stone, but the columns, of which fragments have been found, were of Pentelic marble. The intercolumniation was 5½ diameters of the base of the column, equal to about 9 ft. 9 in. The colonnade communicated with the paved approach already noticed by 4 steps. M. Haussoullier was also fortunate enough to discover the dedication of the Stoa, which is inscribed in a single line on the stylobate (forming the top step), and as restored by him reads as follows:—

ΑΘΕΝΑΙΟΙ ΑΝΕΘΕΣΑΝ ΤΕΝ
ΣΤΟΑΝ ΚΑΙ ΤΑ ΗΘΙΑ κΑΙ
ΤΑΚΡΟΤΕΙΑ ΗΕΑΟΝΤΕΣ ΤΟΝ
ΠΟΛΕΜΟΝ.

The Athenians have dedicated the Stoa, with the arms and rostra taken from their enemies.

Pausanias assigned the erection of the Stoa and dedication of shields to the Peloponnesian war; that is, to the last 30 years of the 5th cent. B.C. M. Haussoullier, arguing from premises which we have no space to reproduce,¹ regards the portico as a monument of the Athenian naval victory off Ægina, erected in B.C. 460, and the dedication of the bucklers, etc., noticed by Pausanias, as a later addition, referring—he suggests—to the victory of Phormion in B.C. 429.

The Pelasgic wall formed three sides of a rectangular oblong platform, of which the fourth was supplied by the form of the hillside. On this platform stood

The Temple of Apollo facing E.-W. It was built of calcareous tufa, embellished on the fronts with Parian marble.

¹ The traveller may consult his article on the subject, published in the *Bull. de Corr. Hell.*, vol. v. pp. 1-19; 1881.

Several attempts at restoration have been published; but as, except a portion of the foundations and of the pavement, no remains have been found *in situ*, nothing can be stated with confidence. Many fragments of columns have been found, and small architectural details; it appears from these that the exterior was of the Doric and the interior of the Ionic order. That it was a hexastyle hypæthral temple also seems clear.

On the hearth burnt a perpetual fire, and near it stood the *Omphalus*, or Navel-stone, which was supposed to mark the middle point of the earth. By it were representations in gold of the two eagles sent by Zeus from the East and West, who met at this point, and thus determined it to be the centre of the earth. These golden eagles disappeared in the Phocian War, after which they were more economically replaced by a mosaic representation on the floor. The *Omphalus* and the Stone of Cronus, as pointed out by Bursian, were evidently survivals of an older and pre-Apollonic cultus at Delphi.¹

Of the *Adytum*, or subterranean chamber where the oracles were delivered, no trace has been found, but Ulrichs and Foucart have shown that by excavating along the course of the Cassotis (see p. 422), whose stream flowed into the *Adytum*, its position might be fixed. In the innermost recess of the *Adytum* was a chasm in the earth, from which intoxicating vapours issued. The *Pythia*, after drinking of the water of the Cassotis, took her seat upon the Tripod, which served as a trivet to support her over the chasm. Between the legs of the Tripod hung a circular vessel (*λέβης* or *cortina*), which contained the bones and teeth of the Pythian serpent.

No vapour is now found issuing from any part of the Delphian rocks, and probably the cessation of these exhalations may have contributed to the decline of the oracle's repute.

Under the pavement of the temple are some numerous and remarkable small vaults and passages, some of which are said to be paved with mosaic. The opposition of the peasant proprietors of

¹ See Mommsen's "Delphica."

the site has hitherto prevented their examination.

But M. Foucart, who discovered them, has ingeniously suggested that they probably formed the depositories of the temple treasure, and of which the access was known to the priests alone. He founds this hypothesis on the interpretation placed by the Phocian leaders on a verse of Homer's—

Οὐδ' ὅσα λαῖνος οὐδὲς ἀφ' ἧτρος
ἐντὸς ἔργει
Φοῖβον· Ἀπόλλωνος, Πυθοὶ ἐνὶ περ-
ρήσσεια.

The word *οὐδὲς* was rendered by a commentator whom the robbers consulted as the pavement of the temple, and they had commenced investigations in consequence, when an earthquake brought their researches to an abrupt conclusion.

Of the numerous *anathemata* which formerly ornamented the sanctuary hardly any trace remains. M. Foucart, however, discovered a portion of a column *in situ* with an inscription, which he refers to the end of the 5th century B.C., recording the recovery by the Naxians of the right to priority in consulting the oracle—a sort of "most favoured nations" clause, granted to many. Near this point the same archaeologist discovered the fragments of a *Sphinx*, showing a peculiar and almost Assyrian character in some of the details.

About 22 yds. below the Naxian column, M. Foucart found some slight remains of the *Exedra* seen and described by Dodwell. The inscriptions on it have been published. They consist of a treaty with the Ætolians, lists of magistrates, and reports of sales of slaves.¹

N. of the temple Pausanias noticed a peribolus, enclosing the tomb of *Neoptolemus*, son of Achilles, to whom the

Delphians offered yearly sacrifices. An ancient wall, near the court of the church, was discovered by Ulrichs in 1837, and supposed by him to be a part of this peribolus. These remains, like so many others, have since disappeared.

The Fountain of Cassotis (by the Church of St. Nicholas) was first correctly identified by Ulrichs. Its lower escape has since been discovered, as he believes, by M. Foucart through the Pelasgic wall. The waters of the Cassotis spring seem to have been brought by pipes from that of Delphusa (see below).

Near the fountain and church of St. Nicholas is an inscription in marble in honour of the Emperor Hadrian, stating that "*The Council of the Amphictyons, under the superintendence of the Priest Plutarch, from Delphi, commemorate the Emperor.*" Upon a pillar in this church is another inscription, in which mention is made of a high priestess of the Achæans.

Above the Cassotis was

The Lesche, the floor of which (since destroyed) was discovered by Ulrichs in an outhouse above the fountain. It was adorned with paintings by Polygnotus.¹

The Theatre.—Its site is now marked by a high wall, with inscriptions, a little to the W. of Cassotis, and near the chapel of *Pantaconesa* a portion of the curved outline of the cavea may be traced, with a few of the upper seats.

Quitting the sacred enclosure, the traveller proceeds to

The Fountain of Delphusa (now *Kerna*), situated just outside the precincts, which supplied the city of Delphi. Its modern name may be a corruption of *Kῆλην*. Turning W.-ward, the traveller immediately after reaches a spot vulgarly called *Lakkoma*, where, at a short distance N.W. of the Pythian sanctuary, is

The Stadium, which runs from N.E.

¹ The subject of the Delphian slaves, as revealed in the Delphian inscriptions, has been ably treated in a Memoir by M. Foucart, "Sur l'affranchissement des esclaves," Paris, 1867. These inscriptions throw much curious light on the social conditions of ancient Greek life, and the traveller will do well to consult the work, or, failing that, the *résumé* and critique of it published by M. Beulé in his "Fouilles et Découvertes," 2 vol., Paris, 1872.

¹ For a very interesting conjectural restoration of these designs, see Mr. William Watkiss Lloyd's two memoirs in Falkener's "Museum of Classical Antiquities," vol. i.; also some additional observations on the subject in the same scholar's "History of the Age of Pericles," vol. ii.

to S.W., nearly parallel with the N.W. boundary of the sanctuary. The Stadium is much dilapidated, but the general outline, with a few of the details, is easily recognised, including some of the seats and the entrance for the *agonistæ*. The seats are of the same limestone as the cliffs about Delphi, and those at the upper end are hewn out of the rock. The length is, according to Clarke, 660 ft. Of the Pentelic marble, contributed to its embellishment by the munificent Herodes Atticus, there are now no remains, though there were when it was visited by Sir George Wheeler 200 years ago.

From the lower extremity of the Stadium is a fine view of Salona, the Crissæan Bay, Galaxidi, the Gulf of Corinth, and the mountains of Achaia.

On a lofty ridge W. of the Stadium are

The Fortifications of Philomelus, of which some remains (flanking towers connected by curtains), exist, mingled with later Venetian and Turkish additions.

Further S. on the road to Cirrha are traces of the ancient

Pylæa. This was a suburb of Delphi, and derived its name from the meeting of the Amphyctionic Council (called *Pylæa*) in this place. Plutarch describes it as provided with "temples, *syndria*, and fountains." The artificial platform supporting the *Ch. of St. Elias* has been usually identified as the foundations of a *syndrium*. Here also are 2 marble architraves of large size, and M. Foucart, on excavation, discovered fragments of Doric columns. The walls supporting this platform extend nearly to a recess in the rock, which was probably a sepulchre. Within are arched cavities to the rt. and lt., and one in front lined with painted stucco, with a bull's head sculptured above. These remains are all probably Roman. Many other graves and tombs occur in the vicinity.

Travellers who do not wish to visit *Galaxidi*, may send their boat to *Aspraspitia*, and thereby gain time. The descent is in this case by the village of *Distomo* (see p. 412), which occupies the site of the anc. *Amphryous* or *Am-*

brysus, or they may embark at the *Scala of Salona* (see Rte. 26). The other descent is to Galaxidi, whence the gulf may be crossed to Vostitza.

ROUTE 24.

ASCENT OF PARNASSUS.

This excursion may be most conveniently made from Arakhova, where guides and mules are easily procured. Or again, if Delphi is preferred as the starting-point, these can be sent down overnight.

The ascent may be performed in 3 ways as follows:—

1. From *Kastri* (Delphi) by the *Corycian Cave* to the summit, descending thence by a mountain track on *Davlia*. This takes 10 to 12 hrs., and there is no satisfactory point at which to break the journey. *Kastri* to the summit is alone nearly 8 hrs. ride.

2. Travellers who are unwilling to undertake the whole ascent may proceed as far as the *Corycian Cave*, taking it on their way to or from Delphi. Arakhova to Delphi, or *vice versa*, by the *Corycian Cave* is 5 hrs. journey.

3. The traveller may start from Arakhova, perform the complete ascent of Parnassus, and then descend on *Davlia*. When possible this is, perhaps, the arrangement to be preferred.

Travellers intending to follow No. 2 should send their luggage on by the direct road.

A local guide (one at least) is an absolute necessity, for the paths on the higher ranges are frequently obliterated by torrents, or vary in direction in different years.

Torches or candles are required for visiting the Cave. Greek guides seldom provide enough lights in such cases, and the consequences of such an omission may often be serious.

The view from the summit is so exceptionally magnificent that the traveller should not be lightly deterred from making the ascent, and, in the event of unfavourable weather, should if possible wait for a better day rather than lose so grand a spectacle. He

should, however, be warned of the extreme difficulty, even danger, of ascending to the summit of the central cone of Parnassus in the depth of winter. The *Corycian Cave*, and the upland plain immediately below it, can be visited at all seasons of the year. When time and weather permit, the traveller should devote at least 3 days to Delphi and Parnassus.

On leaving Delphi, the traveller surmounts the precipices to the W. of the modern village by a very steep and rugged zigzag path; and when arrived at a considerable height, he is surprised to find himself at the entrance of a plain of some extent and under cultivation. High above this wide level, the ridges of Parnassus rise on the N. and E., often covered with snow and hidden in clouds. This plain cannot be less than 4 or 5 m. across. A large village (*Kalyvia*) is placed in the middle of it, and a marshy lake, with banks picturesquely broken, is seen on the lt. This lake and another near it are supposed to be the reservoirs of the Castalian Spring. They are nearly dry in summer. The view to the S. is extensive and striking. Mt. Cirphis is seen to terminate in a flat tableland, well cultivated and studded with villages, and the mountains of the Peloponnese fill up the distance.

Corycian Cave.—After crossing this plain towards the N., a steep ascent leads to the mouth of the *Corycian Cave*, which is a fine, but not a very remarkable grotto, when compared with others which have not so classical a celebrity. The low and narrow entrance of the cavern spreads at once into a chamber 300 ft. long, by nearly 200 wide, and about 40 high in the middle. The stalactites from the top hang in the most graceful forms along the whole length of the roof, and fall, like broad folds of drapery, down the sides. The walls are, however, blackened with smoke, and the stalactites have been much injured. At the end of this great vault a narrow passage leads down a wet slope of rocks. The stalactitic and stalagmitic accretions in this second passage are as wild as fancy can conceive, and of the most brilliant

whiteness. The second chamber is 100 ft. long, and there is a further opening. The ancient dedication to Pan and the Nymphs is still visible. When the Persians were marching upon Delphi, the inhabitants took refuge in the Corycian Cave, and it was again used as a refuge in the Greek Revolution.¹

The Corycian Cave is called by the mountaineers *Σαράντ' Ἀνάλαι*, the *Forty Courts*, and they say it can contain 3000 persons.²

The ascent of Parnassus from hence occupies from 4½ to 5 hrs. Crossing the plain, in which the *Kalyvia* (καλύβια) or *huts* (the summer quarters of the Delphians and Arachovians) are placed, the traveller begins the real ascent of the central cone of Parnassus, the base of which is clothed with magnificent pines. Thence the ascent continues on the N.W. side of the mountain, which now becomes bleak and destitute of herbage; still higher the snow lies in patches all the year. At the top of the mountain is a small plain, enclosed in a crater-like basin, and containing a pool generally frozen over. The sides of the basin, rising in ridges round the plain, are the most elevated points of Parnassus. The ascent to the highest is difficult, as its sides are, 9 months out of the 12, partly covered with hard and slippery ice. It is 8000 ft. above the sea. Parnassus is called by the mountaineers *Liakura*, perhaps a corruption of *Λυκώρεια*, the ancient name of the highest point. The last portion of the ascent should be accomplished on foot.

The prospect from the summit of Parnassus on a clear spring day exceeds in grandeur and interest almost every other panoramic view.

To the N., beyond the plains of Thessaly, appears Olympus with its snowy tops brilliant in sunlight.

¹ Another and even more remarkable cave was then fortified by the brigand patriot Odysseus Androutsos, and was the scene of the extraordinary adventures related by Tre-lawney (*Records of Shelley and Byron*, vol. ii. p. 163 et seq.)

² Both 40 and 3000 (also 1500) are mere conventional terms commonly used by Greeks to denote a multitude; they have no arithmetical significance. This use of 40 is apparently oriental, and older than anything Greek.

Further W. is seen the long chain of Pindus; on the E. rises Helicon, with other Boeotian mountains. To the S. the summit of Panachaicum is very conspicuous; Achaia, Argolis, Elis, and Arcadia are seen as in a map, while the Gulf of Corinth looks like a large pond. The Ægean and Ionian seas bound the horizon to E. and W.

The traveller may now either descend to Arakhova on the S. or to Davlia on the S.E. The time taken, in both cases, is about 5 hrs. The latter arrangement is of course to be preferred when coming from Delphi.

The bridle-path leads through wild mountain gorges and dense pine woods to

The Convent of Jerusalem, which is reached $3\frac{1}{2}$ hrs. after quitting the summit. It is a good plan to sleep here, when, by starting early next morning, the traveller may visit Daulis and Cheroneia and reach Livadia the same day (see Rte. 21).

The situation of the convent, by the side of a mountain stream and surrounded by venerable pine-trees, is very beautiful.

ROUTE 25.

DELPHI TO LAMIA BY THERMOPLYÆ.

	H. MIN.
Delphi to summit of Parnassus	8 —
Summit to Convent of the Virgin	4 30
Convent of the Virgin to Dadi	4 —
Dadi to Budonitza	3 —
Budonitza to Thermopylæ	2 15
Thermopylæ to Zeitun (Lamia)	2 15
	24 —

Delphi or Arakhova to the summit of Parnassus (see Rte. 24).

The traveller descends on the N.W. side of the mountain by a steep and rugged track, and bearing to the E. reaches

The Monastery of the Virgin,¹ beautifully situated amid pine woods, and overlooking the basin of the Cephissus. The road descends for another $\frac{1}{2}$ hr.,

¹ It was visited in 1676 by Spon and Wheeler, who copied here some Delphian inscriptions.

then skirts the base of Parnassus, and 1 hr. later reaches

Hagia Marina. The road next passes two large pits with a tumulus on the edge, beyond them is the foundation of a large edifice, built of great masses of stone. After passing a torrent, several rock sepulchres are seen.

Velitza is soon after reached. It contains fine remains of the ancient walls and towers of *Tithorea*. From this place, which is at the foot of a precipice of Parnassus, there is a very fine view of the peaks of that mountain. In the precipice is a cave which served as a refuge to the inhabitants during the Persian war, and again in the Greek Revolution. This seems to be the cave of Androntos (he had several such retreats) described by Trelawney in his *Recollections*. (See also Gordon's *Hist. Greek Rev.*)

The remains of a square Cyclopean structure are to be seen here. At the distance of 80 stadia from the city was the temple of Æsculapius, and 40 stadia from the temple was a peribolus, containing an adytum sacred to Isis. The Tithoreians held a vernal and autumnal solemnity in honour of the goddess, when the victims were swathed in folds of linen in the Egyptian fashion. Some topographers, however, place *Neion* here. *Neion* is identified by others with a *palæokastron* about 1 hr. from Velitza.

On leaving Velitza the road turns N.-W. by N., and crosses a torrent by a bridge, and afterwards a spur of Parnassus, which projects into the plain, and then another stream. On a hill beyond the village are some Cyclopean walls and a turret. These are remains of *Amphicleia*.

Dadi is built on terraces somewhat like Delphi. It faces the plain of the Cephissus towards N.N.E.

The road now descends by an old military way, by an aqueduct and fountain, into the plain of Elateia, crosses the Cephissus, and soon after traverses the plain, and begins the ascent of Mt. Æta; the road is very bad as it approaches the summit, whence, however, the prospect is very fine; this was probably the eminence called Calidromos. On the right the N.W. pro-

montory of Eubœa projects towards the centre of the picture. To the left extends the coast of Thessaly. From this spot we descend to

Budonitza or *Bodonitza*. Very fair accommodation may be had here. Travellers may find this place convenient and pleasant headquarters for visiting Thermopylæ and the surrounding country.

In mediæval times Bodonitza formed a Frankish marquisate, subject to the Prince of Achaia. The ruins of the castle of the Marquesses of Bodonitza are still standing, and form a picturesque feature in the landscape. It is partly built on Hellenic foundations, and with ancient materials.

Within the walls is a small chapel of western architecture.

The castellan of Bodonitza held his title, in its original sense, from his office as Warden of the March or frontier.

Below the Castle, which must always have been an important bulwark in guarding this passage, are the remains of ancient walls resembling those at Dadi.

One hr. after quitting Budonitza, the traveller reaches the Polyandrium of the Greeks who fell at Thermopylæ. The road is by the ancient military way, the line followed by the Spartans under Leonidas. The whole of the road is a descent, but lies high above the marshy plain. The hills are covered with trees and rare plants. In a small plain into which the road turns suddenly, just as a steep and continued descent commences to the narrowest parts of the straits, is the *Polyandrium*, an ancient tumulus with the remains of a rectangular pedestal of square blocks of red marble breccia, weathered to the appearance of common gray limestone.

Thermopylæ. The descent is very rapid, and the military way is frequently broken by torrents. $\frac{3}{4}$ hr. from the Polyandrium are the remains of the great northern wall mentioned by Herodotus. It has been traced from the Malian Gulf to the Gulf of Corinth, a distance of 24 leagues, forming a barrier to Hellas, against Ætolia Acarnania, and Thessaly.

The road now enters the bog, the only

passage over which is by a narrow paved causeway. This deep and impassable morass extends towards the E. to the sea; to Mount Ceta towards the W. The Thernæ, or hot springs, whence this defile takes its name, are at a short distance from the bridge. They issue from 2 mouths at the foot of the limestone precipices of Ceta. They were sacred to Heracles; the temperature of the water is 111° Fahr. at the mouth of the spring. It is impregnated with carbonic acid, lime, salt, and sulphur, and is very transparent. Col. Leake has observed that the water is of a deep blue colour, thus confirming a remark of Pausanias that the bluest water he had ever seen was in one of the baths at Thermopylæ.

The ground round the springs yields a hollow sound, as at the Neapolitan solfatare. At the S. end of the pass, close to a pool from the hot springs, is a mound, probably that where the Spartans made their last stand, and where a lion was afterwards erected to the memory of the valiant Spartan King.

"In examining the topography we must bear in mind that a great change has taken place in the ground between ancient and modern times, so that the pass does not now exist; for whereas in ancient times the sea washed the foot of the mountains, and the strength of the position depended on the difficulty of the passage between the two, at the present day the alluvium of the Spercheius has so advanced the line of the plain as to allow of leaving the mountains altogether and traversing the level ground. The river also has changed its course, and has worked towards the south, so as to approach the foot of Mt. Ceta, the effect of which is that the streams which here descend from the mountains, including the Asopus, and the water from the springs at Thermopylæ, instead of flowing into the sea, have become its confluenta. The deposit from the hot springs has also tended to render the route more level."—H. F. Tozer.

The *Anopeæ*, or upper path, by which the Persians turned the flank of the Greeks, is on the mountains above. The contest (B.C. 480) which immortal-

ised the name of Leonidas was, however, only the first of a series of struggles on the same ground.

In B.C. 279 an army of Greeks held the pass against the powerful and victorious force of Brennus and his Gauls when marching on Delphi. After several unsuccessful attempts to force a passage, the Heracleotæ and Ænians guided the invaders across Mt. Callidromos by the same path which the Persians had followed two centuries earlier.

In B.C. 207 the Ætolians, then in alliance with the Romans, fortified and defended the pass against their common foe, Philip of Macedon, who, however, made his way through. Again, in B.C. 181, Antiochus defended it against the Romans under the Consul Acilius; the latter, however, repeated the Persian manœuvre, and put Antiochus to flight. Finally, during the Revolution, a gallant stand was made here by a small force of Greeks against the Turks. The remains of three ancient Greek fortresses may be seen on the heights above Thermopylæ; they are probably those mentioned by Livy.

The defile continues for some distance from the springs, and then the road turns off across the plain to Zeitun. The pavement in many places marks the route of Leonidas in his attack upon the Persian camp, when he sallied out of the defile the night before his defeat. The marshy air of Thermopylæ is unhealthy, but the scenery is some of the best wooded and most beautiful in Greece, and perhaps no spot in Greece possesses historic associations to equal it. The road to Zeitun (Lamia) lies over the swampy plain of Trachinia, intersected by the Spercheius, the valley of which river (60 miles long) is formed by the nearly parallel chains of Æta and Othrys, both offshoots of Pindus. To the divinity of this river Achilles vowed his hair, if he should live to revisit his country. The woes of Deianeira and death of Heracles were localised here.

[A traveller who is not pressed for time, may proceed from Thermopylæ to *Chalcis* in 3 days, or to Thebes in the same time.] 2½ hrs. after quitting Thermopylæ the traveller enters

ZEITUN or LAMIA (pop. 9984). *Inn. H. des Étrangers.* Lamia is a picturesque and pretty place, situated only 2 hrs. from the old Turkish frontier, on a hill to the N. of the Trachinian plain, and at a short distance from the Malian Gulf.

Lamia has been compared to Athens, with its rambling old castle or acropolis above, and its Piræus at *Stylida*, near the ancient *Philora*, on the shore below. There is a fine view from the Castle; and several good houses have been erected of late years in the town.

Stylida is distant 3 hrs. from Lamia. It possesses a very good *Khan*, and has steam communication several times a week with Volo and the Piræus.

There was always a company or two stationed at Lamia to suppress brigandage on the frontier, and since 1879 a permanent camp has also been established here. An excursion may be made from Lamia to the next border town, which is called variously by its Turkish name of *Patradjik*, and its Greek names of *Neopatra* and *Hypata*. It is only 3 hrs. from Lamia; so the excursion may be made in one day, returning to Lamia; or one may reach by this route the shores of the Ambracian Gulf, or the Gulf of Corinth. *Kasparisi* is 10 hrs. from Neopatra, and *Karavasaras* is 1 day's journey farther (Route 30). Neopatra is finely situated under Æta, and looks out on Othrys, but it contains very slight remains of antiquity. In ancient times it was a town of the district of Phthiotis in Thessaly, and derives its only classical interest from having been the centre of the military operations carried on in B.C. 323 by the confederate Greeks against Antipater—the so-called *Lamian* war. Some pieces of ancient wall in the masonry of its Spanish Castle are its only antiquities. In the 13th cent. it was the capital of the Principality of Great Wallachia (see SECT. V., *Special Introd.*)

During the period when the greater part of continental Greece was subject to the kings of Sicily (see p. 170), Neopatra became a place of importance, and the Sicilian princes were always styled *Dukes of Athens and Neopatra*.

Lamia is distant 2 days' journey from Larissa.

A carriage-road to Livadia is in progress, but not yet completed.

ROUTE 26.

SCALA DI SALONA TO LAMIA.

	H. MIN.
Scala di Salona to Salona	2 —
Salona to Gravia	8 25
Gravia to Alamana	4 —
Alamana to Lamia	2 —
	11 25

There is a carriage-road from the *Scala* (anc. *Chaleium*) to the town of Salona. Vehicles may be hired at the *Scala*, and travellers will do well to take advantage of their presence. On leaving the port, the road traverses the plain of Crissa and about 1 hr. later enters the grand mountain scenery of Parnassus.

Salona.—This is a straggling village which makes rather a pretty feature in the landscape from a distance. Under the Frank domination it gave the title of Count to a French and afterwards to a Siculo-Spanish family, whose castle, in ruins, still remains.

Salona occupies the site of *Amphissa*, which is said to have derived its name from its position, being girt with mountains. *Amphissa* was noted chiefly for its fatal quarrel with Delphi. "The *Amphissians* were never accused of robbing or taxing the pilgrims (to Delphi), but having acquired for many generations the right of pasture, they advanced to the idea of tilling their pastures, and were undisturbed in this privilege until the mischievous orator *Æschines*, for his own purposes, fired the Delphians with rage, kindled a war, and so brought Philip into Greece."—*J. P. Mahaffy*.

Philip destroyed *Amphissa* (B.C. 338), which was, however, afterwards rebuilt, and furnished 400 hoplites in the war against *Brennus*.

The walls of the acropolis can still be traced; a portion of them forms the sub-structure of the Frankish castle. Near the village is a cave, called by the villagers the *Tomb of Phocas the Egyptian*.

On leaving Salona (where the carriage-road ceases), the bridle-path ascends through a succession of wild and picturesque ravines to

Gravia, where there is a wretched khan commemorated in a picturesque description by J. B. Buchon. Here the traveller must pass the night, and he will be happy if he endures the discomforts of the place with anything like the good temper of the eminent French historian. [From *Gravia* the traveller may proceed to *Thermopylae*, or by *Dadi* to *Livadia*.]

On leaving *Gravia* the country becomes more fertile, but scarcely less beautiful. 1½ hr. later the road to *Livadia* branches off to the rt. At the highest point of the pass a fine view is obtained of the *Euboean* mountains and the intervening sea and land. The road then descends to the

Khan of Alamana, a place which owes its name to the great Feudal family of *Alaman*, which owned *Patras* under the *Ville-Hardouin* dynasty. From *Alamana* it is only 2 hrs. to

ZEITUN or LAMIA (see Rte. 25).

ROUTE 27.

PATRAS TO DELPHI, BY MISSOLONGHI AND LEPANTO.

	H. MIN.
Patras to Missolonghi	2 —
Missolonghi to Calydon	1 30
Calydon to Castel di Romania	5 —
Castel di Romania to Lepanto	1 30
Lepanto to Vitriniza	7 —
Vitriniza to Galaxidi	2 30
Galaxidi to Scala di Salona, by land 4 hrs., but by sea	2 —
The Scala to Delphi	5 30

27 —

There is steam communication between *Patras* and *Missolonghi* 2 or 3 times a week each way. Or the traveller may cross by sailing-boat in about 2 hrs. Steamers can in any case only go as far as the outer bar of the *Lagune* of *Missolonghi*. Carriages await the arrival of the steamer, and convey travellers along an embanked causeway¹ to the town of

¹ This causeway, which is nearly two miles long and carried on a piled foundation, was

MISSOLOGHI (pop. 8032). There is no inn, but there are several khans and *cafés*, and better accommodation is also procurable.

Physician.—Dr. Nieder, a German long established here. There are also several Greek practitioners.

Shops.—There is a *bookseller and stationer*, a *chemist*, and a few other tolerable shops. Travellers who intend going into the interior should lay in all stores here, as it is their last opportunity before reaching Arta or Livadia. Anything not procurable in the place can be fetched in a $\frac{1}{2}$ day from Patras.

The situation of Missolonghi, more correctly written Mesolonghi (Μεσολόγγιον) is partly described by its name, *Midhurst*.¹ It lies low, and in stormy weather is occasionally flooded by the lagoon. Lord Byron wrote from hence to a friend (5th Feb. 1824): "If we are not taken off with the sword, we are like to march off with an ague, and to conclude with a very bad pun, better *martially* than *marsh-ally*. The situation of Missolonghi is not unknown to you. The dykes of Holland when broken down are the Deserts of Arabia for dryness in comparison." The town stands on a plain 4 miles in breadth and 18 in length, watered by the *Achelous* and *Evenus*, and extending from the base of *Mt. Aracynthus* to the Gulf. It does not seem to be so unhealthy as its position would suggest.

Missolonghi is an energetic and prosperous little place with a considerable share in the currant trade. It is noteworthy that the inhabitants of *Ætolia* have spent more money on public works of practical utility, and effected more for the real improvement of their province than those of many of the wealthier and more central districts of Greece. These improvements, which are entirely due to local enterprise, have mostly been carried out at the cost of the

completed in 1881. Up to that date all travellers were disembarked at the islet of Hagios Sosti, whence they were conveyed in small boats to the town by a devious track 4 or 5 miles long, marked out by stakes driven into the bottom as at Venice.

¹ *Μεσολόγγιον* has been translated *Mid-Marshy Jungle*, but that rendering is more appropriate than accurate.

province without Government assistance. The town itself contains nothing remarkable. To Englishmen it must always be interesting as the scene of Byron's last days and death, but this is all. Even the house he inhabited has disappeared. Outside the Western Gate is the so-called *Field of Heroes*, now a *public garden*, where those who fell in the siege (see below) are buried. Here too is the *tomb of Marco Botzaris*. Formerly it was surmounted by an emblematic statue, the work and gift of the eminent French sculptor, David d'Angers. Unfortunately, however, the Greeks used it, as they often do use works of art, as a *target for shooting*, whereby the statue was mutilated; it was eventually removed for repairs.¹ The sentiments of the artist when he afterwards came to Greece and learnt the condition of his gift may be imagined. Near it is a monument to Lord Byron. He died here on Easter Monday, 19th April 1824. At the moment of his death a great thunderstorm broke over the town, and the awe-struck holiday crowds thronging the streets, instinctively exclaimed, "The great man is gone!" By an order issued the same day by the Provisional Government, all public offices and shops were ordered to remain closed for three days, and a general mourning to be observed for three weeks. The expression of grief evoked throughout Greece by the death of Lord Byron was unfeigned and universal. "To the honour of the Greek nation they repaid with warm gratitude the wise and disinterested zeal with which they beheld him undertake their cause; and surely to have fallen in a crusade for freedom and humanity, as in olden times it would have been the atonement for the blackest crimes, may in the present be allowed to expiate greater follies than ever exaggerated calumny has propagated against Byron."² —*Sir Walter Scott*.

¹ It is now in the War Office at Athens.

² The urn containing Byron's heart was (1824) carefully interred in the nave of the ch. of St. Spyridion at Missolonghi, but there is some doubt if it is still there. According to a local tradition, the urn was, on the demand of his friends, exhumed and sent to England

Missolonghi is occasionally mentioned in Venetian reports of the 16th and 17th centuries, but it cannot be considered to have had any history until the period of its gallant sieges—the second of which, in the words of Finlay, made Missolonghi the rival of Plataea. At the time of the first siege the defences consisted of nothing but a low wall without bastions, surrounded by a ditch 7 ft. wide by 4 in depth, and in many places filled up with rubbish. The parapet, which did not rise above the counterscarp, was formed of loose stones very much out of repair. Such was the state of the town when Mavrocordato and the remnant of his forces were invested by land and sea in the peninsula of Missolonghi, and the neighbouring islet of *Anatolico*, in Oct. 1822. The line of defence required 4000 men, and Mavrocordato could scarcely muster 500, all told; 14 old guns were his only ordnance; he had not ammunition for a month's siege, and every kind of provision was extremely scarce. Yet here, thus destitute and exposed, he and his followers resolved to withstand an army of 14,000 men, and every effort was made to clear the ditch and repair the walls.

The Turks were commanded by Omer Vrioni, the successor of Ali at Yannina, and the most experienced of the Ottoman generals. The place was brilliantly defended for above two months, till at length succours arrived, when the Turks raised the siege. The Greek Government now perceived the importance of Missolonghi, and ordered the repair of its fortifications, but little or nothing was done then, and it was reserved for Lord Byron to begin the good work. "The generous zeal with which he applied himself to this important object will be understood from the following statement (by Mr. Parry):—'Lord Byron . . . ordered me to draw up a plan for putting the fortifications in thorough repair, and to accompany it with an estimate of the expense. It was agreed that I should make the estimate only one-third of what I thought would be the actual expense; by the Turkish authorities, after the exodus of the Greeks. We trust that this is an error.

and if that third could be procured from the magistrates, Lord Byron undertook secretly to pay the remainder.'"—*Life*, vol. vi. p. 187.

But for Byron's forethought and assistance, Missolonghi could probably never have held out as it did when invested a second time by Reshid Pasha, in April 1825. His army amounted to 14,000 men, and on 10th July he was reinforced by the arrival of the Capitan Pasha with a large squadron. Early in January (1826) Ibrahim Pasha arrived with an additional force of 20,000 Egyptians, when operations were pushed on with great vigour, and the place was closely invested by land and sea. Thus by the beginning of 1826, the defenders of Missolonghi saw the whole energies of the Ottoman empire concentrated against them.

It would be beyond our limits to relate all the particulars of this remarkable siege, which attracted the attention of all Europe for nearly a year. The town was strictly blockaded, and though the garrison suffered terribly from want of provisions, they still refused to capitulate, although the most favourable terms were repeatedly offered to them. Invested for 10 months, on the brink of starvation, exhausted by fatigue, watching and wounds, the besieged had already lost a third of their original number (5000 fighting men). Meanwhile their town had been reduced to a heap of ruins by the bombardment, and they were driven to seek shelter amid the mire and water of the ditches, living on the most scanty and nauseous food, exposed to a rigorous season, without shoes, and in tattered clothing. Still they held out with unabated resolution.

At length, reduced to extremity by famine, but still refusing all terms, the besieged determined to force a passage through the hostile army. The garrison now amounted to 3000, and the inhabitants of the town to 6000, mostly women and children. At midnight, on the 22nd of April 1826, all who were able sallied forth, with the women (armed, and in men's clothes), in their centre. Their design had been betrayed to Ibrahim, who was ready to intercept

them; yet in spite of his overwhelming force, 2000 of the refugees cut their way through to the mountains. The remnant within the town determined to sell their lives as dearly as possible, and endure any death rather than surrender. A large number crowded near the powder magazine, and allured the Turks into its neighbourhood by pretending that it contained treasure. Others placed themselves on the roofs of houses, fortified their windows and doors, and kept up a well-directed fire on the assailants. The terrible scenes which ensued were only terminated by the explosion of the powder magazine, involving in one common grave the town with besieged and besiegers.

The traveller who wishes a fuller account of the siege may refer to the excellent histories of Finlay, of Tricoupi, (that eminent Greek historian belonged to a leading family of Missolonghi, and took a conspicuous part in the events he records), or of Prokesch-Osten, which last contains a plan of the fortifications.

Midway opposite to the E. termination of the lagoon of Missolonghi, are some remains of ancient buildings, apparently Roman baths. Two chambers subsist which have arched niches in the walls, and on the outside several pipe holes, partly filled with a calcareous deposit. This ruin probably marks the site of the ancient *Halicyrna*.

While at Missolonghi, the traveller may make several agreeable short excursions in the *Monoxyla* peculiar to this coast. "But it will not be amiss, perhaps," writes Sir George Wheler in 1679, "to let you know what these boats called *Monoxyla* are, so often made mention of. They are boats made of the body of a tree all of one piece, as the name implyeth, about fifteen or twenty foot long, two foot wide, and a foot-and-a-half deep or thereabouts. They were not unknown to the ancients. They sit in the bottom of them and row with two padlers or little oars. Mr. Spon saith he saw two horses pass in them over the narrowest part of the Streght between the land and Saint Mauro, which otherwise I could not have thought them capable of."

[From the routes given below, the traveller may select such portions for excursions as may interest him.]

The traveller leaves Missolonghi by the W. gate (see above), and after following the highroad for about 1 hr., takes a cross-road N.-wards to

Kurt Aga, a spot identified by Leake, in 1808, as the site of *Calydon*, a famous city of the heroic age, mentioned by Homer with the various epithets of *περπύσσα*, *αλκωνή* and *ἐπαρνή*. The allusions to Calydon in the historical period are neither frequent nor interesting. After his victory at Actium (B.C. 31) Augustus removed the inhabitants to Nicopolis, the city he founded to commemorate the battle (see p. 147). Calydon was the centre of the worship of *Artemis Laphria*; when the place was abandoned, Augustus presented the statue of the goddess to Patræ. Of the remains discovered by Leake, the first object that arrests the eye is a wall of regular masonry (formed of rectangular blocks, 8 feet long), on the side of a projecting hill. This wall was the buttress of an oblong building, which inclosed all the summit of the height, and which, being much steeper towards the torrent than on the other sides, required this support. This inclosure is distinct from the city, and is probably the remains of the peribolus of a temple; perhaps that of *Artemis Laphria*, which, according to Strabo, was not within, but near the town of Calydon.

The remains of the town are traceable in their whole circuit of 2½ miles. On the W. side they descend the lt. bank of the torrent, till, after receiving the waters from the slopes of the city itself through an opening made in the wall to admit their passage, the torrent changes its course. E. the walls ascended the crest of a narrow ridge to the Acropolis; the N. side crossed a ridge, which connects the heights occupied by the city with Mt. Zygos. In the middle of this side, on the highest point, stood the Acropolis, which was well protected by towers. At the foot of the ridge, whose crest is crowned with the E. walls, flows a small branch of the *Evenus*.

The traveller now descends in $\frac{1}{2}$ hr., and regains the highroad on the rt. bank of the river *Phidaro* (the anc. *Evenus*), which may probably derive its name from its *serpentine* course. The episode of Nessus and Dejanira was localised a little to the N. of this point. After fording the river, the village of

Mavromati is reached. The road now ascends the lt. bank of the river, and then lies along the wooded slopes of *Mt. Varassova* to reach in $2\frac{1}{2}$ hrs., the *Khan of Gavro Limni*. From this point it is 1 hr. to the commencement of the *Kaki-scala*, a narrow road running along the face of *Mt. Klokova* (the anc. *Taphiassus*), and commanding splendid views of the Gulf of Corinth. From the end of the *Scala* to the *Castel di Romania* (see Rte. 1) is 1 hr. The castle, though now useless for defence, is still garrisoned, and hard by is a cluster of houses, with a very fair khan. From hence it is $1\frac{1}{2}$ hr. to

Naupactus, called by the peasants *Epakto*, and best known by its Italian name of *Lepanto*. The *khans* here are very bad, and there is little of interest to detain the traveller. The town is still surrounded by magnificent Venetian fortifications, which, with its ruined mosques and numerous Turkish houses, give it a highly picturesque aspect. Under the Venetians, it was one of the most important posts in the Levant. The battle to which the name of Lepanto owes its fame was fought outside the Gulf, off the *Curzolari Islands* (see p. 133) in October 1571.

From Lepanto the traveller passes over a rich and fertile plain as far as the river *Morno*, which is reached in 1 hr., and forded near the hamlet of *Omer Effendi*; here are some unimportant Hellenic remains. From thence the road lies along the sea-coast to

Vitrinitza, a large and prosperous village, possessing a capital khan, where the traveller may advantageously break his journey.

From *Vitrinitza* a farther ride of about $2\frac{1}{2}$ hrs. brings the traveller to the little town of

Galaxidi, situated on a rocky peninsula. Before the Revolution this was

one of the most flourishing towns in Western Greece. It possesses two secure ports, and long carried on a considerable commerce. Its inhabitants were formerly distinguished above the generality of their countrymen for their industry, mercantile enterprise, and wealth. They possessed 30 brigs and schooners, and 15 large feluccas, chiefly engaged in the carrying trade; but soon after the Greek declaration of independence, the town was burned by the Capitan Pasha. It has since been rebuilt, and recovered something of its former prosperity. Galaxidi may occupy the site of *Evantha*, a town inhabited by the Locri Ozolæ. *Evantha* sent a colony to Zephyrion, in Italy.

Galaxidi is 36 m. from Patras, and is the usual (but not the best) port for Delphi.

[Travellers may advantageously send their horses by land to *Scala di Salona*, and themselves take a boat thither.]

From Galaxidi to the *Scala* is 4 hrs. ride over a rocky barren country, bounded on one side by the shores of the Gulf, and on the other by bare hills. 3 hrs. from Galaxidi are the ruins of an ancient city, near the village of *St. Euphemia*. The circuit of the walls does not exceed $1\frac{1}{2}$ m. There were square towers all round the town, but neither they nor the gates are perfect. No remains or inscriptions have hitherto been found to identify the site.

Scala di Salona (the anc. *Chaleium*), is a mere landing-place (see Rte. 26). There are remains of an ancient breakwater.

Travellers proceeding to *Corinth* may send their boat on to await them at *Aspraspitia* (see Rte. 23).

There is a good carriage-road to *Salona*, distant 9 m. (see Rte. 26), in $1\frac{1}{2}$ hr.

From *Salona* to *Chryssos* is an agreeable ride over the Crissæan plain, which extends to the foot of Parnassus, through corn-fields and olive-groves. The average breadth is about $1\frac{1}{2}$ m. Below *Kastri* it narrows to a mere glen. It is 2 hrs. to

Chryssos, a small village romantically situated at the foot of Parnassus, in a grove of olive-trees surrounded by lofty heights, and abundantly supplied with

water, falling in all directions, for its mills and fountains.

This place preserves the name and occupies the site of the ancient *Crissa*, a city which existed before Delphi, and which had already disappeared in the time of Strabo. It is therefore not surprising that the remains now extant are very slight. Our limits forbid our doing more than allude to the dispute which has continued from the time of Pausanias to our own on the respective identity of *Crissa* and *Cirra*. Pausanias, and many writers of our own time, supposed *Cirra* to have been a later name of the Homeric *Crissa*; while Leake, Kruse, Grote, and others, have followed Strabo's view, which separates the two places. Finally, Ulrichs, with his usual sagacity, after a careful study of the question on the spot, adduced sufficient evidence to show that the places were distinct, and that *Cirra* was the port to *Crissa*. He also discovered some remains of the acropolis of *Crissa* in and near the deserted Byzantine church called *The Forty Saints* (τῶν ἑξήκοντα ἁγίων). The most important of these is an enclosure of polygonal masonry (supposed to be anterior in age to the Pelasgic walls of Delphi), containing an altar bearing two escape holes for the blood of the victims, and an exceedingly ancient inscription in bustrophedon, the precise date and purport of which have not, however, been determined.

The walls of *Cirra* may be traced near the hamlet of *Magula*, on the shore of the Gulf, and there are extensive remains of the ancient quay. The people of *Cirra* grew wealthy and arrogant, and levied contributions from all that passed through their territory on pilgrimages to Delphi. On account of these and worse depredations, *Cirra* was destroyed by the Amphictyons, B.C. 585. The Amphissians, 250 years later, attempted to till the deserted lands, which circumstance led to Philip's fatal intervention (see p. 428) in B.C. 338.

From Chrysos to Kastri is a rugged ascent of $1\frac{1}{2}$ to 2 hrs. Numerous sepulchral chambers, and also rents caused by earthquakes, are passed. All the

[Greece.]

way to Delphi there is a view of the Gulf, which looks like a lake through an opening between the mountains.

Kastri (DELPHI), Rte. 23.

ROUTE 28.

MISSOLOGHI TO VONITZA BY CENIADÆ.

	H. MIN.
Missolonghi to Anatoliko, by water	2 —
Anatoliko to Neokhori	1 —
[Neokhori to Stamna, 3 hrs.; Stamna back to Neokhori, 2½ hrs.]	
Neokhori to Petala	4 30
Petala to Tragamesti, by sea	3 30
Tragamesti to Porta	6 —
Porta to Katuna	4 30
Katuna to St. Basil	4 30
St. Basil to Vonitza	3 —
	29 —
If with excursion to Stamna, add	5 30
	34 30

The above calculation of time is for riding, which is the only satisfactory way of seeing the country. Travellers can, however, reach Vonitza direct by a good carriage-road from Missolonghi, in about a third of the time.

It takes about 2 hrs. to row in a canoe (*monoxylon*) from Missolonghi to Anatoliko. The island of *Anatoliko* (see Rte. 30) is 3 m. distant from the N. extremity of the Lagoon, at the foot of the ridge of *Stamna*, and a mile distant from the land on either side, E. and W. The distance of Anatoliko from *Guria* is 2 hrs. by the horse-track, but in a direct line much less. From Missolonghi, in a direct line, it is about 7 m. With a *monoxylon* it is double the distance, on account of a long low cape which separates the lagoon of Missolonghi from that of Anatoliko; from the E. shore of the lagoon it is a ride of about $1\frac{1}{2}$ hr. to Missolonghi.

Neokhori, 1 hr., a village on the left bank of the Achelous, containing 180 families; opposite to it, on the other side, is *Katokhi*, on a similar height, at the extremity of the hills which begin about Katuna and end near Katokhi.

[From Neokhori an excursion is sometimes made to Stamna as follows. There is, however, little of interest, either there or on the way thither, to com-

pensate for the time and fatigue expended. The road from Neokhori follows the bank of the Achelous, and reaching *Gurta* in 1 hr. ascends thence by a rugged path the ridge of *Stamna*, passing the hamlet of St. Elias, at the foot of a peaked height, which is conspicuous from all points. *Stamna*, once a considerable town, contains now only 80 families, and not one-fifth part of its lands are cultivated, though it has suffered less than many other places in Acarnania from being off the main line of communications. Its decline dates from the Russian invasion of 1770, when Orloff sent hither a Cephallonian to get up a rebellion in support of Catherine's war with Turkey. Flags were made, and men, women, and children assembled full of ardour and hope; but very soon some Albanians marched against them from Vrakhori, slaughtered the men, made slaves of the women and children, and pillaged the houses.]

From Neokhori the traveller crosses the Achelous, at the *Skaloma*, to

Katokhi, containing 200 families, and once, undoubtedly, a place of greater importance, having a large ancient church of St. *Pandeleimon*, said to have been built by Theodora, wife of Justinian. On a rock, in the middle of the village, stands a tower, with very thick walls, apparently of the same age as the church. A sepulchral stone, forming part of the altar in the church, is inscribed with the name of Phormion, in characters of the best Hellenic times.

Trikardo-kastro, 4 m. W. of *Katokhi*, and about 2 hrs. from the port of Petala, is the vulgar name for the ruins of *Gēniadē*. The ancient city occupied a low but extensive insulated hill, now covered with a forest of valonea oaks, and half surrounded on the N. and E., which are the highest sides, by the great marsh of *Lezini* or *Katokhi*. The lowest point of the hill was excluded from the walls. The entire circuit of the fortifications still exists. At the highest or N.E. point of the enclosure is a tower still 30 ft. high, with loopholes for defence, like those in the walls and towers of Messene. The adjoining wall has

scarcely a single rectangular stone in it; as Leake remarks, "most of the polygons are equal to cubes of $2\frac{1}{2}$ and 3 ft., and the beauty and accuracy of the workmanship are admirable." The thickness of the walls varies from 8 to 11 ft. Proceeding W., we arrive at a small gate in a retired angle of the walls leading to a large cavern in the rocks, full of water very clear and deep, but which, as the sides of the cavern are perpendicular, is inaccessible. It has been called an ancient cistern, but seems to be entirely the work of nature.

The view from hence, as also from the summit of the tower, is very extensive and striking. On an insulated hill, N.E. of the marsh, stands the *monastery of Lezini*, which gives its name to the reedy lake.

Following the walls of *Gēniadē* for a short distance, we arrive at the port, which, though now only a marshy pool, was evidently once a creek, reaching from the open sea. Anchors and other remains of ancient galleys have been found at this spot. Here too is the most remarkable ruin of *Gēniadē*, viz. the gate which led from the port to the city; it terminates in an oblique passage through the wall 8 ft. long. Though the passage is ruined, and the gate half-buried, the elevation of the upper part of the latter is preserved. It shows that the Greeks combined the use of the arch with that of polygonal masonry. 5 ft. above the arch is a quadrangular window formed by three stones. The remains of a theatre hewn in the rock exist near the centre of the ancient city, and command a view towards *Curzolari* and the mouth of the Achelous. The foundation of the *scena* and 20 tiers of seats are visible, and others may still be covered by the earth. The *cavea* opened towards the S.W. S. of the theatre are many foundations of ancient buildings, the largest of which has been supposed to have formed part of the Agora.

The coins of *Gēniadē*, bearing the head of the tauriform Achelous and the legend OINIAΔAN in the Doric dialect, have been found in great numbers in the neighbourhood. *Gēniadē* was the only Acarnanian city adverse to Athens

during the Peloponnesian war; it was afterwards coerced into alliance by the strong fleet of Demosthenes. On the whole, it is one of the most interesting places in Greece. The traveller who wishes to master the topography of Æniadæ should refer to the detailed description in M. Heuzey's beautiful work.¹

Descending from Triardo, we proceed to a mill 2 m. distant from the ruins, and thence down to a creek opposite the island of

Petala; it consists entirely of rugged rocks, having small intervals of soil. On the W. side a few fields are cultivated by the Ithacans and Cephalonians. Petala, like all the other islands, great and small, lying off the W. coast of Greece, belonged to the Septinsular State. There is good partridge shooting here in autumn; and on each side of the island is a secure little port, where a yacht may lie while her owner enjoys the excellent woodcock and wild-fowl shooting which is to be had in winter near the mouth of the Achelous.

A fishing-boat may generally be found at Petala; and proceeding thence towards the *Scala* of *Tragamesti* we sail between the Echinades and the Acarnanian coast; about midway are the harbours of *Platia* and *Pandeleimon*. They are beautiful bays, with narrow entrances. On the summit of a hill rising from the latter harbour are the ruins of an Hellenic town, perhaps *Astacus*, which was the chief maritime city and harbour N. of Æniadæ. *Fallow-deer* and *roe* abound in the woods near *Pandeleimon* bay. *Red-deer* are found on the opposite promontory N. of the bay.

The Bay of *Tragamesti* is 5 or 6 m. long and 1 broad, sheltered on the S.W. by the Echinades; on the N.W. shore is the mountain *Velatzi*. There is a rough mole on the beach at the extremity of the bay, where the modern village stands. It is a thriving place, having the official name of *Astacus*, but generally called *Dragomestre* or *Tragamesti*. The upper village of the same name is at some distance from the sea.

¹ "Le Mont Olympe et l'Acarnanie," Paris. 1860.

Now that piracy no longer exists, the inhabitants of Greek towns and villages are generally removing to the coast from the lofty inland positions, which formerly were alone safe. It is 9 hrs. *by land* from *Dragomestre* to *Missolonghi*, and 14 hrs. to *Vonitza*, by the most direct routes.

Vasilopoulo, 6 m., or 2 hrs., a village occupying a lofty situation near the N. extremity of the valley. The villages of old *Tragamesti* and *Lutziana* are also situated on this side of the valley; of these *Tragamesti* is the largest.

Below the monastery of St. Elias, on a spur of Mt. *Velutzi* projecting into the valley, is the site of an ancient and mediæval town of importance. There remain walls of mortar and rubble, erected upon regular Hellenic masonry; the ruins of a large church, and a square tower coeval with the church. On Kiepert's map this is marked as *Astacus*, a place which Leake placed farther to the S.; probably it may be *Crithote*.

The road now crosses the hills and descends into a valley, and, passing through *Makhera*, once a considerable village, follows the slope of the hills to the

Palæo-kastron of *Porta*. The monastery, called the *Panagia* of *Porta*, is founded on a part of the walls of an ancient city (probably *Phytia*), encircling the summit of an irregular height rising from the middle of the vale, which is itself enclosed by Mt. *Bumisto*, the ridge of *Katuna*, and the mountain of *Chrysoritzi*. The walls are chiefly polygonal, except on the lower side towards *Makhala*, where they are best preserved, and where a tower of regular masonry subsists to half its original height. A little above it is an ancient reservoir, containing the waters of a spring which here takes its rise. Within the Hellenic enclosure are many foundations of ancient buildings and traces of terraces, now separated from each other by luxuriant bay-trees. The monastery is large, but contains no Hellenic remains. The hill of *Porta* is the limit of the valley of *Aetos*, so called from a deserted village at the foot of Mt. *Bumisto*, opposite to which, in the direction of *Porta*, is a

pointed hill crowned with a castle of the middle ages, also named *Aetia*.

Leaving Porta, we proceed through the valley towards Katuna; except at Aetos and Katuna, it is uncultivated. In 2 hrs. we find ourselves immediately below *St. Nicholas of Aetos*, a monastery on the lower heights of the ridge which terminates in the castle rock.

Katuna, 2½ hrs., a large village.

From Katuna we proceed to *Lutraki* and *Batimbey*, near the S. shore of the beautiful Ambracian Gulf. From thence to *St. Basil*, a village on the N. slope of the mountain of *Pergandi*, is 1½ hr. Here there is nothing except a church of *St. Basil* and a cluster of cottages.

The road descends the mountain, crosses the elevated plain, re-enters the forests, and approaches *Vonitza* a little above some ancient foundations on the hill of *St. Elias*.

The lower road from Katuna to *Vonitza* is described in Rte. 30.

ROUTE 29.

AETOS BY ALYZEA TO LEUCADIA (STA. MAURA).

	H.
Aetos to Alyzea (Kandili) . . .	3
Alyzea to Sta. Maura . . .	5
	8

This route may be regarded as an appendage to that immediately preceding. 2 hrs. from Aetos bring the traveller to a gorge near the village of *Lavitza*, through which a torrent forces its way into the plain of *Mytika*, separated from the island of *Kalamos* by a very narrow strait. On the summit of the pass is a small and beautiful Hellenic tower. Descending the mountain, we cross the plain of *Mytika* to the *Palaeo-kastron of Kandili*, the name given to the ruins of *Alyzea*, situated above the village of *Kandili*, about 1 hr. from the sea. The walls are in the best Hellenic style, and probably the site of *Alyzea* would well repay excavation and research.

Near the apex of the plain of *Mytika*—a triangular level, of which the shore is the base, and two chains of lofty and

abrupt mountains form the sides—a stream has forced a magnificent passage through the limestone, and, restrained there by an embankment, forms a *Bend* for the irrigation of the plain.

From *Kandili* a rugged path leads by *Mytika* and *Zaverda* to *Santa Maura*, a distance of about 5 hrs.

In the year B.C. 374 the bay of *Alyzea* witnessed a naval victory gained by 60 Athenian ships, commanded by *Timotheus*, over the *Lacedaemonians*, under *Nicolochus*; *Timotheus* retired after the battle to *Alyzea*, where he erected a trophy.

ROUTE 30.

MISSOLOGHI BY VRAKHORI AND KARAVASARAS TO VONITZA AND PREVESEA.

	H.	MIN.
Missolonghi to Anatoliko . . .	2	45
Anatoliko to Levka Khan . . .	4	—
Levka Khan to Vrakhor . . .	2	—
[Excursion to <i>Thermus</i> and return to <i>Vrakhor</i>] . . .		
Vrakhor to Lepenu . . .	5	—
Lepenu to Karavasaras . . .	3	15
Lepenu to Karavasaras . . .	7	—
Karavasaras to Vonitza . . .	7	15
Vonitza to Prevesa . . .	2	30

33 45

The traveller should send his luggage on by the direct road to his intended sleeping quarters, either *Anatoliko* or *Vrakhor*. Respecting carriage-road, see Rte. 28.

A ride of ¾ hr. brings the traveller to a low hill called, from a mediæval tower on its summit, *Ghyfto Kastro* (= *Gypsy Castle*), where some remains of Hellenic walls mark the site of *Old Pleuron*. Ascending from hence the traveller in ½ hr. reaches some ruins situated on a shoulder of *Mt. Zygos* (*Aracynthus*), and vulgarly known as *The Lady Irene's Castle* (κατοικία κυρίας Ειρήνης). These ruins, according to Leake and all subsequent authorities, are the remains of *New Pleuron*. They consist of walls, about 1 m. in circuit, enclosing the W. face of a steep and rugged height, the summit of which formed an acropolis. The walls were from 7 to 8 ft. thick, and in many places as many as 10 to 12

courses of the masonry are yet standing, as well as remains of 2 flanking towers. Within the enclosure are the ruins of a theatre, 100 ft. in diameter. There are also the remains of a small building, like the *cella* of a temple; besides these there are other foundations of walls, and in the acropolis are some Doric shafts of white marble, probably belonging to a temple. The only temple of which the name is known, is one dedicated to Athena, which was an object of great veneration. Little is known of either city of *Pleuron*, beyond the fact of their importance in ancient *Ætolia*. Respecting their later Byzantine patroness, the Lady Irene, history and tradition are alike silent.

From thence there is a bad mountain track to *Vrakhori* via *Khierasovo* in 6 hrs. As, however, there is little of interest to atone for the badness of the road, the traveller will do well to descend to the plain and rejoin the high-road, by which he will in 1½ hr. reach *Anatoliko* or *Ætoliko*, a pretty little town, built on an island at the mouth of the gulf of the same name. It is connected both to the E. and the W. by a bridge to the mainland. It shared in the perils and glory of the Siege of *Missolonghi*. The island is so small as to be entirely covered with the town, which contains about 400 houses. It was chiefly dependent on the profits of its ships and maritime commerce, and suffered by the Revolution, which diverted the trade of Greece into other channels. The territory extends 3 or 4 m. on either shore of the lagoon, and produces corn for two months' consumption, rather more than sufficient wine for the place, and a considerable quantity of oil. The identity of the various *Ætolian* lakes with those mentioned by *Strabo* has long been a subject fertile of dispute. *Leake* supposes that the lagoon of *Anatoliko* was *Cynia*, that of *Missolonghi* *Uria*, and that of *Vrakhori* the *L. of Calydon*.

2 hrs. after leaving *Ætoliko* the traveller reaches some Hellenic remains, called by the peasants the *Sideroporta*, *The Iron Gate*. The name of *iron gate* is so commonly given to any sort of defile or narrow, that the position of

the remains makes the name a natural one. Immediately after the traveller enters *The Kleisura*, a magnificent defile, only rivalled by some of the Cretan passes. The cliffs rise like walls on either side.

In another 2 hrs. the road joins the mountain path from *Kyria Irene* at the *Khan of Levka*. From this point the road lies across the marsh which separates the *L. of Agrinion* (*L. Trichonis*) from the *L. of Anghelokastro* (*L. Hyria*). This part of the road lies along a fine viaduct about 2000 yds. long, raised on arches. It was erected by the Turks more than two centuries ago, and still preserves the name of its reputed founder, *Ali Bey*. The scenery hereabouts is some of the best wooded and most attractive in Greece. From *Levka Khan* it is 2 hrs. to *Vrakhori*, a pretty little place, where the traveller may find very fair accommodation.

[From *Vrakhori* an interesting and agreeable excursion may be made to *Thermus*, where the council of the *Ætolian* confederacy, called the *Pan-ætolicon*, met every autumn, for the election of magistrates and general legislation.

Leaving *Vrakhori*, the traveller crosses the river *Ermitza* and, following the plain towards the *L. of Agrinion*, reaches in 2 hrs.

Kuvelu, a hamlet situated between the edge of the lake and the ruins of an Hellenic fortress, which are ¼ m. distant from the edge of the lake. The entire circuit of the ancient fortifications still surrounds a height which forms the last slope of *Viena*, the *Mt. Panætolium* of antiquity, on which the *Ætolians* held their national meetings; on the summit are the ruins of an oval acropolis; at the S. extremity is a semi-circular tower, nearly entire. Beyond the ruins, at the S.E. end of the lake, the mountains descend to the water, and leave only a difficult road along the margin. "This fortress," says *Leake*, "standing at the foot of the mountain, a little above the lake, was well placed to command the passage along the shore to the E.-ward or S.-ward, or, in other words, the ancient

route from Thermus and every part of the great Ætolian plain, in the direction of the vale of the Evenus and Naupactus." It was probably the ancient *Phyteum*.

From *Kuvetu*, after returning $\frac{1}{2}$ hr. by the same road, we turn to the rt. and ascend *Mt. Vlokho*, which is very steep and covered with oak, ilex, and holly. After passing a small grassy level, surrounded by woody heights, the path becomes still steeper up to the village of

Vlokho, $1\frac{1}{2}$ hr. Between *Vlokho* and the summit of the hill, on which stands a monastery, are the remains of the walls of *Thermus*, the capital of Ætolia, which, when taken by Philip of Macedonia in B.C. 218, was noted for its riches.

The entire circumference of the city was about $2\frac{1}{2}$ m.; the walls are in best preservation on the W. side. The form and position of Thermus were such as the Greeks seem often to have preferred, viz. a triangle on the slope of a pyramidal hill, bordered on either side by a torrent flowing in a deep ravine, having a summit convenient for the acropolis. Within the walls there are no recognisable remains.

The ruined monastery of the *Panagia* stands on a table-land, bordered on all sides by steep crags. N.E. the mountain slopes down to a deep ravine, on the opposite side of which is the hill of *Viena*, or *Kyria Evgenia*. According to a tradition of the quondam monks of *Vlokho*, the name came from a Princess *Eugenia*, who concealed herself, when pursued by her enemies, in a cavern under the summit of the mountain, where she died. From the summit of the hill there is a fine and extensive view.

From *Vlokhos* the traveller may either return direct in 2 hrs. to *Vrakhori*, or make the circuit of the lake. The country is exceedingly pretty, but scarcely of sufficient interest to justify so wide a *détour*.]

On leaving *Vrakhori* the road proceeds to *Zapandi*, and crossing the *Achelous* we reach in $2\frac{1}{2}$ hrs.

The Ruins of Stratus, the capital of *Acarania*. The E. wall of the city followed the bank of the river just

at the point where it touches the hills of *Valto*, which are here low, but rise gradually N.N.W., and extend to the Gulf of *Arta*, where they terminate abruptly at the *pass of Macrinoros*. A parallel ridge rises S.W. of *Stratus*, not far from it, and ends at the Gulf of *Arta*, in the hill called *Spartovuni*. A long valley, commencing at *Stratus*, and at *Lepenu* (a village opposite to it), lies between these ridges, through which is a descent to the *Xerokampo*, a plain near the S.E. corner of the Gulf of *Arta*. *Stratus* must, therefore, have been a military post of some importance. The first object which strikes the traveller at *Stratus* is a small gate in the S.E. angle of the town wall. 30 yds. below it, on the water side, are some foundations, either of the peribolus of a temple, or of a wharf. Half-way from the door to the upper part of the enclosure are the remains of a theatre, situated in a hollow. At the N.W. summit of the walls appears to have been a small citadel, but scarcely higher than the adjoining part of the same ridge on the outside of the walls, and commanded, together with the entire site, by external heights. The meetings of the *Acaranian confederacy* long took place at *Stratus*, though afterwards removed to *Leucas*.

Another $\frac{3}{4}$ hr. ride brings the traveller to

Lepenu, one of the principal villages of the district now called *Valtos*. The country about *Lepenu* is exceedingly unhealthy in summer. In 1879 a temporary camp was established here, when the troops suffered severely from fever and ague. Scorpions are said to be common here.

The road passes along the foot of the hill of *Lepenu*; and leaving on the left a small lake, which discharges its waters into the *Achelous*, enters a pass between the ridges of *Makhala*, and then follows the E. bank of the *Lake of Valtos* to *Amvrakia*, a village $\frac{1}{2}$ of the way up a steep and rocky ridge. This modern hamlet must not be confounded with the ancient *Ambracia* (*Arta*), on the N. of the Gulf. At the beginning of the 19th cent. it consisted of about 40 houses, and as many more in ruins;

at the present day it has been almost entirely deserted for the increasing town at the little port below.

The port of Amvrakia, called *Karavasaras* (a corruption of the Turkish *Karavan-Serai*, this having been the halting-place of the caravans at the S. end of the defile of Macrinoros) is situated in a valley at the head of a long bay, which forms the S.E. extremity of the Gulf of Arta. E. of the valley is the mountain of *Spartovuni*. S.E. of Karavasaras, on a height on the right bank of a torrent, are the walls of a large Hellenic town, probably *Limnaea*, whence King Philip commenced his march on Thermus, B.C. 218. For plan and description, see M. Heuzey's work.

[It is 1 day's journey from Karavasaras to Arta by the pass of Macrinoros; the path follows the eastern shore of the Gulf. Remains of *Argos Amphilochicum*, *Olpa*, and *Metropolis*, have been discovered in this district (see next Rte.)]

From Karavasaras a wild mountainous journey of 3 or 4 long days will lead the traveller by *Karpenisi* and *Patradjik* to Lania and Thermopylae. But there are no remarkable remains of antiquity in this part of Greece, which is the most exposed of any to danger from robbers.

Karpenitze or *Karpenisi* is a large village of 7500 inhabitants, who have the reputation of being peculiarly savage and inhospitable. The name is interesting as one of the few existing landmarks of the mediæval *Principality of Great Wallachia* (see SECT. V. *Special Introd.*) As noted by Lord Strangford, it is totally un-Hellenic, being formed from the Wallachian *carpinu* (Lat. *carpinus* = Hornbeam), a tree which has also given its name to towns in Lorraine and the Vicentine.¹

The plain below Karpenisi was, in 1823, the scene of the last victory and death of the gallant Suliot Marco Botzaris. The Turkish force amounted

to 14,000 men; the Greek to barely 2000. Botzaris having made all arrangements, on the night of 19-20 Aug., led the attack at the head of 300 picked men, while the remainder of his troops were prepared, on the first signal, to follow up simultaneously from three different quarters. Botzaris deceived the enemy's sentinels by telling them in Albanian that he came with reinforcements from Omer Vroni. On reaching the centre of the camp he sounded the attack, which then commenced on every side. The enemy, panic-struck, opposed an ineffectual resistance; and by daylight the struggle was over, leaving the Greeks in possession of the camp, with much baggage and ammunition, many horses, and about 1000 head of oxen. The Greeks had only 30 killed, but among them their leader. He had reached the tent of Mustapha Pasha, when he heard the latter cheering his men by shouting, "Botzaris comes not;" Marco answered, "*He comes*" (*ēp̄xera*), and rushed forward, when, his voice being recognised, a shot struck him, followed by a second, which was fatal. His body was taken to Missolonghi, and there buried (see Rte. 27).

From Karavasaras, the road to Vonitza lies over the steep mountain at the back of Amvrakia, and in $\frac{3}{4}$ hr. reaches the summit, which forms the separation between the districts of *Xeromero* and *Valto*. On descending to the lt., is the village of *Katuna*, pleasantly situated on a hill; rt. of Katuna is the bold, round mountain, called *Bumisto*; and in front of us is a lofty ridge, with a peaked summit, called *Varnaka*. Near the head of the bay of *Lutraki* we leave on the rt. the road to Macrinoros and Arta, and, ascending a height, look down on the Ambracian Gulf. The road soon after enters a forest; at the thickest part of it the village of *Nisi* is $\frac{1}{4}$ hr. to the right. The road to Leucadia or Santa Maura turns off to the left. On the summit of a ridge terminating in *Cape Gelada*, is the castle of *Vonitza*, with the little town below, and beyond it the lake of *Vulkaria* (the anc. *Myrtantium*) opens on the view.

¹ *Charmes* and *Carpino*. Karpenisi is officially designated *Ēchalia* (*Ol̄x̄ala*), an ancient name, which there is not the slightest pretext for localising here. There is not a trace of ancient remains at Karpenisi.

Vonitza (pop. 6762).¹ There are several khans. This was formerly a Venetian fortress, and is the chief town of Acarnania, and the residence of the provincial authorities.² At the entrance of the town are the remains of a square redoubt and detached ravelin, the works of the French, who occupied the place for a few months after the fall of Venice in 1797. They were expelled by Ali Pasha, who also drove them from Butrinto and Prevesa. Vonitza was divided by the Venetians into three separate quarters, viz. the *Recinto* to the S.W., so called from being enclosed between two walls, which descend to the shallow harbour from the summit of a conical hill, crowned with a ruinous Venetian castle (whence there is a fine view); the *Borgo*, a suburb on the W. side of the hill; and the *Boccale* divided from the *Borgo* by gardens, and stretching E. along the shore of the bay. The greater part of the houses are wretched mud cottages. In the *Recinto* are the ruins of a large church. On the N. point of the mouth of the harbour is a small suburb of a few houses, with a ruined monastery prettily

¹ This place is now officially styled *Anactorium*, a name which is topographically wrong as well as practically absurd. It is almost impossible to speak too severely of the puerile pedantry which the Greek Government (central as well as municipal) has for years shown in the matter of nomenclature. Ancient names have been scattered at random over the country quite irrespective of accurate topography, while the genuine names (even those used by Byzantine authors, as *Vonitza*) are rigorously expunged from all official record. Any one who has had to deal practically with Greek official reports must be aware how much time is often lost in identifying the smaller places there named with their everyday equivalents. But this is the least part of the evil; the real mischief is that this illiterate classicality is fast effacing all record of dozens of names of the greatest philological, and often historical, interest and significance. Many are already almost forgotten, and 30 years hence very few will remain. At the same time it is difficult to recognise genuine Hellenic survivals.

² Vonitza lies in the lowland district of *Xeromeros* (= *Drylands*), the inhabitants of which give themselves great airs towards their mountain neighbours. Their favourite dancing song runs:—

"Let Valtos perish and Arta turn to stone,
But God preserve our merry Xeromeros,
Land of good wine and pretty women."

situated, called *Mytari*. The Bay of Vonitza is a large semicircular basin, opening into the gulf between the E. side of a peninsula and Cape Gelada; it has several fine harbours, of considerable depth even close to the shore.

The Turkish town of Prevesa is only 2½ hrs. from Vonitza. The road thither follows first the shore of the gulf, and then ascends a hill commanding a fine view of the Acarnanian peninsula, with the island of Paxo to the N. and the coast from Parga to Salagora, and all the N. side of the Gulf of Arta. At the S.E. end of the lagoon of *Vulcaria*, on a height among thick woods, is the *Palæo-kastron* of *Kekhopula*, so called from a deserted village, lt. of which are seen the islets of *Meganisi*, *Atoko*, and a part of *Kalamos*. Descending, we pass a road to *Hagios Petros*, a harbour on the shore of the Gulf of Prevesa, where are some vestiges of an Hellenic *polis*, probably *Anactorium*, and reach the banks of a beautiful little fresh-water lake called *Limnovrokhi* (= *Rain-pool*). The road now lies over an uncultivated country, and passes *Punta*, where are some remains of *Actium*.

A boat can be procured here to cross the narrow strait to the town of PREVESE, see Rte. 72.

ROUTE 31.

KARAVASARAS TO ARTA.

	H.
Karavasaras to Neokhori . . .	2
Neokhori to Anino . . .	4
Anino to Arta . . .	4
	10

The principal road from western Greece into Albania leads from *Karavasaras* (see Rte. 30), by the pass of *Macrinoros*, on the E. side of the Ambracian Gulf to *Arta*.

The traveller on leaving *Karavasaras* follows the coast for a short distance, then crosses a small plain to

Neokhori, near which village are the remains of *Argos Amphiloichicum*, an Hellenic city situated in the midst of the non-Hellenic tribes of the country, and which claimed to have been founded

by a band of emigrants from the Peloponnesian Argos, led by Amphilocus or Almon. To this origin was attributed also the name of the neighbouring river *Inachus*. According to Bursian, however, both Argos and Inachus are names traceable to an earlier and Pelasgic origin. The neighbouring country was the scene of the interesting military operations (B.C. 426) between the Dorian Ambracians and the Athenians under Demosthenes (who afterwards fell in Sicily), allied with the Acarnanians.¹ The Ambracians were routed in the battle of *Olpeæ*, and their reinforcements were cut off in the defile beyond, now called the *pass of Macrinoros*. Leake has identified the places mentioned by Thucydides in his account of this campaign. *Argos* was at *Neokhori*; *Cranæ* (i.e. *Wells*) corresponds to the lagoon of *Armyso*, on the coast of the gulf, 3 m. S.W. of Argos; *Olpeæ* to *Arapi*, a hamlet, also on the shore, 3 m. N.W. of Argos; at both of which places there are Hellenic remains. *Metropolis* and the *Greater Idomene* were places near the S. extremity, and the *Lesser Idomene* was a fort (of which there are still traces) at the N. extremity of the pass of Macrinoros, which begins about 1 hr. beyond Neokhori. The road through the pass requires 3 hrs., lying along the steep slopes of the mountain, which is covered with a forest of oaks nearly down to the waters of the Ambracian Gulf. It was near here that Walter de Brienne landed, in 1331, when he made a futile attempt to wrest his duchy from the Catalan usurpers.²

Anino is a village near the N. extremity of the pass; here is a small Turkish fort. From Anino it is nearly 2 hrs. to *Komboti*, a village of 150 houses; whence it is 2 hrs. to

Arta, the ancient Ambracia. (See Rta. 71.)

¹ See Grote's "Hist. of Greece," Part II. chap. II.

² See p. 170. Duke Walter's entire force mustered only 800 French cavalry and 500 Tuscan infantry.

ROUTE 32.

ATHENS TO CORINTH BY MEGARA.

	H. MIN.
Athens to Eleusis . . .	2 30
Eleusis to Megara . . .	2 30
Megara to Kalamaki . . .	5 —
	10 0

There is a daily postal service by coach between Athens and Megara. In summer the steamer between Athens and Kalamaki touches at Megara. The carriage-road stops practically at Megara, as it is the last place where horses can be hired. Only about 2 m. of road require to be made to connect it with the end begun at Kalamaki, yet it has remained in its present state for about 30 years. A railway from Athens to Patras, following this route, was commenced in 1882, but it is impossible to say when it will be completed.

For Athens to Eleusis see Rta. 2, vii.

On leaving Eleusis, the traveller follows the road to Thebes for about 20 min., but then diverges to the lt. and coasts along the shore of the bay until, after passing a spur of Mt. Trikeri (anc. Kerata, so named from its horns or peaks), it turns inland and crosses the plain of Megara, studded with olive yards to

Megara (pop. 5419). There is no inn, but 2 or three khans. The *cafés* are good and clean, and one of them may serve for a mid-day rest. Megara is noted for the beauty of its women and their costumes. The population is almost entirely Albanian. On Easter Tuesday, and again on Assumption Day, a very gay festival is celebrated, at which both men and women perform their national dances. At the present day there are few popular Greek festivals so well worth seeing as this, and the traveller should, when possible, on no account miss it. The modern town occupies the site of the ancient. A large church has been recently built, but otherwise its appearance differs little from when Geo. Wheler saw it in 1676, and described it as "consisting of pitiful cottages, whose walls are sometimes only the broken stones of her ruins, or clay dried in the sun, covered only with

faggots, and those again spread over with earth above them. They are built close together, but are only of one story high; and may be about three or four hundred in number." He adds that the inhabitants "stand in such great fear of the pirates that upon sight of every boat in the day time, and but hearing their dogs bark in the night, they presently fall to packing up their few goods, which they hide as well as they can, and run away." Many of the houses, however, are built now, as in the time of Pausanias, of the white conchyliferous stone, mentioned by him as special to Megara. The topography of Megara has been elaborately discussed by Adm. Spratt in a memoir (*J. R. G. S.*, vol. viii. p. 205), to which the reader is referred. The principal result is that Adm. Spratt has shown

good ground for believing that the *Island of Minoa* of Thucydides was a hill surmounted by a fortress, and now dry land, standing on the shore distant a little more than 1 geog. m. S. of Megara—thus corresponding to the 8 stadia of Thucydides. "That this hill was once a peninsula appears evident from the dry beds of two rivers which pass close to its base. . . . It is clear that when these two rivers had communication with the sea, the intermediate neck of land with this hill would have been a peninsula or promontory."—*Spratt*. Nisaea he places on the E. side of the hill, between the sea and a low rock to the N. in the plain.¹ The subjoined sketch, taken from one by Adm. Spratt, exhibits very clearly the three most important points in the ancient topography of the ground.



[Salamis and the convent of *Phaneromene* (Ἡ Παναγία φανερωμένη) may be conveniently visited from Megara. There is a horse ferry distant 1 hr. 10 min. If proceeding to Athens, the traveller can ride across the island of Salamis, passing through the village of *Kolouri* to the other ferry, where he may recross and ride to Athens. From Megara to the ferry is 1 hr. 10 min., of which the crossing, including embarking and disembarking horses, occupies 20 min. To the monastery 20 min. : to Kolouri 50 min. ; to the ferry 30 min. ; crossing, etc., 40 min. To Athens 2 hrs. 15 min. This route is about 2 hrs. shorter than the highroad.]

On leaving Megara the road returns to the sea, and presently skirts round *Mt. Geraneia*: it follows a sort of ledge cut in the rock. The views from hence are magnificent. "Originally a foot-road

for 'well-girt men,' made by the giant Sciron to entrap solitary travellers, whom he threw over the rocks into the sea to fatten a pet turtle withal, it was enlarged by Hadrian into a road wide enough for two carriages to pass. The statement is still attested by many wheel-marks in the rock. In course of time it degenerated into a horse track. A portion of it, where the cliffs were steepest, was blown up by Gen. Church in the war of Independence, just as it had been broken up by the Peloponnesians in the Persian War to arrest the progress of the Oriental invader."—*W. G. Clark*.

Besides this there are two other roads to Corinth,—one passing near the summit of *Mt. Geraneia*, the other more circuitous and difficult by the opposite

¹ Here are found massive foundations and 3 small shafts of broken columns erect.

flank. Mr. Clark conjectures that the middle road was the principal line of traffic in ancient times.

At about 2½ hrs. from Megara the village of *Kineta* is reached, identified by Leake with *Crommyon*. 1½ hr. further is a little wayside chapel dedicated to St. Theodore. In the wall is a Greek inscription, "composed by some Platonist," says Mr. Clark, "probably in the 4th or 5th century, when traces of the old philosophy still survived the wreck of the old religion." Translated, it runs as follows: "I, Philostrata, am gone to the sources of my being, leaving the bond wherewith nature bound me; for after completing my fourteenth year, in the fifteenth I left the body, a virgin, childless, unwedded. Whosoever hath a love of life, let him grow to old age unenvied."

From St. Theodore to Kalamaki is 1 hr. ride.

Kalamaki (see Rte. 1).

From Kalamaki to Corinth is 1½ hr. on horseback, or ¾ hr. by carriage.

CORINTH, see Rte. 1.

[The following will be found a very interesting variation of the above route. We strongly recommend it to any traveller who has time and energy at his command. Proceed to Megara, as above described. Then follow a bridle-track across the hills N. to *Palæo Koundoura* (see Rte. 6), where you strike the highroad from Eleusis to

Thebes. Follow this as far as *Eleutheræ* (Rte. 6), if not already visited. Then, turn S.W. and proceed W.-ward by *Vilia*, *Palæo Vilia*, and *St. George's* (no road, but quite practicable with a local guide), to the *Bay of Germano*, on which are situated

The Ruins of Egosthena. Here is "a view worthy the pencil of a Claude or a Turner. The vestiges of the peribolus, walls, and towers of the city, from their state of preservation, present to its visitors feelings somewhat similar to those on visiting Pompeii. A traveller enters the open and entirely deserted city, views its walls and entrances, walks along its ramparts, and within in its towers; ascends from the lower to the upper division, serving as the acropolis; and sees its keep tower, in entire preservation, formidably appearing on the strongest eminence, commanding the whole city. The imagination seems to be led to look around for the ancient or even modern inhabitants, of which when I visited it not one was to be seen."—*H. W. Inwood*.

From Egosthena, the travellers should, when obtainable, take a boat to Lutraki or Corinth. If a boat cannot be had (Port Germano is, however, a place of call for the *caravan* trade), he must make his way along the coast by *Alepo-Khori* (close to *Pagæ*), *Aspro Kampo*, and *Pera Khora*, to Lutraki. This is a tedious ride, and should be avoided when possible.]

SECTION III.

PELOPONNESUS.

SPECIAL INTRODUCTION.

CONTENTS.

General Configuration and Aspect.—Accommodation.—Immunity from Brigandage.—Variety of Races.—Maina.—Historical Sketch of the Feudal Period.—Principality of Achaia.

THE isthmus of Corinth is so narrow in comparison with the size of the peninsula, that the ancient Greeks called the latter the Island of Pelops—Peloponnesus—after the mythical hero of that name. The name Peloponnesus does not occur in the Homeric poems; its earliest ascertained appearance in literature is in about the year 690 B.C. The modern Greeks also never regard the Morea as forming a part of *Continental Greece*. The mediæval name *Morea* has often been derived from the mulberry-trees (*μωρέα*) grown there, or from some fancied resemblance to a mulberry-leaf. Both opinions are equally gratuitous. The mulberry is not a predominant culture in the Morea, and the form of that peninsula has not the smallest resemblance to its leaf. On the contrary, it was justly compared by Strabo and Pliny to the leaf of the vine, or plane-tree. There is little reasonable doubt that the name is from *more*, the Slavonic word for the *sea*, and is thus an unconscious translation of *Apia*, or the *Apian land* ('*Αρία*, or '*Αρία γῆ*'), a name used for Peloponnesus by Æschylus, Sophocles, and others; and which Lord Strangford and M. Curtius are agreed "certainly meant the watery land, *Meerumschlungen*, among the pre-Hellenic Greeks."¹ In the earlier mediæval period, the name *Morea* seems to have been chiefly applied to Elis and the Western seaboard. The name dates from the period when the peninsula was overrun by a people of Slavonic race, who have left many traces in the modern names of towns and mountains, as well as in the appearance, character, and traditions of a large proportion of the population. But the ethnological peculiarities of the Peloponnesians are by no means exclusively Slavonic, and will be noticed lower down.

Arcadia is the Tyrol of the Peloponnesus. This Alpine district is encircled by an irregular wall of mountains, from which lateral branches extend in various directions to the sea. The highest peak is that of Taygetus, 7904 ft. above the sea; the next Cyllene, 7789 ft. Erymanthus rises to the height of 7297 ft., and the Aroanian mountains (*Khelmos*) to that of 7726 ft. The other principal summits are those of Mount Panachaicum above Patras, 6322 ft., Mount Lyceus, 4659 ft., Mount Artemisium, 5814 ft., etc. The principal river, alike in fame and size, is the Alpheius.

¹ Hopf and Bursian reject this etymon; they have revived, in its stead, an old Italian etymology, which derives the name *Morea* from *Rhomaia*, by metathesis.

The Peloponnesus contains five of the departments, or *nomes*, into which the kingdom of Greece is divided; and these divisions correspond with tolerable accuracy to the ancient districts whose names they bear. A curious boundary question is described at p. 496, and will serve as an example to show the traveller how much of the municipal jealousy of ancient times still distinguishes the mixed race which has inherited the name and honours of the old Hellenes.

Though the surface of the Peninsula is only about one-third more extensive than that of Yorkshire, there is probably no part of the world which will more fully repay a tour of a month or six weeks. The scenery, both of the great historic sites and of the more obscure retreats of the Peloponnesians, is of the rarest grandeur and beauty, and stamps itself on the memory with an almost ineffaceable distinctness. Other sights and length of time do not confuse or alter its impressions. The cloud-capped Acropolis of Corinth, the primæval remains of Tiryns and Mycenæ, the hollow, stadium-like valley of Sparta, the massive walls and towers of Messene, with the altar-like hill of Ithome above, the mountain-shrine of Bassæ, the beautiful vale of Olympia, the Convent of the Great Cavern (Megaspelæon), the vast caldron-glen and cliff of the Styx, the secluded lake of Pheneius, with the curious phenomena of the rise and fall of its waters, all these are among the choice places of the earth which, once seen, live in perpetual freshness in the recollection.

We have given a selection of all the most interesting routes; but these may be combined and varied by the traveller, who has leisure at his disposal, to an almost indefinite extent. *Accommodation* for travellers is in the same unsatisfactory condition as elsewhere in Greece, and it is only at Nauplia, Patras, and Pyrgos that he will meet with anything in the shape of an inn. One special advantage enjoyed by the Morea is, however, its invariable immunity from brigandage. Even when other parts of the kingdom are in a disturbed state, travellers may always feel perfect security in the Morea, as, from the geographical character of the country, it is quite unsuited to any such exploits.

We have alluded to the ethnological varieties of the Peloponnesian race. Besides the local Greeks, with their traces of Slavonic descent, there are considerable establishments of Albanians; also a colony of *Neapolitan* Albanians, who took refuge under the Sicilian crown in the time of Scanderbeg, and have now returned to Greece on the invitation of the Government; there are the usual roving Wallachs, though not so numerous as in Northern Greece; there are the mysterious Tzakonians, usually classed as the representatives of the ancient Laconians, but probably, as shown by Lord Strangford,¹ rather to be regarded as descendants of the ancient Caucones, with their true Doric dialect;² lastly, there are the far-famed Mainotes, who retain many of the customs and characteristics (though they have lost the romantic surroundings,) of their fathers and grandfathers. The last traveller who saw Maina while retaining some remains of its primitive *cateran* glories was Lord Carnarvon (1839), whose charming account should be in the hands of every traveller in the Morea. The reader may, however, like a

¹ In his essay "On Cretan and Modern Greek," 1865; republished in "Letters and Papers on Philological Subjects," 1878.

² On the subject of the Tzakonian dialect the traveller should consult the following works:—

Leake, "Peloponnesiaca," 1846. Contains a summary of various papers by Thiersch.

Deffner, "Zakonische Grammatik." Berlin, 1881.

"Archiv für Mittel u. Neugriechische Philologie." This publication contains several valuable papers on Tzakonian subjects by Dr. Deffner, who has for many years made a special study of the dialect.

Several other essays and papers on the subject might be mentioned, but the above, including Lord Strangford's remarks (see preceding note), contain all that is most important.

fuller picture of Maina and its society before the Revolution had broken up this singular confederation.

As early as the reign of Constantine Porphyrogenitus, the Eleuthero-Laconians (who had been enfranchised from the dominion of Sparta by a decree of the Roman senate), had acquired the name of *Mainotes*, from a place called Maina, near Cape Ténarus. They continued the worship of the Pagan deities 500 years after the rest of the Roman empire had embraced Christianity, and were not finally converted until the reign of the Emperor Basil (A.D. 867-886). They boast of their descent from the ancient Spartans; and the histories of Leonidas and Lycurgus, partly as saints and partly as robbers, still figure in their popular traditions. The whole district of Maina, including *Kakaboulia* (the *Land of Evil Counsel*), is formed by the branches of Mount Taygetus, and, with the exception of a long tract of low coast, called by the Venetians *Bassa Maina*, is mountainous, and for the most part barren.

The population is distributed into small villages, while here and there a white fortress denotes the residence of the chief. Gibbon (chap. liii.) calls the Mainotes "a domestic and perhaps original race, who, in some degree, might derive their blood from the much-injured Helots."

Maina was never thoroughly conquered by the Turks, and its inhabitants were as really independent of the supreme government as the Highlanders were before Culloden. The tribute and allegiance which the Mainotes paid to the Porte were alike nominal. They eagerly joined the Greek insurrection of 1821, and took a vigorous part in all the fighting and plunder of that and the following years. But they afterwards bitterly resented the absorption of their independence in the Greek kingdom, and the humiliation of being treated on the same footing as their craven lowland neighbours. An insurrection against the Greek Government burst out in 1831, and although it soon burnt itself out, a feeling of deep irritation remained behind, aggravated of course by Capodistria's faithless conduct to the Mavromichali family, and their vengeance (see p. 57). Still all might have been well but for the blundering despotism of the central government. We will quote Mr. Finlay's account of what followed. "In 1834, an insurrection occurred in Maina which assumed the character of a civil war. It was caused by a rash and foolish measure of the regency. Ages of insecurity had compelled the landlords, in the greater part of Greece, to dwell in towers capable of defence against brigands. In Maina these towers were numerous.¹ The members of the regency attributed the feuds and bloodshed prevalent in that rude district to the towers, instead of regarding the towers as a necessary consequence of the feuds. They imagined that the destruction of all the towers in Greece would insure the establishment of order in the country. In the plains this was easily effected. Peaceful landlords were compelled to employ workmen to destroy their houses instead of employing workmen to repair them. The consequence was that the fear of the attacks of disbanded soldiers and avowed brigands drove most wealthy landlords into the nearest towns, and many abandoned the agricultural improvements they had commenced. In Maina the orders of the regency were openly opposed. Every possessor of a tower, indeed, declared that he had no objections to its destruction; but he invited the government to destroy every tower in Maina at the same time, otherwise no man's life and property would be secure. Some chiefs affected to be very loyal and very eager for the destruction of towers. Bavarian troops were marched into the country to assist these chiefs in destroying their own and their enemies' towers. The appearance of the Bavarians induced the majority of the Mainote chiefs to form a league, in

¹ "These towers were nothing more than stone houses without windows in the lower story, and to which the only access was by a stone stair detached from the building, and connected by a movable wooden platform with the door in the upper story."

order to resist the invaders. The people were told that the foreigners came into the mountains to destroy the monasteries, imprison the native monks in distant monasteries, and seize the ecclesiastical revenues for the government. Several skirmishes took place. A Bavarian officer, who advanced rashly into the defiles, with part of a battalion, was surrounded, cut off from water, and compelled to surrender at discretion. The victorious Mainotes stripped their prisoners of their clothing, and then compelled the Greek Government to ransom them at a small sum per man. Fresh troops were poured into Maina; strong positions were occupied; the hostile districts were cut off from communication with the sea; and money was employed to gain over a party among the chiefs. A few towers belonging to the chiefs most hostile to the government were destroyed by force, and some were dismantled with the consent of the proprietors, who were previously indemnified. Partly by concessions, partly by corruption, and partly by force, tranquillity was restored. But the submission of Maina to the regency was only secured by withdrawing the Bavarian troops, and forming a battalion of Mainotes to preserve order in the country."

Maina was divided under the Turks into 8 hereditary captaincies, or what in other countries would be termed lairdships, seignories, etc. The social organisation, in many respects, strikingly resembled the ancient feudalism of Scotland. The jurisdiction was long administered by a council of Elders, from whom the *protogeron* (arch senator) was annually chosen. The misconduct of the last *protogeron* led to the abolition of the office; after which period Maina was nominally governed by a *bey*, chosen by the *capitani* among themselves, but who received his investiture from the Capitan Pasha.

In 1601 Maina was invaded by the Spaniards, with the connivance of some of the primates and clergy. They did not stay long; but the success of the expedition, and the good-will shown to them by the Greeks, caused the Capitan Pasha to take measures for garrisoning certain points in Maina. From this date, 1614, the payment of the tribute was also enforced with some regularity. The conquest of the Morea by the Venetians did not much affect their political position. After the departure of the Venetians, Maina fell under the nominal government of the Pasha of the Morea. The Mainotes took part in the Orloff rising (1770), and in 1776 Maina was separated from the Pashalic of the Morea, and, like the Archipelago, placed under the direct administration of the Capitan Pasha. On this occasion Tzanetachi Kutuphari was first raised to the dignity of *Bey* by a firman, which constituted him chief and commander of all Maina. Within two years he incurred the displeasure of the Pasha, and was compelled to take refuge in Zante; but was subsequently pardoned, and returned to Maina. In the spring of 1795, Tzanet Bey, of Mavrovuni, in the canton of Marathonisi, enjoyed the office of *Bey*, which he held for eight years. He was, by rare good fortune, permitted to retire quietly to his patrimony, and to end his days in peace as a *capitanos*. Panayioti Kumunduro, the next *Bey*, after holding office for three years, fell under the displeasure of the Porte, and was, in 1802, a prisoner at Constantinople.

His successor was Antony Gligoraki, of Vathy; after him came Constantine; and at the breaking out of the Revolution the *Bey* was Petro Mavromichali, afterwards so celebrated in the annals of the revolutionary war, and whose son, George Mavromichali, assassinated Capodistria. He died in 1848.

The following account of Mesa Maina, the *Land of Evil Counsel*, is extracted from a manuscript, found by Col. Leake at Mistra. Tzanet Bey is the hero of the tale, and the poet first describes his character and exploits, characterising him as "the firm column of his country, the father of orphans, who deserves to govern all Laconia as well as Maina, being hospitable and a great patriot. He has done in Maina," says the poet, "what no one else ever did before

him ; and this I have seen with my own eyes :—A bell marks the hour of supper at his palace. Then all those who hear the bell boldly enter, eat at the Bey's table, and depart satisfied. He loves the poor and the stranger, defends his province, persecutes the wicked, and pounds them like salt. Thus old and young desire him, all Maina, and all the captains, except the Bey Kumunduraki of Kitries alone, who lives like a hawk, oppressing the poor and robbing them of their property, thinking only of feasting with his lady, while all the country groans. He hoped to possess himself of Malea and tyrannise over it, and even to take Marathonisi. Assisted by the Turk, he pretended to frighten Maina and subject all its government to himself. He brought an army by land, and a squadron by sea, and from Andravista began to proceed in order. But the valorous young men, the dreadful captains, opposed him. At Scardamula the meeting took place—they sprang upon the enemy like lions, one driving a hundred before him—a hundred a thousand—they scatter them to the winds, and reduce them to despair. The terrified (Kumunduro) fled with his land forces, and abandoned the unfortunate Seraskier on the sea-shore. Then if Tzanet Bey had moved a little, and had not neglected the opportunity, Kumunduro could not have arrested his flight at Kitries, nor at Zarnata—no, nor at Kalamata." After some reflections on the ill effects of disunion among the Mainotes, the author proceeds to treat of the country south of Vitylo, where he had been a sufferer from Kakaboulote hospitality. He thus enumerates the 26 villages of Inner Maina :—

"The first is Tzimova, a handsome town and large, governed by a captain named Mavromichali : beyond this place, at the foot of the mountain, is a village called Kuskuni, then Krelianika, Kifanika, Pyrgos, Kharia, Dhryalo, Paliokhora, Krimnos, Babaka, Bryki, Kakiona, Karinia, Kulumi, Mina, Kita the many towered, and Paromia, a village of the same description, Stavri, Kikhrianika, Kunos, Upper and Lower Bolari, Dhry, Kypula, Vathia, Alika. These are the villages of Inner Maina in their order. Its principal produce is quails and Frank figs. There is not a spring of water in all Inner Maina ; its only harvest is beans and lean wheat ; this the women sow and reap. The women collect the sheaves at the thrashing-floor, winnow it with their hands, and thrash it with their feet, and thus their hands and feet are covered with a dry cracked skin, as thick as the shell of a tortoise. Not a tree, or stick, or bough, is to be found to cover the unfortunates with its shade, or to refresh their sight. At night they turn the handmill, and weep, singing lamentations for the dead while they grind their wheat. In the morning they go forth with baskets into the hollows to collect dung to be dried for fuel ; they collect it in the houses, and divide it among the orphans and widows. All the men meantime roam about in the pursuit of piracy and robbery, or endeavouring to betray each other. One defends his tower against another, or pursues his neighbour. One has a claim upon another for a [murdered] brother, another for a son, another for a father, another for a nephew. Neighbour hates neighbour, gossip gossip,¹ and brother brother. Whenever it happens that a ship, for its sins, is wrecked upon their coast, whether French, Spanish, English, Turkish, or Muscovite, great or small, it matters not ; each man immediately claims his share, and they even divide the planks among them. When a stranger happens to go into their country they declare him a gossip (*compare*), and invite him to eat with them. When he wishes to depart they detain him, undertake to conduct and accompany him, and then say, 'Gossip, reflect upon what we tell you, for it is for your good ; take off your robe and your waistcoat, and your belt, and your trousers, lest some enemy should take them away from you ; for if our enemies should

¹ Κοινωνός in the original ; Italicè *compare*, one who has had the same godfather, a spiritual relationship held as almost more sacred than a tie of blood in the Eastern Church. See FASHLEY'S notes on this subject in "Travels in Crete."

strip you, it would bring great disgrace and shame upon us; and this, too, my dear little gossip, let us beg of you to leave your skull-cap and shirt, and take off your shoes too, they can be of no use to you. Now you are safe, you need not fear any one.' When a man dies [a natural death] they lament him as unslain, unbled, unjustified. These are the men who give a bad name to Maina, and render it hateful wherever they go. Let no one salute them, but fly from them as from a serpent. The Tzimovites only are worthy men, their manners and good customs show it,—in appearance merchants, but secretly pirates. May the blast and the drought take them all!"

Sir George Wheler was told (1675), that when the Mainotes could find nought else to steal, they would cut and carry off the cables of any ships at anchor off their coasts. He also relates a characteristic story of them, told to him by a Venetian officer who had visited Maina. "Some strangers being at one of the villages of these Magnoti, caused their baggage to be brought into an old woman's house, whilst they baited themselves and their horses. But soon after their hostess fell bitterly a-weeping. The strangers, surprised at it, began to inquire the reason. Then one of them answering for her said, that perhaps it was that the sight of other countrymen put her in mind of the miserable estate the Magnoti were reduced unto. But she told them *it was false; her weeping was because her son was not at home, to rob them of their baggage.*"

The following notice of the state of Maina at the time of King Otho's accession is interesting, but as coming from a Bavarian source (the *Allgemeine Zeitung*), allowance must be made for personal antagonism:—

"The blood feuds were carried to such an extent that they were inherited in families, and even bequeathed at the end of his will by a dying father. His heirs looked as anxiously for the record of the number of murders to be avenged as for the particulars of his property, and when they had accomplished the murders specified in the will, they watered their father's grave in token of cooling his passions. A child of eight years of age is mentioned as having been shot because his great-great-grandfather had killed a man of the murderer's family. Every house was a fortress, and every approach commanded by a loophole, which was so closely watched that no lights were burnt at night, lest the enemy might see the figure pass the aperture. The whole country was a country of towers, perched for the most part on rocky heights or on high ground, so as to command the surrounding territory. The lower stories were used as stables, and the upper rooms were approached by a door so low as only to be entered stooping. The women alone went abroad to work; the old men and boys stayed at home to watch, and there were instances of men who had never stirred out for twenty years. The watch was kept up night and day, and even with telescopes, which abounded in the district."

Mr. Morritt of Rokeby, who travelled in Maina with Dr. Sibthorp in 1796, has left an interesting account of it in its then semi-feudal condition. He states that among the chiefs he found men tolerably versed in modern Roman literature, and some who were able to read Xenophon and Herodotus, and who were well acquainted with the Revolutions of their country. Even their piratical habits seemed to have descended to them from ancient times; and the robbery and piracy, which they exercised indiscriminately on their roving expeditions, they dignified by the name of war. But Mr. Morritt says, "If their hostility is treacherous and cruel, their friendship is inviolable. The 'stranger that is within their gates' is a sacred title; and not even the Arabs are more attentive to the claims of hospitality. To pass by a chief's dwelling, without stopping to visit it, would have been deemed an insult, as the reception of strangers is a privilege highly valued. While a stranger is under their protection, his safety is their first object—as his suffering any injury would have

[Greece.]

been an indelible disgrace to the family where it happened. Their wives and daughters, unlike those of most other districts in the Levant, are neither secluded, corrupted, nor enslaved. Women succeed, in default of male issue, to the possessions of their fathers; they partake at home of the confidence of their husbands, and superintend the education of their children, and the management of their families. In the villages they share in the labours of domestic life, and in war even partake of the dangers of the field. In no other country are they more at liberty, and in none were there fewer instances of its abuse than in Maina at this period."

The following describes Mr. Morritt's reception by Tzanetachi Kutuphari (see above), ex-Bey of Maina, at the house of his niece Helena, at Kitries. Their house consisted of two stone towers, resembling the peel-towers of the Scottish Border and some parts of the Highlands; a row of offices for servants, stables, and sheds, surrounded a court, to which the entrance was through an arched gateway.

"On our approach, an armed retainer of the family came out to meet us, and spoke to our guard, who attended us from Myla. He returned with him to the castle, and informed the chief, who hastened to the gate to welcome us, surrounded by a crowd of gazing attendants, all surprised at the novelty of seeing English guests. We were received, however, with the most cordial welcome, and shown to a comfortable room on the principal floor of the tower, inhabited by himself and his family; the other tower being the residence of the Capitanessa, his niece, for that is the title which she bore. Tzanetachi Kutuphari was a venerable figure, though not above the age of fifty-six. His family consisted of a wife and four daughters, the younger two of which were children. They inhabited the apartment above ours, and were, on our arrival, introduced to us. The old chief, who himself had dined at an early hour, sat down, however, to eat with us, according to the established etiquette of hospitality here, while his wife and the two younger children waited on us, notwithstanding our remonstrances, according to the custom of the country, for a short time; then retired, and left a female servant to attend us and him. At night, beds and mattresses were spread on the floor, and pillows and sheets, embroidered and composed of broad stripes of muslin and coloured silk, were brought in. These articles, we found, were manufactured at home by the women of the family." After dinner the following day, Mr. Morritt was presented to the Capitanessa Helena. He says:—"An audience in form from a young woman, accompanied by her sister and a train of attendant females, in the rich and elegant dress of the country, was a novelty in our tour, and so unlike the customs which prevailed but a few miles from the spot, that it seemed like enchantment. The Capitanessa alone was seated on our entrance, who, when she had offered us chairs, requested her sister to sit near her, and ordered coffee and refreshments to be brought. The Capitanessa was a young widow, and still retained much of her beauty; her manners were pleasing and dignified. She wore a light blue shawl-gown embroidered with gold, a sash tied loosely round her waist, and a short vest without sleeves, of embroidered crimson velvet. Over these was a dark green velvet Polonese mantle, with wide and open sleeves, also richly embroidered. On her head was a green velvet cap, embroidered with gold, and appearing like a coronet; and a white-and-gold muslin shawl, fixed on the right shoulder, and passed across her bosom under the left arm, floated over the coronet, and hung to the ground behind her. Her uncle's dress was equally magnificent. He wore a close vest with open sleeves of white-and-gold embroidery, and a short black velvet mantle, the sleeves edged with sable. The sash which held his pistols and his poniard was a shawl of red and gold. His light blue trousers were gathered at the knee, and below them were close gaiters of blue cloth with gold embroidery, and silver-gilt bosses to protect the ankles. When he left

the house, he flung on his shoulders a rich cloth mantle with loose sleeves, which was blue without and red within, embroidered with gold in front and down the sleeves in the most sumptuous manner. His turban was green and gold; and, contrary to the Turkish custom, his gray hair hung down below it. The dress of the lower orders is in the same form, with necessary variations in the quality of the materials, and absence of the ornaments. It differed considerably from that of the Turks, and the shoes were made either of yellow or untanned leather, and fitted tightly to the foot. The hair was never shaved, and the women wore gowns like those of the west of Europe, instead of being gathered at the ankles like the loose trousers of the East. In the course of the afternoon we walked into some of the neighbouring villages; the inhabitants were everywhere dancing and enjoying themselves on the green, and those of the houses and little harbour of Kitries, with the crews of two small boats that were moored there, were employed in the same way till late in the evening. We found our friend Tzanetachi well acquainted with both the ancient and the modern state of Maina, having been for several years the bey of the district. From him I derived much of the information to which I have had recourse in describing the manners and principles of the Mainotes. He told me that, in case of necessity, on attack from the Turks, the numbers they could bring to act, consisting of every man in the country able to bear arms, amounted to about 12,000. All of these were trained to the use of the rifle even from their childhood, and after they grew up were possessed of one, without which they never appeared; and, indeed, it was as much a part of their dress as a sword formerly was of an English gentleman. There are fields near every village, where the boys practised at the targets, and even the girls and women took their part in this martial amusement."

This may be fitly followed by Mr. Swan's notice of the celebrated Petro Bey (Mavromichali) in 1825:—"A goodly personage, corpulent and short. His features expressed extreme good nature, but not much understanding. His eyes project; his face is broad and chubby; his mustachios unite with his whiskers, and are drawn out to a prodigious length. He wore an Albanian dress, begirt with a splendid shawl of rich gold embroidery; a silver-gilt pistol, highly chased, was attached to his belt. He was attended by a number of military chiefs, in a common sort of chamber, for the appearance of which he thought it necessary to apologise. It was a *barrack*, he said; his house was upon Capo Grosso, where his family then resided. We were called to dinner at 5 o'clock; and, though a fast-day with our worthy host, he entertained us sumptuously, while he abstained himself. As the night drew on, a dependant with a long black beard held over us a lighted lamp, and stood like a statue the whole time we were eating. This again reminded us of ancient Highland torch-bearers, an instance of which we find in the 'Legend of Montrose.' Soups and fishes in every form, all excellently cooked, with country wine of admirable flavour, were abundantly supplied. At 8 our couch was spread (for we were to start at daylight) where we had dined. On the lt. of the entrance was a small door leading to a kind of balcony which overlooked the sea. Here, with the clear blue sky for a canopy, and the murmuring ocean for their lullaby, our host had deposited the females of his family, among whom was an Arab slave, the most comely-looking creature of the kind that I have seen. Close by, in our own apartment, the Bey took up his rest. His secretary kneeled beside him, armed with pen, ink, and paper, and employed in scribbling the despatches he was dictating for Colocotroni, and the captains we were likely to meet. Two other Greeks, his attendants, lay on the side opposite to him, where stood a lamp, suspended from a short wooden stick. Over the partition forming the divan was a small recess, in which the Panagia watched over her votaries, assisted by a lamp of oil, lighted up as the dusk approached, and secured by a small glass door, covering the

recess. The party were extended on mats in various parts of the room, the walls of which were decorated with weapons. The lamp stood near them, and cast a strong gleam on their countenances, made more picturesque by the long hair of the Bey, which swept the ground as he reposed."

"The Maina country," says a traveller in 1858, "is wild and beautiful, singularly well cultivated, considering the difficulties to be surmounted, and producing crops that put to shame the rich plains of Argos and Arcadia; while the interesting mountain people exercise the highland virtues of hospitality and independence to an extent unknown in the low countries."

In addition to the attractions already mentioned, the English traveller will scarcely view with indifference the numerous ruined Frankish castles which tell of the ascendancy in bygone days of men of western blood and western energies over the enervated local population. Nothing more romantic is to be found in history than the conquest of the Morea in 1205 by a hundred French and Burgundian knights, and its subsequent vicissitudes during the 200 years which the Frankish rule lasted. We have only space to trace the barest outline of the events of this period, and must refer the reader for all details to the Histories of Buchon, Hopf (in Ersch and Grube's *Encyclopædia*), Fallmerayer, and Finlay; or if these are too lengthy, he will find an excellent abstract of the history of the period in a pamphlet entitled "*La Principauté d'Achaïe et de Morée*," by Ch. Beving (Brussels, 1878).

In the autumn or early winter of 1204, Geoffrey de Ville-Hardouin, a nephew of his illustrious namesake the Marshal, was hastening back to France from a brief crusading expedition to Palestine; where he had fulfilled the terms of his vow, but done nothing more. Half his voyage was accomplished, when a violent storm arose which drove his little squadron into Port Modon (Rte. 45), where the repair and safety of his ships compelled him to remain for the winter. News had already reached the Morea of the partition of the empire by the crusaders, and a few of the more enterprising Greeks were on the look-out to seize a share of the spoils. One of these, a wealthy Laconian, invited the Sire de Ville-Hardouin to join him with his little force, then lying idle at Modon, in the capture of some of the neighbouring towns. De Ville-Hardouin accepted, and the two commenced a career of rapid and successful conquest in the Southern Peloponnese. The practical value of the achievement must not be measured by the insignificance and poverty of the Peloponnesian towns at the present day; at the period of which we are writing, the Morea was as superior in wealth, civilisation, and luxury, to its present condition, as England now is to the backwoods of America. Geoffrey received the valuable city of Modon as his share of the spoil, but on his Greek ally dying soon after, his rights were disputed. At this crisis, Geoffrey heard of the arrival of the great Marquess of Montferrat (Boniface III.), now King of Salonica, with his army before Nauplia. "Geoffrey, who had made up his mind to seek his fortune in Greece, (the flourishing condition of which contrasted in his imagination with the squalid poverty of France and the wretched disorder in Palestine), boldly resolved to march through the centre of the Peloponnesus, and join the camp of the crusaders. This enterprise he accomplished in six days, without encountering any opposition on his way. Geoffrey was probably already aware that William of Champlitte had received a grant of territory in the Peloponnese; at all events, he offered to serve under his banner, and persuaded him that it would be more advantageous to turn their arms against the western coast of Greece."¹ De Champlitte and De Ville-Hardouin therefore quitted the main army with 100 knights and a considerable body of men-at-arms. Patras, Katakolo, Coron, and Kalamata, were besieged and taken without much difficulty, while the wealthy and populous town of Andravida voluntarily submitted to De Champlitte, who afterwards

¹ Finlay, "History of Greece," vol. iv. p. 177.

made it his capital. As Modon had been assigned to the Venetians by the partition treaties, De Ville-Hardouin received Kalamata in its stead. The Greeks now at last made some attempt to check the further advance of the French. A force some 4000 strong¹ met and gave battle to the invaders near the olive wood of Koundoura in N.E. Messenia. In spite of the great inferiority of their numbers, the French were completely victorious, and the Greeks utterly routed; this trifling affair was the only serious effort made by them in the defence of their country; or, in the words of the rhyming chronicle²—

αὐτὸν μόνον τὸν πόλεμον ἔπηκαν οἱ Ῥωμαῖοι
εἰς τὸν καιρὸν ὅπου ἐκέρδισαν οἱ Φράγκοι τὸν Μωραβαν.

This was the only fight the Greeks did make
In the time that the Franks conquered the Morea.

The arrangements of Champlitte for the government of the Greek population were by no means unfavourable to the inhabitants. The citizens of the towns were guaranteed in the unmolested enjoyment of their private property, and of all the municipal privileges they had possessed under the Byzantine government. The Slavonian cantons of Skorta and Melingu were allowed to retain all the privileges which had been conceded to them by imperial charters. The principle adopted by the crusaders in all these political arrangements was extremely simple and well-defined. The Greeks were allowed to retain their personal property, and individual rights and privileges, and to preserve the use of the Byzantine law; while the victors entered into possession of all the power and authority of the Byzantine emperors, of all the imperial domains, and of the private estates of the nobles and clergy who emigrated. The French took possession of the rural districts, but they left the local administration of the urban population very much in the state they found it. The powers of government and property thus acquired were divided and administered on the feudal system. The distribution of the fiefs was effected by a commission consisting of Ville-Hardouin, 2 knights, 2 Latin prelates, and 4 Greek archonts. The scheme of partition, when completed, was formally adopted by Champlitte and the army, with various general laws concerning the internal government of the Principality. A domain was marked out for the prince, who took the title of Prince of Achaia, and 12 baronies were formed for his 12 peers, a number adopted in imitation of Charlemagne's paladins.³ The Archbishop of Patras was recognised as primate, and received 8 fiefs to maintain the dignity of his position; while his 6 suffragan bishops and the 3 military orders of St. John, the Temple, and the Teutonic order, each received 4. The courts of justice were modelled on the institutions of France, but the Assize of Jerusalem was received as the legal code of the Principality."⁴

William de Champlitte being obliged to return to France on business early in 1209, left his relative, Hugh de Champlitte, as Bailly of the Principality. Hugh soon after died, when Geoffrey de Ville-Hardouin was elected by the feudatories to fill the vacant office. Meanwhile William had

¹ This force consisted of some Byzantine troops, the Slavonian mountaineers of Taygetus, and the armed citizens of Lacedaemon, Nikli, and Veligosti.

² This chronicle appears, from internal evidence, to have been written, or at least completed, by a follower of the D'Aunoy family about 1850.

³ The following are the names and domains of these 12 peers:—

- | | |
|--|---|
| 1. Geoffrey de Ville-Hardouin, Kalamata. | 7. Otho de Tournay, Kalavryta. |
| 2. Walter de Rosières, Akova. | 8. William (family unknown), Nikli. |
| 3. Hugh de Brières, Karitena or Skorta. | 9. Matthew de Mons, Veligosti. |
| 4. William de Alaman, Patras. | 10. Luke (family unknown), Gritzena. |
| 5. Hugh de Charnigny, Vostitza. | 11. Guy de Nivelet, Geraki. |
| 6. Audebert de Tremouille, Chalandritsa, | 12. John de Neuilly, Hereditary Marshal, Passava. |

⁴ Finlay, iv, pp. 178-183.

appointed his young relative, Robert de Champlitte, to succeed Hugh. This nomination was as unacceptable to the barons as it was to Geoffrey, and they joined him in a plot to frustrate Count Robert's mission. The account of the tactics adopted to this end is most amusing; but we have no space to detail the various tricks played on Count Robert to defeat his object. Suffice it to say, the plot was entirely successful; and Geoffrey was, in 1210, formally installed as Prince. After a brief but glorious reign, Geoffrey died in (or about) 1218. He was succeeded by his son, Geoffrey II., who had, in 1217, married Agnes de Courtenay.¹ "The commencement of the reign of Geoffrey II. was troubled by a serious quarrel with the Church. The young prince proposed to assemble the whole military force of Achaia, in order to drive the Greeks from the fortresses they still possessed, and complete the conquest of the Peninsula. But when he summoned the clergy and the military orders to send their contingents to the camp, they refused to obey his orders, declaring (in defiance of the constitution of the Principality), that the clergy held their fiefs from the Pope, and owed no military service except at his command. Had Geoffrey permitted these pretensions to pass unpunished there would have been a speedy end of the Principality. Without a moment's hesitation, therefore, he seized all the fiefs held by the clergy on the tenure of military service; and to those clerical vassals who had no other revenue than that derived from their fiefs, he assigned a pension sufficient for their subsistence. This statesmanlike conduct threw the Latin Church in the East into a state of frenzy, and Geoffrey II. was immediately excommunicated. But excommunication was not a very terrific weapon where the majority of the population was of the Greek Church, so that the prince was enabled to pursue his scheme of making the Church submit to the civil power without much danger. Yet in order to prove that his conduct was not influenced by avarice, he proposed, in the parliament of the Principality, that all profits resulting from the "sequestered ecclesiastical fiefs "should be employed in constructing a strong fortress for the defence of the Western Peloponnese."² This was done, and the fortress built was the well-known Castel Tornese, of which the ruins may still be seen (Rte. 52).

Geoffrey was absolved in 1222, and the only result of his daring action was to extend his power and alliances. In 1236 he led a fleet of ten war galleys to the relief of Constantinople, then threatened by the Greeks and Bulgarians. He died about 1246, and was succeeded by his brother William. The reign of William opened prosperously with the capture of Malmsey, and some other important victories; and by the year 1248 the entire Peloponnesus had been brought under the French rule. Unfortunately, William's ambition outran his prudence, and in an attempted invasion of the dominions of the Greek emperor, Michael VIII., he was defeated, with great loss, at the battle of Pelagonia, and taken prisoner. "The conditions on which William regained his liberty inflicted an irremediable injury on the Principality of Achaia. He ceded to the Greek emperor, as the price of his deliverance, the fortresses of Monemvasia, Misithra, and Maina, the very cities which were especially connected with his own glory; and he engaged, besides, with the most solemn oaths and direst imprecations, never to make war on the Greek emperor. From this period, the history of the Morea assumes a new aspect. It becomes divided into two provinces; one held by the Franks, and the other directly dependent on the Greek emperor. The Greek population aspired at expelling their heterodox masters, and a long series of national wars was the consequence. The country was laid waste by rival rulers, the people pillaged by foreign soldiers."³ The Greeks imported Turkish troops, who deserted to the French. The French instructions to them, *que ils gasternt*

¹ The history of this marriage is curious and romantic; for some account of it, see below, p. 586.

² Finlay, iv. p. 191-92.

³ *Ibid.* p. 202.

et essillent celle malveise gent, et qu'ils leur faichent le pys que ils porront, were only too faithfully carried out, and completed the general confusion. "The Franks laboured under many disadvantages. Their best troops had been annihilated at the battle of Pelagonia, which had thrown many fiefs into the hands of females; nor was it easy to recruit their armies from Western Europe, since there was no hope of acquiring fiefs as a reward of valour. Under every reverse, the Franks displayed their usual warlike spirit and indomitable courage; and the Greeks were no match for them on the field of battle."¹ The tide of disaster was at last stemmed by the French victories of Prinitza and Makryplagia; but these successes would have been insufficient to save the Principality without other assistance. This assistance William, in 1267, obtained by betrothing his infant daughter and heiress, Isabella, to Philip of Anjou, second son of the King of Sicily. "This alliance infused fresh vigour into the French chivalry in Achaia; it also gave a fresh direction to the political projects of the Latins throughout the East, by involving them in the mortal quarrel between the houses of Anjou and Aragon. William repaid the assistance he received at a very critical moment. He joined the French army with a chosen band of knights on the eve of the contest with Conradin; and their brilliant valour contributed materially to the success of Charles at the decisive battle of Tagliacozzo."² William died at Kalamata in 1277, leaving only two daughters, Isabella, already named, and Margaret, known as the *Lady of Akova*. During Isabella's minority, the principality was governed, in the first instance, by baillies appointed by the Court of Naples, and subsequently, on their failure, by William, Duke of Athens. On his death, Isabella (who had lost her first husband while they were both children), married Florence of Hainault, a relative of Queen Philippa, and with him assumed the government. Their rule was wise and prosperous, until it was embarrassed and interrupted by the flagrant treachery of the Byzantine party. Florence took vigorous measures to restore order; but died in 1297, with the work unfinished. After an interval of four years, Isabella married Philip of Savoy. Philip was much younger than his wife; and the desire to secure himself an ample provision for the probable contingency of her predeceasing him, made him so recklessly rapacious that an insurrection broke out among the Greeks and Slavonians. At the same time the discontent was general even among the French nobles; and in 1304 Philip and Isabella quitted Greece for ever. She died in Italy in 1311, and was succeeded by her young daughter, Maud of Hainault, widow of Duke Guy II. of Athens. Two years later she married Louis of Burgundy, to whom she was compelled, by her guardians, to cede her principality, with reversion to his collateral heirs, even to the exclusion of her own children by any future marriage. In the words of Finlay: "Pope Clement V., the royal Houses of France and Naples, and the proud Dukes of Burgundy, all conspired to advance their political schemes by defrauding a young girl of nineteen of her inheritance."

"About the end of 1315, Maud and Louis set out from Venice, with a small army, to take possession of their principality. In the meantime, Ferdinand, son of Don Jayme I., King of Majorca, had married Elizabeth, only daughter of Margaret de Ville-Hardouin, and he advanced a claim to the principality, on the pretext that William had by will declared that the survivor of his daughters was to inherit his dominions. The French barons, however, were not inclined to favour the pretensions of a Spanish prince, who might easily deprive them of all their privileges by uniting with the Grand Company (see p. 170), who had already conquered Athens. As a precautionary measure they imprisoned the Lady of Akova," who died shortly after. "Her daughter Elizabeth only survived a few weeks, dying (at Catania) after

¹ Finlay, iv. pp. 203-4.

² *Ibid.* p. 206.

she gave birth to Jayme II. Ferdinand was a widower before he quitted Sicily to invade Achaia. Taking advantage of the war between Robert of Naples and Frederick of Sicily, he collected a fleet on the Sicilian coast, and sailed from Catania with 500 cavalry and a strong body of the redoubtable infantry of Spain in 1315. The greater part of the western coast of the Morea was soon subdued; but Ferdinand, though a gallant knight, was no general, and his wilfulness ruined the enterprise, and cost him his life at a moment when, with a little prudence, it seemed probable that he might have completed the conquest of Achaia, and expelled the French from the Peloponnesus as completely as his countrymen had driven them out of Athens. Early in 1316, Louis of Burgundy, who had just arrived, led out his army against Ferdinand, who was slain in a petty skirmish. Louis of Burgundy survived his rival only about two months." His "death rendered Maud merely a life-renter in her own hereditary dominions; since, by her contract of marriage, they descended in fee after her death to Eudes IV., Duke of Burgundy; while even her own personal rights were exposed to confiscation, in case she should marry again without the consent of Philip of Tarentum, the Lord-Paramount of the principality. The object of Robert and Philip was to unite the sovereignty as well as the suzerainty of the principality in their own family. They expected to do this by marrying the Princess Maud to their brother John, Count of Gravina; but to this marriage the young widow refused to consent. In vain, entreaties and threats were employed to make her yield; at last the King of Naples carried her before the Pope, John XXII., when she declared that she was already secretly married to Hugh de la Palisse, a French knight. The King of Naples declared the marriage null, and ordered the marriage to be celebrated, in defiance of the determined opposition of the young princess. Immediately after this infamous ceremony, the unfortunate Maud was immured in the prisons of the Castel dell' Uovo, where she is supposed to have died about 1324. She was the last of the line of Ville-Hardouin who possessed Achaia."¹

"John assumed the title of Prince of Achaia immediately after his pretended marriage with Maud in 1317, and gained possession of part of the principality; but his brother Philip claimed her life-rent, and the eventual right was vested in the Duke of Burgundy. Eudes IV. sold his claim to Philip in 1320, and Maud dying soon after, he became the real sovereign as well as the Lord-Paramount of Achaia. Philip died in 1322, and was succeeded by his son Robert, whose real sovereignty was disputed by his uncle, John of Gravina. Catherine of Valois (titular Empress of Romania), who acted as regent for her son Robert," obtained a renunciation of his claims by granting him the duchy of Durazzo. Philip bequeathed the suzerainty of Achaia to his wife Catherine; at her death in 1346, her son Robert reunited in his person the suzerainty with the sovereignty of the principality. He died in 1364, leaving the real sovereignty of Achaia to his wife, Mary de Bourbon, while the direct suzerainty passed to his brother Philip III. Mary de Bourbon established herself in Greece, but her authority was circumscribed by the power of the barons, and by the claims which others advanced to the princely title; while the ravages of the Turkish pirates, and the increasing power of the Byzantine governors rendered the administration a task of daily increasing difficulty. Disgusted with her position, Mary retired to Naples, where she died about 1387. She was the last sovereign whose title was acknowledged in the whole principality."²

From the departure of the Empress Mary to the conquest of the Morea by Mahomet II., about a century later, the history of the principality is little more than a chronicle of petty local feuds between the Greek governors, the remaining Frank nobles, and occasional foreign claimants for the principality;

¹ Finlay, iv. pp. 213-20.

² *Ibid.* pp. 220-22.

diversified by the occasional temporary success of one or other of the contending parties. The antagonists belonged to all the nations of Southern Europe, and the Morea became, during this period, the common fighting ground of Venetian, Florentine, Genoese, Papal, Catalan, Navarrese, Greek, Sicilian, French, and Turkish armies. The Turkish conquest of the Morea was completed in 1460, and "was felt to be a boon by the greater part of the population. The Mohammedan Government put an end to the injustice of the petty tyrants, whose rapacity and feuds divided, impoverished, and depopulated the country."¹

In conclusion, the following *lists* of the Princes of Achaia and of the Dukes of Athens may be found useful. For some notice of the latter sovereigns, see above, p. 169.

PRINCES OF ACHAIA.

	<i>Reigned</i>
William I. (de Champlitte) . . .	1205-1210
Geoffrey I. (de Ville-Hardouin) . .	1210-1218
Geoffrey II. (son of preceding) . .	1218-1246
William II. (brother of preceding) .	1246-1277
Isabella (daughter of William II.) .	1277-1311

She married thrice, viz.—

1. Philip of Anjou . . . 1267-1278
2. Florence of Hainault 1291-1297
3. Philip of Savoy . . . 1301-1311

Maud of Hainault (dau. of Isabella) 1311-1317

She married thrice, viz.—

1. Guy II., Duke of Athens, d. 1308
2. Louis of Burgundy . . 1313-1315
3. Hugh de la Palisse . . 1316

CLAIMANTS OF THE PRINCIPALITY.

John, Count of Gravina, pretended husband of Maud of Hainault . .	1317-1324
Endes IV., Duke of Burgundy, by forfeiture of Maud . . .	1317-1324
Philip of Tarentum, by purchase from Endes . . .	1324-1332
Robert, titular Emp. of Romania .	1332-1364
Mary de Bourbon, widow of Robert	1364-1387
Louis, Duke of Bourbon (her nephew), died in 1410.	
John de Heredia, as G.M. of the Order of St. John, under grant of Joanna of Naples, ² . . .	circa 1390
Amadeus of Savoy, as heir of Philip of Savoy (died same year) . . .	1391

DUKES OF ATHENS.

<i>House of De la Roche.</i>	<i>Reigned</i>
Otho	1205-1225
Guy I.	1225-1264
John (son of Guy)	1264-1275
William	1275-1290
Guy II. (son of William) . .	1290-1308

House of Brienne.

Walter I. (cousin of Guy II.) . .	1308-1311
Walter II. (son of Walter I.) titular Duke, killed at Poitiers . . .	1311-1356

Catalan Grand Company.

Roger Deslaur	1311-1326
-------------------------	-----------

House of Aragon.

DUKES OF ATHENS AND NEOPATRAS.

Manfred (son of Frederick II. of Sicily)	1326-1330
William	1330-1330
John	1338-1348
Frederick (son of John) . . .	1348-1355
Frederick III., King of Sicily . .	1355-1377
Mary (daughter of Frederick III.) .	1377-1386

House of Acciajuoli.

Nerio I.	1386-1394
Antonio (son of Nerio)	1394-1435
Nerio II. (grand-nephew of Nerio I.)	1435-1453
Infant son of Nerio II.	1453-1455
Franco (nephew of Nerio II.) . .	1455-1456

Conquest of Athens and the Morea completed by Mahomet II. in 1456-1460.

¹ Finlay, v. p. 2.

² Presumably as widow of Jayme III. of Majorca, who was a great-grandson of Margaret de Ville-Hardouin, the Lady of Akova.

TABLE OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
33. Athens to <i>Nauplia</i> by <i>Ægina</i> and <i>Epidaurus</i> . . .	458	47. <i>Cyparissia</i> to <i>Tripolitza</i> . . .	509
34. Athens to <i>Nauplia</i> by <i>Ægina</i> , <i>Porus</i> , etc.	462	48. <i>Cyparissia</i> to <i>Tripolitza</i> by <i>Megalepolis</i> and <i>Pallantium</i> . . .	509
35. <i>Nauplia</i> to <i>Epidaurus</i> . . .	471	49. <i>Cyparissia</i> to <i>Pyrgos</i> by <i>Phigaleia</i> and <i>Olympia</i> . . .	511
36. <i>Nauplia</i> to <i>Tripolitza</i> direct . . .	471	50. <i>Olympia</i> to <i>Kalavryta</i> by <i>Lala</i> and the <i>Erymanthus</i> . . .	536
37. <i>Nauplia</i> to <i>Sparta</i> by <i>Mycenæ</i> , <i>Argos</i> , <i>Tripolitza</i> , and <i>Man-tinea</i>	472	51. <i>Pyrgos</i> to <i>Patras</i> by <i>Palæopolis</i> . . .	537
38. <i>Sparta</i> to <i>Kalamata</i> by <i>Helos</i> and <i>Monembasia</i>	489	52. <i>Pyrgos</i> to <i>Patras</i> by <i>Gastouni</i> and <i>Clarenza</i>	541
39. <i>Sparta</i> to <i>Kalamata</i> direct . . .	494	53. <i>Patras</i> to <i>Tripolitza</i>	543
40. <i>Sparta</i> , over <i>Mount Taygetus</i> , to <i>Kalamata</i>	496	54. <i>Karytena</i> to <i>Kalavryta</i> by <i>Dimitzana</i>	545
41. <i>Sparta</i> to <i>Messene</i> by <i>Leondari</i> . . .	496	55. <i>Kalavryta</i> to <i>Corinth</i>	546
42. <i>Messene</i> to <i>Kalamata</i>	498	56. <i>Andritzena</i> to <i>Kalavryta</i> . . .	547
43. <i>Kalamata</i> to <i>Messene</i> by <i>Sakona</i> . . .	502	57. Excursion to the <i>Falls of the Styx</i>	548
44. <i>Messene</i> to <i>Navarino</i>	503	58. <i>Patras</i> to <i>Corinth</i> by <i>Vostitza</i> , <i>Megaspelæon</i> , and <i>Sicyon</i> . . .	549
45. <i>Kalamata</i> to <i>Navarino</i> by <i>Coron</i>	503	59. <i>Nauplia</i> to <i>Patras</i> by <i>Man-tinea</i> , <i>Phonia</i> , and <i>Vostitza</i> . . .	554
46. <i>Kalamata</i> to <i>Arcadia</i> (<i>Cyparissia</i>) by <i>Navarino</i>	504	60. <i>Nauplia</i> to <i>Corinth</i> by <i>Mycenæ</i> , <i>Nemea</i> , and <i>Cleonæ</i>	555

ROUTE 33.

ATHENS TO NAUPLIA BY ÆGINA AND EPIDAUROS.

No steamer touches at *Port St. Nicholas* (the anc. *Epidaurus*), but the traveller who wishes to follow this route can take the steamer as far as *Ægina* (see next *Rte.*), and after visiting the Temple, etc., proceed by caique to *St. Nicholas*, distant 11 m. *St. Nicholas* itself is a rather picturesque hamlet, consisting of about a score of dilapidated cabins, surrounded by vineyards and a few palm-trees. The traveller should endeavour to arrive rather early in the day, to admit of quarters being found and prepared for the night. If the village priest is able to receive him, he will in this instance find clean and fairly comfortable quarters.

The port is good, and is protected by a peninsula to the S. A small plain surrounds the village, highly culti-

vated, and very productive. Vegetables are raised here for the supply of the Athenian market.

The houses are built on the N. shore of the bay, not on the site of anc. *Epidaurus*, which was situated on a rocky headland which runs into the bay, and is connected with the land by a narrow swampy isthmus. In late Greek and Roman times, however, the town extended inland.

On this height may be observed a very fine specimen of Pelasgic wall, though only a length of about 10 ft. is standing. The foundations of the city walls, of regular Hellenic masonry, may be traced at many points along the edge of the cliffs. At the foot of this height 5 mutilated statues of white marble were dug up many years ago.

In the present century, *Epidaurus* has acquired celebrity from having given its name to the first Greek Constitution, formulated by a General Assembly of Delegates from all parts of Greece,

and promulgated on the 1st of January 1822

The connection with Epidaurus is, however, rather fanciful, as the Assembly in reality met at a village called *Piada*, distant $1\frac{1}{2}$ hr. N. E. of Epidaurus. When time permits, this place is worth making the object of an excursion, if only for the sake of the charming views which meet the eye at every turn in the road. The way to it along the hills is bordered with oleanders, myrtles, and pines. *Piada* itself is beautifully situated on a lofty ridge 2 m. from the sea, and guarded by a highly picturesque old ruined French castle, once the stronghold of Nicolas de Guise (*le Maigre*), Constable of the Morea. Numerous Venetian coins are found here.

The room in which the Assembly met is still to be seen. It is a large oblong rustic chamber in a house in the middle of the village.

Excursion to Methana.—While at Epidaurus, the traveller may advantageously make an excursion by boat to the interesting volcanic promontory of Methana, distant about 6 miles.

The extraordinary history of this mountain, often compared to that of Jorullo, is related in Ovid's famous lines:—

"Est prope Pittheam tumulus Troezena, sine
 ullis
 Arduus arboribus, quondam planissima
 campi
 Area, nunc tumulus: nam, (res horrenda
 relatu),
 Vis fera ventorum, caecis inclusa cavernis,
 Exspirare aliquâ cupiens, luctataque frustra
 Liberiore frui cælo, cum carcere rima
 Nulla foret toto, nec pervia flatibus esset,
 Extentam tumefecit humum; ceu spiritus
 oris
 Tendere vesicam solet, aut derepta bicorni
 Terga capro: tumor ille loci permansit; et
 ali
 Collis habet speciem, longoque induruit
 ævo."
Metam. xv., v. 296 et seq.

Thus rendered by Dryden:—

"Near Troezen stands a hill, expos'd in air
 To winter winds, of leafy shadows bare;
 This once was level ground; but (strange to
 tell)
 The included vapours, that in caverns dwell,
 Lab'ring with colic pangs and close confined,
 In vain sought issue for the rumbling wind:

Yet still they heaved for vent, and, heaving
 still,

Enlarged the concave and shot up the hill
 As breath extends a bladder, or the skins
 Of goats are blown t' inclose the hoarded
 wines;

The mountain yet retains a mountain's face
 And gathered rubbish heals the hollow
 space."

The peninsula of Methana is connected with the mainland by an isthmus about 1000 ft. broad, which exhibits traces of an ancient fortification, strengthened and modified in mediæval times. The highest summit of the peninsula, called *Chelona*, rises nearly 2300 ft. above the sea level, and is of distinctly volcanic origin. According to Pausanias, the upheaval of this tract took place in the time of Antigonos (d. B.C. 239). Dr. Daubeny writes: "It would appear from Strabo that even in his time the rage of the volcano was not exhausted, for he says that the mountain became sometimes inaccessible from the intensity of the heat which it occasioned, and the sulphureous odour which it diffused, adding that it was visible at night from afar, and that the sea was hot for five stadia around."¹

When we come to test the ancient traditions respecting Methana by the observations of MM. Boblaye and Virlet, we find that the volcanic forces which have given the peninsula its present form belong to various and very different periods.

"The peninsula of Methana," says Virlet, "is composed of a mass of hills. . . . The enormous dome thus constituted, which is nearly circular, and covered with irregular crests of rock, belongs almost entirely to the trachytic formation. It joins on at its south to a small mass of compact grayish limestone, containing hippurites and other cretaceous fossils, and seems to have been thrown up at several distinct epochs, so that while one part of it was anterior even to the tertiary rocks in its neighbourhood, other portions seem to have been produced in historical times. The particular act of upheaval which is noticed by ancient

¹ Commended by Humboldt for their scientific accuracy of description.

¹ Daubeny, "On Volcanos," 2d edition, 1848, p. 328.

writers, he supposes to have taken place at the western point of the peninsula, on a spot which is now called Kaymeni-Petra (burnt stones)."¹

In both ancient and modern times, the sulphureous baths of Methana have enjoyed a high reputation for the cure of rheumatic and other maladies. Every summer a considerable number of persons from all parts of Greece resort to these baths, but the arrangements are of the most primitive, not to say barbarous character, and there is no proper accommodation provided for the patients. It is conjectured that the springs which appeared in the time of Antigonus are those at Vromo-limni, opposite Porus. They have a temperature of 99° F., and are impregnated with sulphuretted hydrogen gas.

Mr. Dodwell built up an ingenious classical theory to prove the non-existence of the lofty height of Methana in early historical times, and Dean Stanley, following in his steps with a more cogent instance, has pointed out that had this mountain existed in the time of Demosthenes, it would have prevented him from enjoying his last view of Athens from the island of Calauria, as it directly intervenes between these two points.

The ancient town stood near the village which still bears its name. There are remains of the acropolis on the neighbouring height; in other parts of the peninsula are also the ruins of three Hellenic mountain forts. The autonomous coins of Methana bear the head of Vulcan, in obvious allusion to the origin and character of the soil.

Should the winds prove contrary for the return sail, the traveller will be compelled to return on horseback to Epidaurus, a dull and fatiguing ride of 8 hrs.²

Epidaurus to Nauplia.—Epidaurus to Nauplia by the Hierum is 9 hrs. ride. All baggage should be sent by the direct road (7 hrs.) The first part of the way is over a fertile plain, pro-

ducing tobacco and corn, and covered with clumps of arbutus and myrtle; it then passes through a romantic defile, with a mountain-torrent tumbling beneath. The path in some places is a mere shelf, only broad enough for a single rider, with a precipice above and below; while in others it winds through a beautiful shrubbery, where the myrtle and arbutus are joined by festoons of clematis. Snakes are very common in this district; the snakes of Epidauria were sacred to Asclepius, and a certain yellow kind, peculiar to the district, were said to be tame.

By such a path we reach the spot where stood the *ἱερόν*, or *Sanctuary of Æsculapius*. The name survives in the local appellation "*τὸ ἱερόν*." The sacred *ἄλσος*, or grove of the Epidaurii, renowned for its sanctity, riches, and the splendour of the sacred offerings which adorned it, was situated at the upper end of a valley, there terminated by a semicircle of steep hills, from which several torrents descend. They unite at the S.W. extremity; whence the stream passes through an opening in the mountains, and joins the river of *Lessa*.

The most remarkable remains of antiquity here are those of the theatre; numerous fragments of other buildings lie around, but there is little to guide the traveller in identifying the character of these confused ruins. The *Tholus*, a circular building erected by Polycleitus of Argos, was, however, clearly identified by Col. Leake, who discovered its foundations. It was of white marble, and appears to have been surrounded with a circular peristyle, 3 columns deep. Each ring, according to M. Kavadias, was formed of columns of a distinct Order, so that the colonnade combined all three—Doric, Ionic, and Corinthian. Near the Tholus are foundations of a temple, possibly that of Asclepius. Pausanias enumerates in this valley, besides the Sanctuary, temples of Artemis, Apollo, Aphrodite, Themis, etc.

In the spring of 1881, the Archaeological Society of Athens proceeded to clear the theatre, which was both overgrown with brushwood and choked with

¹ *Daubeny*, pp. 328-29.

² Another alternative would be to proceed in a boat to Porus, and there await the steamer for Nauplia; but this plan would involve giving up the visit to the Hierum.

earth, in some places lying $6\frac{1}{2}$ ft. deep. The works are still in progress, though, from the Society's want of funds, they proceed but slowly. The Society, in 1882, cleared the *Tholus*, and hope in course of time to be able to excavate the entire Sanctuary. Recent travellers have often failed to recognise the limits of the sacred enclosure; we therefore add Colonel Leake's indications on the subject: "The sacred peribolus is less than a mile in circumference; it was confined on two sides by steep hills, and on the other two by a wall, which appears to have formed a right angle in the lowest and most level part of the valley, and is still traceable in many places."

By far the most important of the ancient remains is, however,

The Theatre.—This structure, alike from the perfect harmony of all its parts, and the fame of its architect Polycleitus, may be considered one of the most interesting remains of antiquity in Greece. Moreover, it is in better preservation than any other edifice of its kind in Greece, with the exceptions of the great Theatre of Dodona, and the Dionysiac theatre at Athens.

According to the usual construction of Greek theatres, the *cavea* has been formed by lining with masonry a semi-circular space excavated in the hillside. Unfortunately, in this instance, no foundations were made; the flags of marble forming the seats were laid directly on the earth, without any intervening masonry, or even rubble. This omission affords a full explanation of the extraordinary luxuriance with which small shrubs, etc., had sprung up among the joints of the masonry, and it is matter for surprise and satisfaction that the injury done is not greater.

The following notice of its principal dimensions and details is abridged from the account of Colonel Leake, the accuracy of which has, it is almost needless to say, been fully confirmed by the recent investigations.

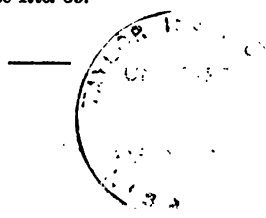
The upper part of the edifice is so ruined that it is not easy to ascertain its details; but enough remains to show that the orchestra was about 90

ft. long, and the entire theatre about 370 ft. in diameter; 32 rows of seats formed the lower division, which is separated by a diazoma from an upper one, consisting of 20 seats; 24 *scalæ*, or flights of steps, diverging in equidistant radii from the bottom to the top, formed the communication with the seats. The theatre, when complete, was capable of containing 12,000 spectators. The lowest row of seats (those reserved for the priests of the temple and other dignitaries), are divided like great sofas, each being capable of holding four persons. As these seats are 4 inches lower than the other rows, it is reasonable to infer that they had *cushions* which made up the difference in height. The remains of about half-a-dozen similar seats were found lying round the orchestra; but whether this was their original position, or not, has not as yet been ascertained. It does not appear possible that they can have belonged to the *cavea*, which is complete. The theatre offers the further peculiarity that the centre from which the circle of the *cavea* is struck, is 2 or 3 yards nearer the *scenæ* than that from which the orchestra is struck. The lower portion of the stage is still visible.

The Stadium.—Of this nothing can be traced but the form, the circular end, and a part of the adjacent sides, with portions of 15 rows of seats. Near it are the ruins of two cisterns and a bath, evidently Roman, and probably some of the works of the munificent senator Antoninus.

No artistic remains of much interest have been discovered. Several statues found proved to be Roman, and of very indifferent art.

From the Hierum we cross a plain, in which are some vestiges of antiquity, and arrive at the direct road about 50 min. after leaving the Hierum, by which we reach Lygouri. From thence to Nauplia, reverse Rta. 35.



ROUTE 34.

ATHENS TO NAUPLIA BY ÆGINA,
PORUS, ETC.

Steamers following this route leave Athens twice or thrice a week.

Boats can be hired at the Piræus at reasonable rates for excursions in all directions. For short excursions along the coast, etc., 2 dr. for 1 hr. and 1½ dr. the hr. for a longer time, is sufficient payment for a good boat with 2 rowers. For excursions above 3 m., or when there are more than 2 travellers in the boat, a special arrangement should be made.

Ægina, distant 11 m., although here combined with the tour of the Peloponnesus, is best visited as a separate excursion. In fine weather the *steamer* touches at Ægina (distant 11 m. from the Piræus), on her outward passage and again on her return the following day, leaving an interval of about 36 hrs., which is more than sufficient to visit every point of interest in the island.¹

At other times a *caïque*, with 4 men and accommodation for 6 passengers, can be hired at the Piræus for the moderate price of 30 drachmæ (about a guinea), which includes all charges for two days. *N.B.*—It should be remembered that it is generally easier to go from the Piræus to Ægina and Epidauros than *vice versa*, owing to the prevalence of northerly winds during a great part of the year; and it is misery to be wind-bound in either of the latter places.

Should the traveller intend therefore to visit Ægina by *caïque*, he will do well to continue his voyage to Epidauros, and ride from thence to Nauplia (7 hrs.), whence he can easily return to Athens either by land or steamer (see preceding Rte.)

¹ Particulars as to steam-boats must be verified at the office. At present there is a steamer to Ægina on Monday, and another 24 hrs. later, both bound for Nauplia, but belonging to different companies. By taking the first steamer, as far as Ægina, the traveller will have time enough to see all that is needful in the island, and can continue his voyage by the second steamer next day.

If the traveller go by steamer, he has of course no choice but to land at the town of Ægina, but if he go by *caïque* he will do well to make for the N.E. extremity of the island and visit the temple (only half-an-hour's walk from the shore), before going on to the town. This plan saves both time and fatigue.

There is no *inn* at Ægina, but accommodation for the night may be found, or heard of, at the principal *café* near the landing-place. Better accommodation can be had at the *Monastery*.

Provisions are scarce, so the traveller will do well to take what he requires from Athens.

Horses and mules can be hired in the town.

"In shape Ægina is an irregular triangle, the north side of which is nearly parallel to the equator; and its other two sides are both inclined to the northern at the angle of about 45°. The three most remarkable objects of the island stand at these three angles. At the western is the site of the ancient port and city. The eastern angle is distinguished by the remains of the temple, which has obtained such celebrity in Europe by means of the Æginetan marbles; and at the southern corner rises a magnificent conical mountain, which, from its grandeur, its form, and its historical recollections, is the most remarkable among the natural features of Ægina."—*Wordsworth*.

The western half consists of a plain, which, though stony, is well cultivated with corn, but the remainder of the island is mountainous and unproductive.

The climate of Ægina is delightful, and the air so pure that fever, the scourge of the Peloponnesus, is uncommon. Many of the wealthy Athenians have houses here, where they pass the summer months. The interior of the island is almost destitute of wood, but the picturesque hills, rocky precipices, and pretty valleys with which it is diversified, afford a variety of pleasing landscapes. There are no roads in the island except the usual mule tracks.

Notwithstanding its small size, Ægina was one of the most celebrated of the Greek islands. It was famous in

the mythical period; and in historical times we find it peopled by Dorians from Epidaurus, and possessing a powerful navy. It early became a place of great commercial importance, and excited the jealousy of its neighbours, especially Athens. Aristotle calls Ægina the "eyesore of the Peiræus." The expression was probably a popular one, for it is used by various orators. Its celebrated silver-mint was said to have been established by the Argive Pheidon; its silver coinage was the standard in most of the Dorian States. Pindar has left a fine tribute to Ægina in the fourth Nemean ode—"The fair-towered seat of the Eacidæ . . . Ægina, which is, by its justice that aideth the stranger, a common light to all."

At Salamis (B.C. 480) the Æginetans distinguished themselves above all the other Greeks by their bravery. This event marks the culminating point of the power of Ægina. Soon after the Persian war its influence declined, and in B.C. 429 the Athenians seized the island and expelled its inhabitants. Some of them were allowed to return in B.C. 404, but Ægina never rallied from this blow.

During the Lower Empire and Middle Ages, little is known of the island. Paul of Ægina, a celebrated Byzantine writer on medicine and surgery, was born here in the 7th cent. A.D.

In 1537, the famous pirate Khair Eddin, surnamed Barbarossa, made a descent on Ægina, then a flourishing Venetian colony. "The city was stormed, though the garrison defended it with desperate valour; the houses were burned to the ground, all the males capable of bearing arms were massacred, and about 6000 young women and children were carried off into slavery. The island was so completely devastated that for some years it remained deserted, nor has it to the present time recovered from the blow it then received. A French admiral (M. de St. Blancard) who passed Ægina shortly after the departure of the Turks found it without inhabitants.¹ It is

probable that the first colonists who returned to cultivate the soil were Albanian peasants, whose descendants still occupy the southern part of the island."

—Finlay.

Ægina was one of the last strongholds in the Levant held by Venice. It was ceded, with other islands and the Morea, to the sultan by the disastrous treaty of Passarowitz (21st July, 1718).

In 1826 Ægina became the temporary capital of Greece and seat of the executive. Many rich families of the Peloponnesus bought land and settled here, added to which, refugees from Scio and Psara flocked hither in great numbers; so that in 1829 it became the resort of a mixed population of about 10,000 Greeks from all parts of Greece.¹ At present the inhabitants of Ægina scarcely amount to 7000 in number. They are thus enthusiastically described by a recent traveller:—"Nowhere in Greece did I see more apparent remains of the purest Greek type. Our hostess in particular was worthy to take her place in the Parthenon frieze; and among the children playing on the quay there were faces of marvellous beauty."—*J. P. Mahaffy.*

Town of Ægina (pop. 6646). Passengers by steamer should take care to be in the town of Ægina 2 hrs. before the nominal hour of sailing, as the time of arrival and departure varies on every occasion. The present town occupies the site of the ancient city at the N.W. end of the island. The streets are more regular than those in most other towns of Greece; and some good houses were built here between 1829-33. Since that period, however, the place has again declined. Capodistria erected an extensive range of buildings near the town, which he destined for barracks, but they were converted into a museum, a library, and a school. The *Museum* was the first institution of the published at Lyons in 1542. The notice of Ægina ends thus:—

"L'horreur en moy, et la pitié dommine,
Voyant à l'œil cette triste ruyne."

¹ M. de la Borderie, a Norman noble, then on the staff of M. de St. Blancard, commemorated the woes of Ægina in a poetic epistle,

¹ In the "Reminiscences" of the late N. Dragoumis, a very lively and amusing account is given of society at Ægina at this period. We commend it to the traveller's attention.

kind in Greece, but its antiquities were transferred to Athens, and the building is falling into decay. The *Library*, a spacious lofty room, contains a few Greek and Latin books printed in England, but little else.

Mediæval Ægina.—On a pointed hill, 3 m. inland, stand the ruins of the Venetian town. This has been abandoned by the inhabitants, who, being no longer in dread of corsairs, prefer, from its commercial advantages, the site of the ancient city. The mediæval town is chiefly remarkable for the extraordinary number of small churches it contains, (comp. what is said of *Ios* in Sect. IV.)

Ancient Ægina.—Ægina was celebrated for the beauty and richness of its monuments, but of these, few vestiges remain. Near the Lazzaretto are the foundations of an ancient temple of considerable extent; of the superstructure there only survives in an erect state the broken shaft of a marble column. This temple has been employed by the modern Æginetans as a quarry to supply materials for the construction of the new town.

"In hewing out the masses of the ancient fabric, several blocks of it were found to be inscribed with letters of red chalk, which were then distinctly legible. These blocks were drawn from the lowest foundation of the building: the characters, therefore, which are inscribed upon them, are coeval with the building itself. . . . From a comparison of the characters in these inscriptions with others of which the date is known, it is evident that the foundation of this temple is not of an earlier date than the Peloponnesian war."—*Wordsworth*.

The date thus approximatively fixed is of importance, as it had long been in dispute.

Near this temple are the remains of an ancient port, oval in shape, and sheltered by two ancient moles, which leave only a narrow passage in the middle, between the remains of towers, on either side of the entrance.¹ In the

¹ This port was repaired by order of the great Morosini in 1699, and an inscription recording the circumstance was to be seen on

same direction we find another oval port, twice as large as the former one, the entrance of which is protected in the same way by moles 15 or 20 ft. thick. The walls and towers of the ancient city could, before the Revolution, be traced along their whole extent on the land side, but now nearly all trace of them has disappeared.

Ægina contains also numerous ancient cave dwellings, similar to those of Santorin, Sicily, etc. These have hitherto been very imperfectly investigated.

Temple of Athena, (formerly erroneously supposed to be that of *Zeus Panhellenius*).

This temple, one of the most ancient in Greece, is 6 m. distant from the port, and, from the badness of the road, 2½ hrs. are required to reach it. "It stands," writes Dr. Wordsworth, "on a gentle elevation near the sea, commanding a view of the Athenian coast and of the Acropolis of Athens, and beyond them of the waving line traced by the mountain ranges of Pentelicus and Hymettus. Its site is sequestered and lonely. The ground is diversified by gray rocks overhung by tufted pines and clusters of low shrubs." It has been conjectured, partly from its situation and partly from the Attic form of a dedicatory inscription imbedded in the neighbouring church of St. Athanasius, that the temple was founded, not by the Æginetans but by the Athenians, when in possession of the island. The temple, a Doric Hexastyle, retains 22 of its 34 columns entire. The greater part of the architrave remains, but the cornice with the metopes and triglyphs have fallen. The temple is built of soft yellow limestone, coated with thin stucco; the architraves and cornice were painted. The pavement also was covered with fine red stucco. The roof tiles were of Parian marble. The platform on which the temple stands was supported on all sides by retaining walls. It was here that M.M. Cockerell, Foster, Haller, and Brøndsted discovered, in 1811, the celebrated marbles one of these towers down to the close of the 18th cent.

now at Munich.¹ We must refer the reader to Wordsworth and Leake for the grounds of the identification of this magnificent temple; it was probably erected in the 6th cent. B.C. In the rock beneath is a cave, apparently leading under the temple.

Temple of Zeus Panhellenius. The site of this celebrated sanctuary was first identified by M. de Stackelberg with the summit of the conical hill (named above), which is still known by its ancient name, τὸ ὄρος, "the mountain."² It is still recognised now, as in ancient times, as a weather-sign. When its head is cloud-capped rain is expected. This fact, as noted by Dr. Wordsworth, is connected with the traditions of the island. "Æacus wisely selected this spot as the scene of his supplication to Jove, knowing that the mountain would probably give the first intimation by its clouded summit of the wished-for rain. He perhaps chose for his prayers a moment when such indications were visible. . . . Thus a coincidence was converted into a cause; and Æacus the King of Ægina became the son of Jove." Moreover, as in so many other cases, the modern inhabitants have here also translated a pagan myth into its Christian equivalent. On the summit of the mountain stands a small chapel dedicated to the prophet Elias. As Dr. Wordsworth observes, no more appropriate successor could have been found for Æacus. "For while the Pagan (Pausanias) might assert ὅτι Ἀλακὸς τῷ Πανελληνίῳ Διὶ θύσας καὶ εὐχόμενος τὴν Ἑλλάδα γῆν ἐποίησεν δεσθαί, the Christian assured him, on a much higher authority (St. James) ὅτι Ἠλίας προσήυξατο καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν

¹ The English Government endeavoured to purchase them, but was forestalled by the Crown Prince (afterwards King), Louis of Bavaria. There is an extensive literature on the subject of these marbles alone; and the correct grouping of the figures is still matter of dispute. The traveller may advantageously consult Mr. A. S. Murray's "History of Greek Sculpture" on this subject. For the architecture of the Temple, he is referred to the splendid work of Messrs. C. R. Cockerell and W. W. Lloyd, published in 1860.

² This opinion is the one now generally accepted, but it was ably controverted by Col. Leake.

[Greece.]

αὐτῆς." The same writer suggests that the very ancient masonry on which the chapel is built may perhaps have formed part of the Panhellenium. On the side of the same hill is an ancient terrace, now partly occupied by the *ch. of the Angels*, itself built of ancient materials. This is supposed to mark the site of the *Temple of Aphæa*, a goddess allied to Artemis, and identified by the ancients with the Cretan Britomartis Dictynna. Near the little bay of *Perdicæ* (so called from the partridges so abundant in this island¹), was found an inscription which shows that a *Temenos of Apollo and Poseidon* stood here in ancient times.

The sites of other temples known to have existed in Ægina have not been satisfactorily identified. All other remains yet discovered in the island are confined to numerous graves in the rock, a few ancient wells, the remains of docks, and some inscriptions.

After leaving Ægina, the steamer touches at

Poros (anc. *Sphæria*), pop. 7000.

(N.B.—The steamer does not enter the harbour, but proceeds to Hydra (see below) in 2½ hrs.)

Poros is separated from the mainland by a ferry, only a few hundred yards in breadth, whence its modern name. The island consists of two parts, now united by a sand-bank, but formerly detached; *Sphæria* (afterwards *Hiera*) and *Calauréia*.

Under the Turks, Poros was practically independent, and ruled by its own wealthy traders. Unlike most other Greeks, they were insolent and inhospitable to strangers, dirty and impudent. At Poros, in 1828, were held the conferences of the English, French, and Russian Plenipotentiaries,

¹ Partridges are still very common at Ægina, but no longer so abundant as in Wheeler's time, who relates that, "By order of the chief magistrates of the town, all, both young and old, women and children, go out yearly, as the Pigmies of old did against the cranes, to war with them, and to break their eggs before they be hatched; otherwise, by their multitudes, they would so destroy and eat up the corn, that they would inevitably bring a famine every year upon the place." Many partridges are now shot here for the Athenian market.

on whose reports the allied Governments settled the basis of the Greek kingdom.

In 1831 it was the scene of the outbreak, which led to the death of Capodistria. Alarmed at the attitude of the Constitutional party, supported by the Hydriots and other islanders, the President determined to seize the national arsenal and navy at Poros. But his plan being betrayed to the Hydriots, they checkmated him by despatching Miaulis thither, who seized the officer and ship sent by Capodistria, and took possession of the town in the name of Hydra. Infuriated at the failure of his scheme, the President now persuaded the Russian Admiral, Ricord, to proceed to Poros, and enforce the submission of the islanders and fleet to the central government. Urged by Capodistria, M. Ricord attacked the Greek fleet. His operations were judicious, and resulted in complete success, though not before the gallant Miaulis had blown up his own flag-ship. This was followed by the sack of Poros by Capodistria's troops. This incident, in the words of Finlay, is "an indelible stain on the Greek army and the character of Capodistria. There is no scene more disgraceful to the Greek character in the history of the revolution; and horrible tales of pillage, rape, and murder then perpetrated long circulated among the people. When all was over, the troops returned to Nauplia and Argos with horses, stolen from the peasants of Damala, heavily laden with the plunder of Poros."

From 1830 to 1877 Poros formed the naval arsenal of Greece, and many vessels were built there. Since then it has been closed in favour of the dockyard now in construction at Salamis. In one of the churches is an inscription to a young Italian who died here of the plague in 1688. Mules are to be had here to visit Calaurëia, where there is a large monastery, and above, on an eminence called *Palatea*, the substructions of the famous temple of Neptune, the scene of Demosthenes's suicide. The ruins were discovered by Dr. Chandler in 1765, but the greater part

has been abstracted for building purposes since his time. Pursued by the emissaries of Antipator, Demosthenes, who had taken sanctuary here, entered the temple and swallowed the poison with which he was always provided. The inhabitants erected a monument to him within the peribolus, and paid him divine honours.

The site of the ancient *Troezen* may be conveniently visited from Poros. It is a charming excursion, but there are no remains of importance to reward the traveller. From the ferry to *Damala* takes 1½ hr. The country abounds in oranges and lemons. At Damala was held the Greek National Assembly of 1827, when Capodistria was chosen President of Greece for 7 years.

The "Bishop of Damala" is a proverbial expression current in these parts for persons who, by their own cupidity, overreach themselves. The origin of the saying is as follows:—A Bishop of Damala, once upon a time, received some fishes as a gift, but complaining of their smallness, was told that such only could be procured. A trial was determined on, which he attended. But the fishing boat was surprised by a Barbary corsair, who carried off the prelate. He was sold into slavery, and employed to grind corn, and rock a child to sleep. At last he moved his owner's heart, and obtained liberty, by singing the following doggerel, heard by Chandler on the spot:—

πίσκοπος τοῦ Δαμαλά
μήτε τοῦ μήτρευναλά
ταλινὰ δένθηδες
τὰ μεγάλα γύρευες
τράβα τὸ χερόμυλο
κοῦνα ταραπόπουλο.

Thus freely rendered by Chandler:

"A bishop without brain or sense,
Deserving such a recompense!
With smaller fishes not content . . .
Author of thine own punishment,
Turn, turn the mill, a fit employ,
And lull to sleep the Arab boy."

The remains of *Troezen* are ¼ hr. N. of the village of *Damala*, and consist chiefly, though not exclusively, of Hellenic substructions, with Frank or

Byzantine superstructures. The best preserved ruin here is a very large watch-tower, with part of the adjoining city wall. About $\frac{1}{4}$ hr. further W., at a spot called *Episkopi* (from having been the residence of the Bishop), are other remains. Besides several churches built of ancient materials, there are here the foundations of two Temples, in close proximity to each other; which Bursian thinks may probably be those of Hippolytus and Apollo Epibaterius, which, according to Pausanias, stood in the same peribolus. Immediately E. of this precinct was the *Stadium*, of which the upper end is still recognisable. Above the Stadium stood the Temple of *Aphrodite Katascopeia*, in the temenos of which were the reputed graves of Phædra and Hippolytus. Some travellers have thought they have detected traces of this temple, but the point is not established. Many broken columns, etc., lie N. and E. of *Episkopi*. The depression on the E. may mark the Agora, in which stood several temples, including that of Apollo Thearîus, where Orestes was said to have received absolution.

From Damala to *Hermione*, now *Kastri* (see p. 468), a rugged road leads, in 5 hrs., across the barren hills of the Argolic peninsula, commanding glorious views over the sea and the neighbouring islands. The Parthenon is conspicuous from one point.

Hydra (island and town of). Pop. 7342 souls.

"It is a long ridge of limestone rocks, with only a few acres of soil capable of cultivation. The town is situated near the middle of the island, on the channel which separates it from Argolis. Seen from the sea, it presents a noble aspect, forming an amphitheatre of white houses, rising one above the other round a small creek which can hardly be used as a port. The houses cling like swallows' nests to the sides of a barren mountain, which towers far above them, and whose summit is crowned by a monastery of St. Elias. The streets are narrow, crooked, unpaved lanes, but the smallest dwellings are built of stone, and near the sea some large and solidly con-

structed houses give the place an imposing aspect. In these houses the wealthy primates resided at the breaking out of the Revolution. The rich Hydriot usually displayed his wealth in erecting a large building near the sea; in some of the rooms the sails and cordage of his ships were stowed, in others he lived."—*Finlay*.

The notices of Hydra in ancient times are very scanty. It originally belonged to the Hermionians, who gave it to the Samian exiles instead of money, and the latter pawned it to the Trœzenians. Prehistoric remains of the stone age are found here. Of its condition prior to 1730 nothing is known. In that year an Albanian colony from the Morea established itself here to escape the exactions of the Turkish governors. From that date till 1821, Hydra formed a perfectly independent small republic, trading under the Ottoman flag, but governed by a council of its own primates, on condition simply of paying an annual tribute of less than £30, and furnishing a contingent of 50 seamen to the Porte. In 1770 the population was increased by fugitive rebels from the Orloff rising, and in 1822 there was a similar influx from Scio, but the main stock has continued to the present day purely Albanian. The primates of Hydra at first refused to join in the Revolution, but constrained at last to follow the general movement, they took a leading part in the subsequent contest. The well-known families of Condourioti, Tzamados, Bulgari, Tombazi, Boudouri, and Miaulis are all from Hydra. The integrity, disinterestedness, and unanimity of these islanders formed a striking contrast to the covetousness, love of plunder, and discord of the Moreot chiefs.

"What a spot you have chosen for your country!" said Mr. Waddington to Admiral Tombazi. "It was Liberty that chose the spot, not we," was the patriot's reply.

Miaulis, the Greek naval hero, was once captured by Lord Nelson. His companions, after a strict investigation, still maintaining that their cargo was not French property, were condemned; whilst his frankness in admitting the

justice of the capture induced the English admiral to release him.

The town is one of the cleanest in Greece. Hydra, like Spetzia, has declined since the Revolution. In 1825 its population was estimated at 40,000, at present it consists of less than a fourth of that number. Hydra is 11 m. long by 3 m. broad. Several monasteries are perched on the cliffs, and the churches and religious establishments amount to 100; some of them possess ornaments of value. The Hydriot women are pretty, and their dress is picturesque. The men are of a strong and good build. Sir J. Emerson Tennent has described a disgraceful massacre of Turkish prisoners, of which he was an eye-witness, in 1825, when 200 innocent and helpless prisoners were butchered in the public square of Hydra, and no primate or captain made an effort to save their lives.

Kastri, in the Morea, is opposite the island of Hydra, 4 or 5 m. distant. It is the representative of the ancient *Hermione*, which was situated on the promontory below the modern village. Neptune, Apollo, Isis and Serapis, Aphrodite, Demeter, Artemis, Hestia, Dionysus, Athena, had all temples here; but a few foundations and the walls of the city alone remain. There was also a grove consecrated to the Graces; and behind the temple of Demeter was one of those unfathomable caverns which were believed to be mouths of the infernal regions. *Kastri* has two excellent ports; the inhabitants, like most of the people of Argolis and the neighbouring islands, are of Albanian race.

At about 7 m. W. of *Kastri* is *Kranidi*, to which, in 1823, the Greek Senate transferred its sittings in consequence of the rupture with the Executive.

From Hydra the steamer proceeds to the island of

Spetzia, often identified with the ancient *Tiparenos*, a conjecture, however, which there is little to justify. It is a miniature likeness of Hydra, though less rocky and better cultivated. The town is built on the eastern shore of the island, and contains 9766 inhabitants. Its streets are better than those of Hydra, its houses are equally

good, and the same taste for cleanliness and comfort prevails here. From its situation, the place is almost defenceless, and the few batteries which lie along the shore were mostly dismantled during the Revolution, with the object of arming the ships of war. Spetzia furnished in the Revolution 16 ships to the Greek navy, besides 2 fire-ships.

The port is good and much frequented. The Spetziots are proprietors of many fine vessels, and, in conjunction with the Hydriots and Psariots, greatly distinguished themselves in the Revolution. The climate is so salubrious that invalids are frequently sent here for their health. The women are handsome. The numerous windmills with which the island is studded are a very picturesque feature in the landscape.

About 2 hrs. after leaving Spetzia, the steamer reaches *Nauplia*, seated at the head of the beautiful gulf of the same name.

NAUPLIA. (Ital. *Napoli di Romania*). Pop. 9045. Inns: *Hôtel des Etrangers*, said to be fairly clean and comfortable; *H. Agamemnon*, dear and bad. In spite of many drawbacks, the traveller who wishes to see the Peloponnesus to advantage is strongly recommended to make Nauplia his headquarters for some time. Horses or mules for the tour of the Morea should be secured here, as they are about the best procurable. Carriages are to be had from Argos, but are dear and bad. No fixed tariff.

N.B.—The gates of Nauplia are closed at sunset, but the town may still be entered by taking a boat from the stairs close to the gates.

Steamers.—Nauplia is easy of access, from its communication by steam with Athens 3 or 4 times a week, in about 11 hrs.

History, etc.—Nauplia was a very ancient place, but is rarely mentioned in history. It was already a desert in the time of Pausanias. In mediæval and modern times, it has played an important part in Greek history. It was unsuccessfully besieged by the Marquess of Montferrat in 1205, but a few years later surrendered to Geoffrey I. On the decline of the feudal power, its last *châtelaine*, a Venetian lady, ceded it, in

1402, to the Republic. Venice retained Nauplia till 1540, when, under stress of circumstances, she ceded it to the Turks, who had several times vainly besieged it. In 1686 it was temporarily reunited to Venice by Morosini. The Turks recovered it in 1715, and retained possession until 1822. Until 1790 it was the capital of the Morea.

Nauplia was one of the few towns not destroyed during the Revolution, and still preserves many traces of its former Venetian and Turkish masters.

It became the seat of government soon after it fell into the hands of the Greeks, and continued such until King Otho removed his residence to Athens in December 1834. The excellence of its port and the strength of its fortresses made Nauplia the capital of Greece, and it speedily became a prosperous-looking town; but since the removal of the government it has greatly fallen off in prosperity.

The principal street, which is rather picturesque, was planned in the time of Capodistria. It divides the town into two equal parts, connecting the two squares, and terminating at the land gate, which still bears the arms of Venice.

The chief square is spacious, and is principally occupied by barracks, restaurants, and coffee-houses. The second square is much smaller; in it is situated the house formerly occupied by Capodistria, and afterwards by King Otho.

The new houses, which have been built in the European style, are, generally speaking, ill-constructed and ill-arranged. Here and there projecting roofs and painted woodwork show what was once a Turkish house. The roadstead of Nauplia is one of the best in Greece; it is protected by both fortresses, and sheltered on all sides, with a great depth of water, and a good anchorage in all parts. In the channel, the port, on a small island (St. Nicholas), is a castle called the *Burgé*, it is now merely a prison.¹ The usual promenade of the Nauplians is beyond the suburb of *Pronia*, a village built by Capodistria.

¹ In the 17th cent. this islet was joined by an immense chain, on either side, to the mainland, whereby the port was closed.]

The town occupies a space between the sea and the fortress of the *Acro-Nauplia*, some of the streets being built on the acclivity ascending to this fortress. The confined situation of Nauplia, and the malaria from the marshes, render it unhealthy at some seasons. The only ch. worthy of notice is that of *St. Spiridion*, celebrated as the spot where Capodistria fell by the hand of George Mavromichali. "As he was approaching the entrance of the ch., he perceived two men standing near it, one on each side, and recognised George, a member of the family whom he had cruelly persecuted, and who repaid his persecution by the most deadly hate. He was evidently disconcerted by the sight, but paused, regained his composure by a strong effort, proceeded steadily, and was slain. The mark of the bullet is still (1839) visible on the wall."—*Earl of Carnarvon*.

In 1844 the Assembly voted a statue to Capodistria, which has not yet been erected. There is a monument to Ypsilanti in one of the squares.

The *Fortress of Palamedes* stands on the summit of a lofty and precipitous rock, 720 ft. above the level of the sea.¹ It is inaccessible on all sides except at one point to the E., where it is connected with a range of barren hills, and was formerly considered impregnable. The Greeks only obtained it by blockade. When all the Turkish gunners on the hill (reduced by famine to 7) descended to the town by night in search of provisions, the Greeks took possession, and retained it during the remainder of the war. The fortifications are Venetian; several brass guns remain, some of which bear the date of 1687 and the stamp of the lion of St. Mark. Great cisterns have been hewn in the rock, and measures adopted by which all the rain that falls flows into them. They are so spacious that they are reckoned to contain an ample supply of water for a garrison for three years. These grand works were mostly executed

¹ There can be no reasonable doubt, as shown by Colonel Leake, that the name of this rock is a genuine survival from ancient times; the famous pseudo-inventor of chess was a native of Nauplia.

by order of the Doge Francis Morosini, the heroic defender of Candia, and long afterwards conqueror of Athens and Peloponnesus. He was the last great Doge, almost the last great Venetian, and it was at Nauplia that he ended his glorious career. He died here on the 16th January 1694.¹

The direct ascent from the town is by a zigzag path, cut in steps in the face of the rock. The view from the Palamidi is magnificent, embracing the plain of Argos, the mountains of Arcadia and Sparta, and the Argolic Gulf.

The second fortress,² that of the *Acro-Nauplia* (or *Indjé Kalessi* of the Turks), is built on a peninsular rock, rising above the town, at the foot of the Palamidi. The summit is encompassed by walls, whose foundations are the only traces of antiquity in the immediate vicinity. Numerous batteries protect it on all sides. The Venetians attempted to make it an island by cutting through the rock, and letting the sea flow round it, in which they partially succeeded. The fortifications of the town are all Venetian. One of the chief batteries is called *The Five Brothers*, deriving its name from mounting five Venetian 60-pounders.

To visit the Palamidi and the Acro-Nauplia, permission must be obtained from the military authorities; but it will be granted on application. This is the only real fortress Greece possesses, and it is much out of repair.

The Arsenal and small arms factory are deserving of a visit. For this a permit must be secured from the Athens War Office. The great mortar here is the famous one formerly at Chalcis (see Rte. 12). Nauplia is the Portland gaol of Greek criminals. Pretty and inexpensive small articles of carved wood, etc., are made by the convicts, and sold for their benefit.

¹ "Francesco Morosini was the last great man who has acted a part in the public affairs of Greece."—*Finlay*.

² The Upper Fort (*Palamidi*) was built under Morosini's orders; the Lower Fort (*Acro Nauplia*, Rte. 12) and the town defences are about 150 years older. They were executed by the famous Michele San Michele, who also acted as engineer during the successful defence of 1537.

An ancient necropolis was opened in the Palamidi in 1880-81. The tombs are cut in the rock (which is very soft), and are of the Menidi type, as far as respects the dromos and second short passage. They are not, however, perfectly domed. They evidently belonged to the poorer classes, and were probably reopened at successive periods to admit fresh dead. Their date is still matter of discussion.¹

About a mile from Nauplia, on the land side, is a *Nunnery*, (the only convent for women in the neighbourhood, and therefore easy to identify), in the garden of which Mr. W. J. Stillman discovered in 1881 a subterranean excavation. He found an opening resembling a well, 20 feet deep, enclosed by a wall of the most perfect ancient masonry; every detail in the jointing, etc., of finished workmanship. Traces of shallow foot-holes cut in the shaft showed the ancient mode of access. At the bottom, Mr. Stillman found a passage cut in the rock, which soon bifurcated in two directions. Having followed these passages to their extremities, he traced the main corridor in the opposite direction, which, like the others, proved to be of no great length. The object of such an excavation it is not easy to imagine. The care bestowed on the necking of the shaft shows it to have been a work of some importance, while the form of the excavation precludes the idea of a granary or cistern. Mr. Stillman identifies this excavation with one of those Labyrinths mentioned by Strabo: *ἐφεξῆς δὲ τῇ Ναυπλίᾳ τὰ σπηλαία καὶ ὁ ἐν αὐτοῖς οἰκοδομητοὶ λαβύρινθοι, Κυκλώπεια δ' ὀνομαζόμενα*.—(Strab. lib. viii. cap. vi.) The term labyrinth may probably have been employed in early times as the synonym of a Prison. Viewed as a prison, it becomes easy to reconcile the apparent incongruities of the structure. Air and food would be conveyed to the prisoners by the shaft, while the partial covering of the opening by a heavy stone would preclude all chance of escape. Nevertheless, it may be simply a choked watercourse.

¹ For an account of the Nauplian necropolis, the reader is referred to a paper by M. Lolling, *Mitt. Deut. Arch. Inst.* vol. v. p. 143.

Excursions.—Nauplia to *Port Tolon* (2 hrs. ride). Leaving the bay by the road to Epidaurus, we turn off to the rt. and ascend a steep hill by the sea. On this hill are the foundations of an ancient town and castle, overlooking Tolon. From the summit is an extensive prospect of the Argolic peninsula and gulf, dotted with islets and rocks. There is a colony of emigrated Cretans at Tolon. The ancient *Asine* was probably near the modern village of *Tri*, S. of Tolon.

To *Astros* (about 6 m. by sea).—A small village on the confines of Argolis and Laconia, within sight of Nauplia. Here the second Greek Congress was held, in April 1823, under the presidency of Mavromichali. The meetings commenced on 10th of April, and were held in an orange-yard. The deputies and delegates amounted altogether to near 300. The Congress concluded on the 30th of April, by issuing a declaration in which they reasserted the national independence, and returned thanks to the land and sea services for their noble efforts during the two preceding campaigns.

Nauplia to the Hieron (see Rte. 35). This interesting excursion can be accomplished in a long day. It may be combined with the tour of Peloponnesus, but it is far better to make it a separate excursion from Nauplia. A *carriage*-road to Epidaurus is nearly finished.

Should the traveller not intend to attempt the general tour, he may at least *drive* by Argos and Tiryns to Mycenæ (see Rte. 37).

A *carriage*-road from Nauplia to *Corinth* is now open; the journey takes 7 hrs. The bridle road is more interesting (see Rte. 60).

ROUTE 35.

NAUPLIA TO EPIDAUROS.

	H.
Nauplia to Lygourio . . .	4
Lygourio to Epidaurus . . .	3
	7

By *carriage*, this route may be reckoned about 2 hrs. less.

The road leaves Nauplia by the village of *Pronia* (see p. 496), passing on the

way a spirited and colossal statue of a lion, sculptured in the living rock, as a monument of the Bavarians who fell in the Greek service. It is the work of a German sculptor, Stieglitz, and was completed at the cost of King Louis I. 1 hr. further is a *Palæo-kastron* of ancient masonry, situated on a bold rock near a torrent. This has been sometimes identified with *Midea*, the birth-place of Alcmena and residence of Hippodameia in her exile. $\frac{1}{4}$ hr. from hence the *Monastery of St. Demetrius* is reached, situated in a wooded dell. After leaving St. Demetrius, several remains of Hellenic masonry occur, but none of importance, till at about 1 hr. from the convent is a pass between a mountain on the lt., and a *kastron* of good Hellenic masonry, with square and circular towers in good preservation, on the rt.

At 2 hrs. from here the traveller reaches *Lygourio*, a large village corresponding to the site of the ancient *Lessa*. The foundations of the walls of *Lessa* enclose a hill, upon a low spur of which stands the village. Near the foot of the hill, by a ch. containing Ionic columns, Leake found the remains of an ancient pyramid, having the base nearly 40 ft. square. In some parts may be observed traces of the old walls; and the great gate appears to have been near the well.

From Lygourio two roads lead to Epidaurus. The direct one reaches that place in 3 hrs.; that by the Hieron in about 5 hrs. (for the latter see Rte. 33).

ROUTE 36.

NAUPLIA TO TRIPOLITZA DIRECT.

	H.
Nauplia direct to Tripolitza, by carriage	6
" " " on horseback	9

From Nauplia the road to Tripolitza winds round the head of the gulf to the *Lernæan Marsh* (celebrated for the Hydra destroyed by Hercules), which may be visited on this route, unless the traveller prefers crossing the bay to see it, which, with a fair wind, may be done in an hour from Nauplia. This is nominally a *carriage*-road, but is often impassable. "The name of snake

was applied to rivers in Greece on account of their serpentine windings. The Lernean hydra is the sinuous water finding its way through the marshy ground, and the destruction of it by Hercules is the process of draining and confining it within a channel; the numerous and ever-growing heads being the springs and water-courses ever bursting out afresh."—*H. F. Tozer*.

The *Alcyonian* lake is probably the lower part of the marsh; towards the southern mills it is still believed by the country people to be unfathomable. It is nothing more than a pool, overgrown with rushes, in the centre of the marsh, whence issues a strong current of water. The river *Erasinus* also issues in a copious stream near this spot from under *Mt. Chaon*, and flows into the Argolic Gulf, turning a number of mills. The cavern from which the *Erasinus* issues resembles an acute Gothic arch, and extends 65 yds. into the mountain. This river is still popularly alleged to be (as stated by Herodotus) the *Stymphalus*, which disappears under *Mt. Apelaureon* in *Arcadia*. The water is so clear and good that vessels often lie off the shore to take in a supply. The village near the mills is called (from them) *Myli*, and is noted as the spot where *Demetrius Ypsilanti*, with 600 men, defeated an Egyptian force of double that number. (See *Finlay*.)

After leaving the Lernean Marsh, the road turns to the rt., and joins that from Argos to Tripolitza.

ROUTE 37.

NAUPLIA TO SPARTA BY MYCENÆ,
ARGOS, TRIPOLITZA, AND MANTINEIA.

	H.
Nauplia to Argos by Tiryns and	
Mycenæ, by carriage	2
Argos to Tripolitza	9
Tripolitza to Sparta on horseback	12
	23

Carriages can easily be hired, but a price should be fixed beforehand.

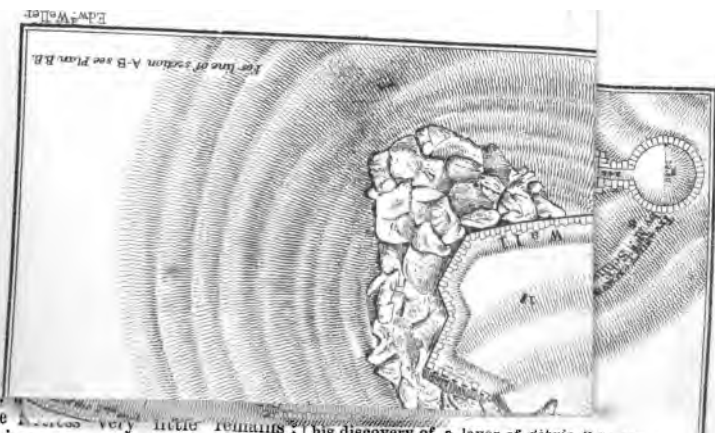
The Argolic plain is confined by a curved barrier of hills on all sides but the S., where it is bounded by the sea.

Mycenæ lies in the northern apex of this curve, at a distance of 9 m. from the head of the Gulf. Hence no more appropriate designation could be devised than that which describes Argos (by which is meant the province as well as the city) as *hollow*, and Mycenæ as lying in a *recess* of the horse-feeding Argos—*μυχῶ Ἀργεὸς ἵπποβόροιο*. And the very word Argos is said to have anciently meant a plain, especially a maritime plain. The distance from Nauplia to Mycenæ is about 12 m.

The ruins of *Tiryns* are situated about 2 m. ($\frac{1}{2}$ hr.) from the gate of Nauplia, on the main road to Argos. Tiryns is fabled to have been built for *Proetus* by the Cyclopes, about the year 1379 B.C.

The walls are nearly perfect, and are the finest specimens known of the military architecture of the heroic ages; they are in general 25 ft. thick. The fortress being only $\frac{1}{2}$ of a mile in circumference, could only have been the citadel of the *Tirynthii*. There is ample room for the town on the S. side, where a plain, 200 yds. in bread separates the ruins from a marsh, which extends a mile farther to the sea. The city was destroyed by the Argives, 4 B.C.

"The ruins of Tiryns occupy the lowest and flattest of several rocky hills, which rise like islands out of the level plain. The finest specimens of Cyclopæan masonry are near the remains of the eastern gate, where a ramp supported by a wall of the same kind, leads up to the gate. The ramp is 20 ft. wide; the gate 15 ft. The wall of the fortress still rises 25 ft. above the top of the ramp. The principal entrance appears to have been the S. side of the S.E. angle of the fortress, where an approach from the plain to an opening in the wall is still seen. The fortress appears to have consisted of an upper and lower enclosure, of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower one. The southern entrance led, by an ascent to the lt.,



of the ~~very~~ very little remains; there is some appearance of a wall of separation, dividing the highest part of all from that next to the southern entrance, thus forming four interior divi-

his discovery of a layer of debris 3 ft. thick, containing fragments of terra-cotta figures and fluted vases, apparently of the Macedonian period, it is clear that the site of Mycenæ was again tenanted, although all information on the subject is wanting.

Plan of the
ACROPOLIS OF MYCENAE

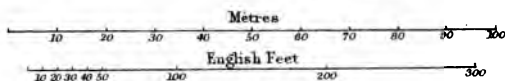
WITH THE EXCAVATIONS

made by

DR HENRY SCHLIEMANN

by Vasilios Drosinos

Lieutenant of Engineers



should be fixed beforehand.

Argolic plain is confined by a barrier of hills on all sides but where it is bounded by the sea.

With an in- may have served for the defence of the upper castle against an enemy in possession of the lower one. The southern entrance led, by an ascent to the lt.,

into the upper enclosure, and by a direct passage between the upper enclosure and the E. wall of the fortress into the lower one. There was a postern gate in the western side. In the E. and S. walls are galleries in the body of the wall of singular construction. In the E. wall are two parallel passages, of which the outer one has six recesses, or niches, in the exterior wall. These niches were probably intended to serve for the defence of the galleries; and the galleries for covered communications to towers or places-of-arms at the extremity of them. One of these still exists at the S. W. angle. The passage which led directly from the southern entrance between the upper enclosure and the eastern wall into the lower division of the fortress was about 12 ft. broad. About midway there still exists an immense door-post, with a hole in it for a bolt, showing that the passage might be closed upon occasion. In these various contrivances for the progressive defence of the interior, we find a great resemblance, not only to Mycenæ, which was built by the same school of engineers, but to several other Grecian fortresses of remote antiquity. A deficiency of flank defence is another point in which we find that Tiryns resembles those fortresses; it is only on the western side, towards the S., that this essential mode of protection seems to have been provided. On that side, besides the place-of-arms at the S. W. angle, there are the foundations of another of a semicircular form, projecting from the same wall 50 yds. further to the N.; and at an equal distance still further in the same direction, there is a retirement in the wall, which serves in aid of the semicircular bastion in covering the approach to the postern of the lower enclosure. This latter division of the fortress was of an oval shape, about 100 yds. long and 40 broad; its walls formed an acute angle to the N., and several obtuse angles on the E. and W. Of the upper enclosure of the fortress very little remains; there is some appearance of a wall of separation, dividing the highest part of all from that next to the southern entrance, thus forming four interior divi-

sions besides the passages. The postern gate, the gallery of the eastern wall, and the recesses in the same wall, are all angular in the upper part; the angle having been formed by merely sloping the courses of masonry."—*Leake*.

Close to Tiryns is the Agricultural College founded by Capodistria. It languished for many years, and was at last closed for want of pupils as much as of funds.

The road passes by the villages of Koutzi, Platani, Aniphi, and Phonica, and over the Argolic plain, with its wealth of corn, cotton, vines, and tobacco, the latter the best in Greece, and presently reaches

Kharvati, a small and dirty village, but the nearest to Mycenæ. There is a wretched khan here, where the traveller may, at a push, pass the night. Twenty minutes' walk N. E. of *Kharvati* are the ruins of

MYCENÆ, one of the most ancient cities of Greece, and the capital of Agamemnon. It is situated in a mountain recess (whence its name: *μυχῶν* = *in a recess*), on a rugged height at the N. E. extremity of the Argolic plain, a position of some strength and great importance, as commanding the principal roads from the Corinthian Gulf. Its fame belongs exclusively to the heroic age, for from the return of the *Heracleidæ* (circa B. C. 1066) it was supplanted in importance by Argos. Mycenæ retained its independence, however, and during the Persian war aroused the wrath of Argos by joining the national cause. But in B. C. 468 the Argives besieged Mycenæ, and, failing to make any impression on its massive walls, reduced it by famine. More than half the inhabitants emigrated to Macedonia, the rest settled in Ceryneia and Cleonæ. From this date the site of Mycenæ is stated to have remained entirely desolate.¹ The city consisted of an acropolis and a lower town; both walled.

¹ Such was the universal belief prior to the researches of Dr. Schliemann. But from his discovery of a layer of *débris* 3 ft. thick, containing fragments of terra-cotta figures and fluted vases, apparently of the Macedonian period, it is clear that the site of Mycenæ was again tenanted, although all information on the subject is wanting.

The *Citadel* is placed on the summit of a steep hill, between two torrents (see *plan*), and below a higher mountain. Its length is about 400 yds. The ground rises within the walls, and there are marks of interior enclosures, indicating a mode of fortifying like that at Tiryns. On the summit are several subterranean cisterns.

The entire circuit of the citadel still exists, and in some places the walls are 15 or 20 ft. high. They include specimens of all three orders of Hellenic masonry. But the greater part of the walls are of the finest polygonal work. In some places, as at the Gate of the Lions, oblong quadrangular blocks have been employed. The citadel had two gates, both of which subsist, viz. the great *Gate of the Lions* at the N.W., and the postern at the N.E. The former "stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 ft. long and 30 wide, formed by that wall, and an exterior wall parallel to it, which, as it seems to have had no other purpose than the defence of the passage, we may suppose to have been a place-of-arms, and not a mere wall, especially as it commanded the right or unshielded side of those who approached. The opening of the gateway, or doorcase, widens from the top downwards. It is 10 ft. in height; in the lintel are marks of bolts and hinges, and the pavement contains ruts caused by chariot wheels. The width at the top of the door is 9½ ft. It was formed of two massive uprights, covered with a third block, 15 ft. long, 4 ft. wide, and 6 ft. 7 in. high in the middle, but diminishing at the two ends. Upon this soffit stands a triangular block of gray limestone, 12 ft. long, 10 high, and 2 thick, upon the face of which are represented in low relief two lions (their heads are unfortunately broken off), standing on their hind legs, on either side of a round pillar or altar, upon which they rest their fore-paws; the column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, inclosed between two parallel fillets."—*Leake*.

This form of capital is exclusively Asiatic, and is chiefly confined to Lycia (comp. remarks on p. 226). According to Leake, the largest stone in the adjoining wall measures 7 ft. 3 in. by 4 ft. 7 in. The gate led into the Lower Acropolis. The postern at the N. side of the Acropolis is constructed in the same manner as the Gate of the Lions; the triangular aperture filled in by a plain slab. Mr. Stillman, who carefully examined the postern in 1881, believes that he has ascertained that the huge lintel is morticed on to the jambs, the heads of the latter being cut to form the tenons, and the great superincumbent weight serving to keep the whole in place.

The principal scene of Dr Schliemann's important discoveries, in 1876, was just within the Gate of the Lions. A great trench cut at this point revealed a double circle of upright slabs, connected at the top by cross stones skilfully dovetailed, (of which 6 still *in situ*), the whole forming a circular bench. Within this enclosure were several upright *stelæ*, some sculptured, some plain. This circle, according to a theory of Prof. F. A. Paley, was the Agora of the city. Mr. Newton has corroborated this opinion by a quotation from Pausanias, showing that at Megara the Agora was intentionally built to include the tombs of the national heroes. Below these *stelæ* Dr. Schliemann discovered the five tombs believed by him to contain the remains of Agamemnon and his family. These seem to be all of contemporary date, and the process in each case the same. After a rectangular pit had been sunk in the rock, its sides were lined with blocks of schist, and the floor strewn with loose pebbles, on which were prepared small pyres, one for each person. The bodies were laid over these, and thus burned in the grave. After this imperfect cremation, the remains of each corpse appear to have been decorated with gold ornaments, arms, etc.; and finally, all the bodies were covered in together by a layer of fine clay and pebbles.

Each tomb contained several bodies, cramped and crowded together. A sixth

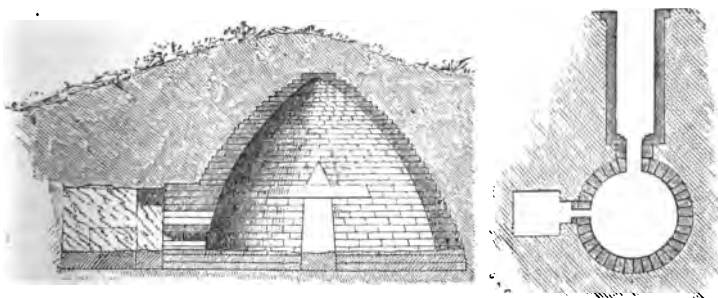
tomb was discovered by M. Stamatakis after the departure of Dr. Schliemann. A full notice of the contents of the tombs (now at Athens), will be found on pp. 207 to 223.

In immediate vicinity to the Agora, Dr. Schliemann discovered the foundations of several buildings, the character of which has not been determined, though he would fain see in the S. group the ruins of the palace of the Pelopidæ.

The Treasuries.—Of the peculiar buildings so called, four have long been known and described; a fifth was discovered in 1876. The most remarkable is the one long known as

The Treasury of Atreus.—This building stands under the slope of the hill towards the ravine of a neighbouring torrent. An approach 20 ft. in breadth

led through the slope to the door of the building. Before the doorway of this passage formerly stood semi-columns. The Treasury contains two chambers: the diameter of the dome of the first is 47 ft. 6 in., the height 50 ft. This is connected by a door with the smaller chamber. Above the entrance is a triangular window, constructed in the same way as the gallery and its recesses at Tiryns; the entrance itself is roofed by a single slab 9 yds. long and nearly 6 wide. The inner chamber is about 23 ft. square; this, as well as a great part of the passage towards the interior, is not constructed in masonry, but rudely excavated in the rock with an arch-shaped roof, though it may be doubted whether it was originally of that form, as the rock is here soft and crumbling.



SECTION AND GROUND-PLAN OF THE “TREASURY OF ATREUS.”

In the middle of the great doorway are to be observed the holes made for the bolts and hinges of the doors, and in the same line a row of smaller holes for brass nails, most of which have been wrenched out, though the points of many still remain. Within the walls are portions of larger nails, of the same kind, in all parts of the edifice, and near the apex are several still projecting from the surface of the stones. Col. Leake says—“It is difficult to conceive for what purpose they could have been intended, except that of attaching some lining to the whole inside of the building, for those near the vortex could not have served for

the hanging up of armour or other movables; and it is observable that traces of the nails, both holes for their reception, and points of the nails themselves, are to be found in every part of the interior surface. It is evident, moreover, from the highly ornamented semi-columns at the entrance, and the numerous small nails in the doorway, that the structure was finished originally in a most elaborate manner. I am entirely of opinion, therefore, that there were brazen plates nailed to the stones throughout the interior surface; and it is the more credible, as ancient authorities show that it was customary among the Greeks in early

times to finish their constructions in this manner. There seems no other mode of explaining the brazen chambers of which we find mention in the poetry and early history of Greece, particularly that in which Danaë was confined at Argos, by Acrisius, and which, according to the sacred guides of that city, was in a subterranean building still existing in the time of Pausanias, and described by him almost in the same words which he applies to the treasures at Mycenæ."

No doubt whatever is now entertained of the correctness of this view. Indeed, Gordon informed Mure that he possessed fragments of brazen plates from the Treasury, in his collection at Cairness.¹

The semi-columns alluded to above were ornamented in a style which, says Col. Leake, had "not the smallest resemblance to anything else found in Greece," but had "some similitude to the Persepolitan style of sculpture."

On the slope of the hill, beneath the Gate of the Lions, is a second treasury, which appears to have been smaller than the one just described.

Near the same spot is another and larger edifice of the same construction, excavated by Mme. Schliemann in 1876. According to Dr. Schliemann, it appears to be of greater antiquity than either the Treasury of Atreus or that of Minyas at Orchomenus. "The entrance, which is 13 ft. long and 8 ft. broad, is roofed with 4 slabs 18½ ft. in length; the holes for the upper door-hinges are 5 in. deep. The two semi-columns to the rt. and l. of the entrance were fluted; one of them (4 ft. 3 in. high and 1 ft. 4 in. broad) was found in the passage near the door. The door has the enormous height of 18 ft. 5 in. and is 8 ft. 4 in. broad. The threshold consists of a very hard breccia, and is 2 ft. 5 in. broad. The floor of the treasury is the levelled rock covered with a coating of sand and chalk, traces of which are visible in many places; it

slopes towards the centre, which is 1 ft. lower than the threshold. The interior walls have never been covered with brazen plates; at least, I see nowhere in the stones the holes of the bronze nails by which the metal plates were fastened."—*Schliemann*.

The same writer mentions the occurrence of a solitary fragment of a bronze plate protruding from between the stones of the wall, but is unable to account for its position. Beads, fragments of vases, rude clay figures, blades of copper and bronze, a supposed idol, and fragments of small marble friezes, were found in the treasury and passage.

Descending thence in the direction of the valley, which leads to the pass of *Tretus*, half-way down, is the entrance to a fourth but still smaller building of the same kind. Part of its circumference still remains above ground. There is a fifth similar building near the crest of the ridge ascending from the fourth treasury. The doorway of this building alone remains.

In conclusion, the traveller who wishes to form a clear idea of the topography and antiquities of Mycenæ is recommended to master Dr. Schliemann's elaborate work.

From Mycenæ to Argos is 2 hrs. ride. A little more than ¼ hr. from *Kharvati*, in the plain, is the site of the famous temple of *Hera*, the goddess of Argos. The remains, which had previously eluded the search of all antiquaries—even of Col. Leake—were accidentally discovered by Mr. Gordon and Mr. Finlay when quail-shooting here in 1831.

They are between 5 and 6 m. from Argos, which agrees with the 45 stadia of Herodotus (i. 31). The old Heræum was burnt in B.C. 423, through the carelessness of the aged priestess Chryseis (whose duty it was to keep watch), who allowed herself to be overcome by sleep, when the lamp set fire to a garland, and thence to the edifice (Paus. ii. 17. 7). The new Heræum, described by Pausanias, was built a little below the substructions of the ancient one. The eminence on which the ruins are situated is an irregular platform; and its surface is divided into 3 terraces rising

¹ See article by Mr. Mure in the *Rheinisches Museum* (1839, vol. vi. p. 240). We have endeavoured, but vainly, to trace what became of Mr. Gordon's collection after his death. No other specimen of the brazen plates is known.

one above the other. A massive Cyclopean substruction remains, and there are also masses of Hellenic masonry.

The results of the excavations made here have been hitherto unimportant. Mr. Gordon obtained a peacock's tail in white marble, and M. Rangabe's subsequent excavations brought to light other fragments, now at Argos (see below). A dome-shaped subterranean tomb was discovered in the immediate vicinity in 1878, and yielded several small objects of interest, now in a museum at Athens (see p. 222).

40 min. from the remains of the Heraeum the road crosses the bed of a torrent, and, in another $\frac{1}{4}$ hr., the bed of the *Inachus* near a ruined bridge. This river is often dry in summer. In 20 min. more the traveller arrives at Argos.

The plain of Argos is 10 or 12 m. in length, and from $\frac{1}{2}$ to 5 in width. It is cultivated with corn in the drier parts; where the moisture is greater cotton and vines are grown; and in the marshy parts rice. The epithet of "thirsty Argos" (*πολυδιψιον Ἀργος*) is, as Mr. Clark well observes, applicable to the greater part of the plain, inasmuch as the soil being mostly sand and gravel, the water, so long as there is any, percolates through.

Argos (pop. 11,793).

Argos occupies the site of the ancient city, but the citadel is now deserted. It is a straggling modern town, covering a great deal of ground, all the houses being surrounded with gardens. There are few houses of any size, but it is one of the largest and most flourishing places in Greece. Accommodation must be sought at the convent; sometimes a room for the night can be hired at the *Café Agamemnon*.

There is a cavalry dépôt here, and generally a considerable garrison. Argos has sustained several sieges with gallantry in mediæval and modern times; the most celebrated, that by Guillaume de Champlitte, in 1206, and the defence of Argos against Dramali Pasha by D. Ypsilanti in 1822.

In the revolutionary war it was besieged several times, and during the contest in 1825 it was entirely de-

populated and destroyed, so that the scanty vestiges of antiquity which before existed are now mostly obliterated.

In the town-hall is a small museum, in which are the antiquities obtained from the Heraeum (numbered 1-480), including some fragments, in the highest style of art, of the frieze of the temple, a lion's head gargoyle, a fragment retaining the honeysuckle ornament in its original colouring, viz. pale yellow on a black ground, with red in the centre, etc. etc. The other antiquities of most interest are:—481. Statuette of Hecate. 482. Head of small female statue; style of 5th cent. B.C. 483. Head of the Dioscuri. 484. Head of Demeter, in Parian marble, from Lerna. 494. Statue of Ganymede, in Pentelic marble. 495. Statue of Pan, found near the site of Lyrceia. 496. Demeter, a relief from Lerna; described by MM. Lebas and Foucart. 497. Round altar, also from Lerna. 498, 499, 500. Reliefs representing the Eumenidæ. 501. Stele of a boy lost at sea. 502. Boy and horse; M. Furtwängler ascribes this work to the 4th cent. B.C., but M. Milchhöfer thinks it is only Roman. 503, 504, 505, 507. Sepulchral reliefs. Immediately behind No. 505 is a headless statue of Aphrodite, without number. Besides the above, there are some inscriptions. Several of the inhabitants possess stray antiquities found in the neighbourhood. Among others, M. Tchokris has a large bas-relief of the famous female poet and patriot of Argos, Telesilla.

The only important relic of the ancient city is

The Theatre, at the southern extremity of the town. It is of Greek construction (partly cut out of the rock), but restored in brick by the Romans. Its two ends are now mere shapeless heaps of rubbish. There are the remains of 67 rows of seats, in three divisions; and more may be concealed under the accumulated earth. The whole theatre was about 450 ft. in diameter, and the diameter of the orchestra was 200 ft. It may have contained from 13,000 to 20,000 spectators. Near the S.W. angle of the

theatre are 21 rows of seats excavated in the rock. They could have commanded no view of the interior of the theatre, and therefore must have belonged to some separate structure.

The traveller will recall Horace's Argive noble, who was wont to dream away his time on this very spot, a spectator and applauder in a vacant theatre (*Epist.* ii. 2).

In front of the western wing is a Roman ruin of bricks and mortar, with a semicircular niche at one end and arched recesses in one of the side walls. E. of the theatre is a similar but much smaller ruin, before the mouth of a cavern, the lower part excavated in the rock, and the upper part built of tiles and mortar. At the extremity there is a semicircular niche, below it a semicircular platform cut in the rock, and behind the niche a narrow passage of brick, forming a communication from without at the eastern corner of the building. It was apparently some secret contrivance of the priests. This ruin, though formed of brick, appears to have been the restoration of some ancient temple, as it stands on a terrace supported by an Hellenic polygonal wall, affording a fine specimen of that kind of work.

Above the theatre are the remains of a temple of Aphrodite. Half-way up the rock to the citadel is a cave, probably that of Apollo, whence his oracles were delivered. Below the theatre a temple of Æsculapius has been discovered, only a small portion of which has as yet been excavated.

A steep path leads from the theatre to

The Acropolis, anciently called *Larissa*,¹ a site now occupied by a fine ruined castle of Byzantine and Frank construction. Embedded in its walls are many ancient remains, of very various dates. "Few places have had so continuous a history so legibly written in their walls. While Tiryns and Mycenæ never developed beyond their ancient limits, and have continued desert since they were dismantled 2000 years ago, the Larissa of Argos has been

¹ *Larissa* is believed to have been a Pelasgic term signifying fort. The Larissa of Argos was also called *Aspis*, the shield.

in constant occupation. The *πρωλεθρον* of the Achæan monarchs became the Acropolis of a Hellenic city, a fortress under the Roman and Byzantine empires; in the middle ages, a feudal castle of Frank lords, afterwards held alternately by Venetians and Turks." — *W. G. Clark.*

The castle consists of an outer inclosure and a keep, and the Hellenic work in parts of the walls of both proves that the modern building preserves nearly the form of the ancient fortress, and that Larissa contained a citadel—indeed a complete castle—within the outer inclosure. The masonry of this interior work is a fine specimen of the second order. The interior of Larissa was a square of 200 ft.

The Acropolis of Argos is a conical hill, rising nearly 1000 ft. above the level of the sea, and connected by a neck of land with a lower platform on the N.E.

The city walls may be traced along the descent of the hill, particularly of the S.W. slope, and along a projecting crest which terminates beyond the theatre.

From the Larissa is a fine view, embracing Mycenæ, Tiryns, Nauplia, the Inachus, the marsh of Lerna, and the Alcyonian lake. Below lies the town of Argos, with its fringe of fruit-trees and cypresses. Beyond stretches the level plain of Argolis, bounded on all but the seaward side by precipitous mountain-ranges. Far away to the E. appears Mt. Arachne; Cyllene rises to the N.W.; and between them, in clear weather, glitter the distant snows of Parnassus.

There are two rugged mountain-tracks leading directly from Argos to the plain of Mantinea. The more southern and shorter of these was anciently called *Prinus*, and follows the course of the *Charadrus* (now *Xeria*), afterwards ascending *Mount Artemistum* (*Malevos*), and emerging on the plain of Mantinea near the village of *Tzipiána*. The northern and longer road, the *Climax*, runs through the valley of the Inachus (now *Vanítza*).

The modern carriage-road (at present much out of repair) from Argos to Tripolitza follows nearly the line of the

ancient road to Tegea. Leaving the theatre of Argos on the rt., it continues along the plain beneath the mountains Lycone and Chaon, to the spring of the Erasinus. The *Lernæan marsh* is to the lt. The road then turns to the rt. and ascends the mountains. At about 1 m. from the Erasinus, and about $\frac{1}{2}$ m. to the rt. of the road, are the remains of the so-called "Pyramid," of which nothing certain is known. "The building is quadrangular, and is entered through a narrow passage formed by the overlapping of one of the walls. The exterior walls at the height of some 3 ft. from the ground begin to slope inwards, making an angle of perhaps 30° with the vertical. The interior walls do not slope. The inside is nearly a square of about 23 ft., and the outer walls are at the basement between 9 and 10 ft. thick. As the inner face of the wall does not slope, it is clear the building is not properly called a pyramid. There is a doorway, of which the top is formed by stones overhanging till they meet at the apex, like the postern at Tiryns. The style is polygonal, and, what is very unusual in ancient Greek buildings of any style, the stones are joined with mortar."—*W. G. Clark.*

This monument and a similar one at Lygourio are the only specimens of the form now known in Greece. It has usually been identified with the *polyandrium* erected to the Argives, who defeated the Lacedæmonians near Hysie, as briefly noted by Pausanias.

About $3\frac{1}{4}$ hrs. from Argos, looking back, there is a fine prospect over Nauplia, the Gulf, and the mountains. At the khan of *Daouli* the road is joined by a path from Lerna. It then runs W., passing the sites of the ancient Hysie and the Byzantine *Muchli*,¹ and, surmounting the ridge of *Mount Parthenium*, the traveller looks down on the well-cultivated central plain of Arcadia. In winter the snow lies deep and long on this elevated plain.

Descending from Mount Parthenium, we advance towards Tripolitza, which is near the N. extremity of the plain.

¹ Muchli appears to have been built by emigrants from *Anycleæ*, whence the name.

1 hr. before reaching the city, to the lt. of the direct road is the village of

Piali, which occupies part of the site of the city of

TEGEA. The ground immediately W. of the *Church of St. Nicholas* was identified by Mr. Dodwell, as early as 1805, as the probable site of the famous *Temple of Athena Alea*. The correctness of this opinion was fully established in 1878-79 by a careful excavation of the site accomplished in those years by the German Archæological Institute. The obstinacy and rapacity of the present occupants of the ground rendered a complete excavation impossible. But under the able direction of Dr. Arthur Milchhöfer, trenches were opened at what seemed likely to prove the most important points, and the data thus obtained are sufficient for a partial reconstruction of the edifice. Before entering on a summary of the results obtained, we must warn the traveller that while the discoveries made are of the highest archæological value and interest, the remains obtained are of too fragmentary a character to offer much attraction to the ordinary traveller. Moreover, the villagers insisted on the trenches being filled up again, so no remains of the temple itself are now visible, except detached fragments.¹

The original temple of Athena was stated to have been built by Aleus, the founder of Tegea; it was burnt in B.C. 394, and a new one subsequently erected in its stead, of which the celebrated sculptor Scopas of Paros was the architect. Pausanias described it (viii. 45, 5) as the largest and most magnificent temple in the Peloponnese, a statement which, in so far as size goes, the excavations have proved inaccurate. M. Milchhöfer has explained with great ingenuity the circumstances which probably misled Pausanias, but into this question we need not follow

¹ For the details of these excavations, the reader is referred to M. Milchhöfer's valuable memoir, "Untersuchungsausgrabungen in Tegea," *Mitt. Deut. Arch. Inst.*, vol. v. pp. 52-69. A fuller examination of the architectural peculiarities of the temple is said to be in preparation by MM. Borrmann and Dörpfeld.

him.¹ The temple was a peripteral Doric hexastyle, having 13 columns along the sides. It was built entirely of marble, on a foundation of durable conglomerate. Among the foundations, M. Milchhöfer found remains of the foundations of the original temple, burnt in B.C. 394. Part of these foundations appeared to have formed a later addition to the temple, indicating an enlargement of the original structure. The approximate dimensions of the temple built by Scopas, as now ascertained, were as follow:—Length 153 ft.; breadth 70 ft.; height of the columns, including capital, 25 ft. 10 in. We learn from Pausanias that there were columns of all three orders employed in the temple, but the Corinthian and Ionic capitals found near the site cannot, it is evident from their dimensions, have belonged to this edifice. We know nothing of the manner in which the orders were combined in this case,² but it is now perfectly clear that the others were quite subordinate to the Doric. M. Milchhöfer suggests that the Corinthian columns may have stood a little in front of the cella wall, and the Ionic columns have been confined to the projecting western portico, of which he has traced the foundations. Some remains of Ionic decoration, belonging to the cella, have been discovered, as well as part of the cornice, and many other architectural fragments, some of which show traces of colour. Of more general interest, however, are four fragments of the pedimental sculpture, which, there is little doubt, was the work of Scopas himself. These fragments have been obtained at various times, but their true character was only recognised in 1880. They are now all in the small local Museum at Piali. Two of the fragments are youthful male heads, one of them wearing a helmet; the

third fragment is a fine and spirited wild boar's head, now much injured. This last is of particular interest, as Pausanias specifies the *Chase of the Calydonian Boar* as the subject of the principal pediment, and details the persons represented. The subject of the eastern, or hinder, pediment was the contest of Achilles and Telephus in the plain of Caicus, which, however, Pausanias does not describe. The remaining fragment is a bent human thigh and knee only. Attempts have been made to connect other fragments with the pediments, but hitherto without any certainty of identification. Even apart from the capital fact of the boar's head, the pedimental character of the two human heads is established by the unfinished state of the back of the heads. There appears every reason to hope that other fragments may subsequently be discovered. The only other sculpture of much interest in the museum is a fine votive relief to Demeter.¹ There are also some inscriptions referring to the temple; and in the walls of the cottages are many other miscellaneous remains, including half of the helmeted head above mentioned. Besides these, the museum contains a large number of small bronze and clay votive offerings, of which no less than 300 were discovered on the site of the temple. These consist chiefly of pins, spindles, spindle-whorls, and weaver's weights. These numerous implements are an interesting reminder, as noted by M. Milchhöfer, that Athena was specially worshipped in Arcadia as *Maxaviris* (= Inventrix). Besides these there were also found some little female idols, similar to those formerly obtained from *Hagios Sostis* (see below).

The city of Tegea must in ancient times have had a circuit of at least 4 miles. For its remains have been traced from the hill of *Hagios Sostis* on the N. over the hamlets of *Ibrahim Effendi*, *Palæo-Episkopi*, and *Achuria*.²

¹ *Mitt. Deut. Arch. Inst.*, vol. v. pp. 61-63.

² By some writers, Pausanias has been understood to state that the Doric columns were surmounted by a row of Corinthian columns, but this reading, objected to long since by Col. Leake, is now recognised to be quite untenable. The expression *ὁ ἐν τούτῳ* cannot here be taken literally as above, but rather in the sense of *beyond*.

¹ For a catalogue of the contents of the Museum (exclusive of the last discoveries here named), see "*Mitt. Deut. Arch. Inst.*," vol. iv. p. 132.

² Achuria appears to have now supplanted

as well as Piali. *Hagios Sostis* is usually identified with the Watch-hill (Ὠφός φυλακτρής) of Pausanias, called by Polybius the *ἄκρα*. A short excavation made here by the Archaeological Society, in 1862, produced a rich find of bronzes and terra-cottas, most of which are now in the Society's Museum at Athens. The result of some later (private) excavations at the same place were afterwards sold to the British Museum. Genuine small antiquities are really very numerous in this district, but it is necessary to warn the traveller that the forgery of gems, coins, and bronzes, is an art very actively and skilfully pursued by the Arcadians.

At *Palæo-Episkopi*, a spot lying $\frac{1}{2}$ hr. W. of Piali, is a ruined church, which rests on an artificial, curvilinear, basement of stone. This Dr. Ross regards as the cavea of a theatre, possibly the splendid marble one built by Antiochus IV. Epiphanes, in B.C. 175, as mentioned by Livy (xli. 20). Here too the same topographer placed the *Agora*, an opinion now generally accepted. The final destruction of Tegea was the work of Alaric, towards the end of the 4th cent. A.D. The Byzantine town of *Nikli*, of which *Palæo-Episkopi* marks the centre, afterwards rose on nearly the same site, but has also in turn passed away. *Nikli* was one of the very few towns which offered any resistance to the French in 1205; its citizens fought at the battle of Koundoura, and the place was afterwards besieged and taken by William de Champlitte. It was at *Nikli* also that the French *châtelaines* met for counsel and comfort when the news came of the fatal battle of Pelagonia (see above, p. 454).

Tripolis or *Tripolitza* (pop. 13,970).

From 1790 to 1821, this was the

Piali as the centre of business. The peasants maintain that *Achuria* (Ἀχούρια) owes its name, which means *Stables*, to the "Ancient Hellenes having stabled their horses here." If for "ancient Hellenes" we substitute mediæval French, there may be some truth in this, and Ἀχούρια be from *courtes*. Ἀχούρια is good Romance, but is unknown to Byzantine Greek, at least this may be assumed as it is not in Sophocles's *Lexicon*.

[*Greece.*]

capital of the Morea, and a flourishing town of 20,000 inhabitants. Its name is derived from the 3 cities of Tegea, Mantinea, and Muchli, which were all in the plain, and of which Tripolitza became the representative. In its most flourishing days it possessed nothing to recommend it, and it is singular that a town, having no advantages whatsoever, except central position, standing in the coldest situation in the Peloponnesus, 3000 ft. above the level of the sea, and far distant from it, should have been selected by the Pasha for his residence, in place of Nauplia.

When the Greeks took Tripolitza in 1821, they put all the inhabitants to the sword; 8000 Turks are said to have perished in that slaughter, besides women and children. (See the description of the siege and storm in Gordon's *Hist. Greek Rev.*) When Ibrahim Pasha repossessed himself of the evacuated city, he avenged their barbarity by destroying literally every house it contained. The plain of Tripolitza is about 20 m. in its greatest length, and 10 in its greatest breadth. The surrounding hills are bare and rocky. Water is conveyed to the town by an aqueduct, from a little valley to the S. In the *Schoolhouse* are some miscellaneous antiquities of no great interest. M. Karzis, an apothecary, has a graceful little statuette of a satyr, of the favourite Praxitelean type, and a relief of the Dioscuri. Before the *Ch. of the Taxiarch* stands an ancient marble chair, of which nothing is known. A great fair and festival is held at Tripolitza on St. John's Day, which the traveller will do well to see, when dates suit. An agreeable excursion may be made from Tripolitza to the *Ruins of Pallantium* (see Rte. 48), the famous city of Evander, which, according to ancient tradition, gave its name to the Palatine Hill at Rome.

The ruins of Mantinea lie about 8 m. to the N. of Tripolitza, and the road is a level and easy bridle-path, by which it is only about 2 hrs. ride.

Mantinea may also be visited on the upper route from Argos alluded to above. The site of Mantinea is now called *Palæopolis*. The road from Tripolitza

passes along the foot of the mountains to a projecting point, where a low ridge of rocks extends into the plain, opposite to a projection of the eastern mountains. Proceeding onwards, it passes opposite the village of *Tzipiana*. It then turns to the N. and crosses the plain of Mantinea diagonally, leaving the Kalavryta road to the lt.

Of the grand approach to Mantinea nothing remains; the landscape presents only rocky ridges, inclosing a naked plain, without a single tree to represent the wood of oaks and cork-trees called *Pelagos*, so famous in connection with the fatal prophecy to Epaminondas.

Mantineia is situated at the northern extremity of the plain. In the existing ruins no citadel or interior inclosure of any kind is to be discovered. The circuit of the walls is entire, with the exception of 4 or 5 towers on the E. side. As no more than 3 courses of masonry exist in any part above ground, it seems probable that the remainder of the works was constructed in sun-baked brick or "cob."¹ The form of the city was slightly elliptical, and about 1250 yds. in diameter. The number of towers was 118. There were 10 gates, the approach to which was carefully defended in various modes. The circuit of the walls is protected by a wet ditch, supplied with water from the river *Ophis*. Snakes are common in this ditch.

The *Theatre* of Mantinea exists in part, on the N. side of the inclosure, about midway between the centre of the city and the walls. Its diameter is 240 feet. A part of the circular wall which supported the cavea remains; it is of polygonal masonry. There are also some foundations of other buildings.

Mantineia owes its chief fame to the great battle between the Thebans and Spartans, fought here in B.C. 362. Tradition still points out the spot where Epaminondas fell, and the written accounts preserved are sufficiently explicit. When the victor had received his death wound, he was carried to an eminence, afterwards

called the watch-tower, *σκοπή*, whence he continued to direct his troops till he expired. In the time of Pausanias, a monument existed to his memory, but no trace of it remains. Few travellers, however, will look unmoved on this famous field, consecrated by patriotism and valour,—on Leuctra and Mantinea,—"Those fair daughters," as his dying words termed them, "who should transmit to all time the name of Epaminondas."

Hadrian adorned the town with many buildings, including a temple to Antinous.

From *Tripolitza* to *Sparta* the road lies at first over the plain, leaving the ruins of *Tegea* to the lt., and a lake or swamp (according to the season) to the rt., called *Taka*, which terminates in a cavern, or *καταβόρον*, at the foot of a perpendicular cliff. The constant stream running into the mountain through the cavern is the *Alpheius*, which, according to the ancients, rose again at *Alea*, joined the Eurotas in another subterranean tour, parted company, and rising again flowed into the sea at Elis, crossed the Mediterranean, and reappeared at Syracuse! The road now follows a ravine, closely confined between rocky hills, and frequently crosses the torrent, till, 3½ hrs. after leaving Tripolitza, it reaches a khan called *Krya Vrysis* (Κρύα Βρύσις), from a cold fountain situated at the junction of two torrents, probably the spot Pausanias calls *Symbola*. The road continues along the ravine, with rocks on either side, but soon turns out of it to the east, and subsequently regaining its former direction, passes through a strait called the *Stenuri* (= the Narrows). Hence the road descends into a small plain, and passing thence through some narrow ravines and rocks, where two men can hardly go abreast, the traveller reaches the *Khan of Vurlia*. Vurlia is 3 hrs. distant from Sparta. It is prettily situated, and commands a beautiful prospect over the cultivated plain, through which the Eurotas meanders, while beyond appear the snowy pinnacles and range of *Taijgetus*, under which, built on terraces, on an in-

¹ On this subject, see the remarks on p. 146 (SECT. II. SPECIAL INTROD.)

sulated rock, stands the mediæval town of *Mistra*. Little inferior in magnificence, this prospect is greatly superior in picturesque beauty and in historical associations to that of Mont Blanc or of the Bernese Oberland. The great range of Taygetus extends in an almost unbroken line for the space of 70 m., from *Leonidari* in Arcadia to *Cape Matapan*, or *Tenarus*. Hence the Homeric epithet of *περικηκετος*.

After leaving Vurlia, the Eurotas is crossed by a singularly lofty bridge of one arch, and the road passes the remains of a Roman aqueduct, built about the time of the Antonines.

SPARTA (pop. 12,007). There is a small but very fair inn here, *The Crown*.

The present town of Sparta occupies a small portion of the site of the ancient city, but is itself entirely new. It was commenced in 1834, and laid out from plans prepared by that distinguished officer and eminent topographer Gen. Baron Jochmus, who in his youth served on the staff of Sir Richard Church. The streets are broad, but the houses mean and poor, of an inferior German type, little suited to the climate. The place has been happily described by Sir Thomas Wyse as "a set of houses in *villeggiatura* from old *Mistra*."

Sparta is the residence of the Bishop, the Nomarch, and other chief functionaries of the province. In mediæval and Turkish times, however, the principal town was *Mistra* (see below), a far better position in a military point of view.

Museum.—Sparta now possesses a small but very valuable *Museum of Antiquities*, which the traveller should make a point of visiting. The sculpture preserved here is, for the most part, of late (Roman) date and no great artistic beauty; but the collection includes a small series of very early Doric reliefs, which are quite inestimable as illustrations of a very remarkable and hitherto little known class of archaic Greek art. It is only since a very recent date that this early school of *Laconian* sculpture has begun to attract general attention. The peculiarities of the school have been treated

with great ability by Overbeck (*Gesch. der Griech. Plastik*), who has observed that their *technique* distinctly recalls that of wood carving. Most of the sculpture, as far as is hitherto known, consists of sepulchral or votive stelæ in relief. When we remember that the contents of the little museum at Sparta are all the results of accidental discovery, and that the rich alluvial plain of Sparta is as yet virgin soil with respect to systematic excavation, we may fairly anticipate a brilliant future for archaeological discovery in Laconia. The following is a summary of the principal contents of the museum, as compiled from the valuable detailed catalogue of MM. Dressell and Milchhöfer.¹ The numbers are those of the museum; where no number is quoted, there is none visible on the object described. The principal objects are alone included in this list.

*1.² STELE WITH DOUBLE RELIEF; this work has become celebrated as "The Spartan Relief." It consists of a slab of marble about 2 ft. 3 in. high by 1 ft. $\frac{3}{4}$ in. to 1 ft. 4 in. broad, the top being over 3 in. narrower than the bottom. The thickness of the slab varies from about 6 in. to 9 in. On either narrow face is sculptured a serpent. Each of the larger faces of the slab is occupied by a group of two figures. On the one is a very curious representation of a bearded man in the act of stabbing, with a large and broad sword, a draped and veiled woman. With a sinister embrace, he forces his victim on to the sword, while she apparently tries to push back the weapon. The man's face shows some power of expression, but the imperturbably placid air of the mild, plump victim, who has already got the point of the sword in her throat, is very curious. The whole treatment closely recalls that in the

¹ "Mitt. Deut. Arch. Inst.," vol. ii. pp. 293-474. The last 30 pages of the catalogue are occupied by an interesting Excursus on the peculiarities of the Archaic Laconian reliefs.

² In the following list the *archaic* works are distinguished by an asterisk (*). In the original catalogue the antiquities are classified according to subject, but we have thought it more convenient to rearrange them in their numeral order, as far as this was practicable.

earlier series of Selinuntine metopes. The scene has been supposed to represent the murder of Clytæmnestra, but there seems no ground for this opinion, and the stele is now generally regarded as a tombstone. On the opposite side, are a man and woman standing peaceably opposite each other, and apparently holding garlands. This second group has been called Orestes and Electra, but only on the supposition that the other is Clytæmnestra. * 2. Statuette of an enthroned female figure (Persephone?). * 3. Enthroned goddess, with worshippers. With some slight variation in the details, this subject recurs many times in the collection. * 4. Seated statue of a god (probably Hades); he holds a cantharus in the rt. hand, and a pomegranate in the lt. On the same throne, to rt., is seated a veiled female figure. * 5. Relief representing a half coiled snake. * Another with same subject. * A large number of small archaic leaden figures from the Menelaëum (see p. 486). Many of these are warriors, with helmet, lance, and shield; others are wasp-waisted female figures; besides these, there are a few horses, both with and without riders. Also a very curious minute figure of Athena brandishing her spear. These figures all average only 1 to 2 inches in height. 6. Orpheus? The relief shows a youth, seated on a rock, playing on an 8-stringed *cithara*; around him are grouped a horse, a bull, a stag, and a sheep. 7, 8, 9, 10. The Dioscuri. 15. Zeus; a small relief. 16. Relief; figure of a divinity (character uncertain), surrounded by worshippers. 20. Sleeping Eros (emblematic of Death). Unlike most of the sculpture here, this is carved in non-Peloponnesian (viz. Pentelic) marble; the execution is fairly good. 21. Same subject, but of inferior execution; has formed the cover of a sepulchral urn. 22. Recumbent satyr; centre-piece of a fountain. 23, 24, 25, 26. Sepulchral reliefs. 31. Statuette of faun playing on the flute. 32. Torso of Eros. 32A. Bacchic relief; fragments of a sarcophagus. 34. Fragment of a sarcophagus. 35. Amazonomachia. 40. A slain (or sleeping) "Barbarian" youth, in smock and Phrygian cap. 41. Female figure in *Isis* dress (comp. p. 201). 44. Menad. 46. Hermes-pillar, representing the trimorphic Hecate. 52. COLOSSAL HEAD OF HERACLES; very fine. 53. Colossal portrait bust. 55. Ideal female head. 56. Head of Indian Bacchus. 57. Pseudo-archaic head of Dionysus. 58. Ideal male head; Hades? 62. Female head; a portrait. 71. Head of a sleeping Eros (comp. No. 20). 79. Fragment of statue of a "Barbarian." 83. Arm belonging to No. 79. 90. Fragment of statue of a young satyr; found on Acropolis. 92. Torso of a youth; Hermes? 94. Torso of Eros. 96. Enthroned Zeus; a statuette in coarse-grained marble; fair execution. Head of Athena in helmet. 97. Statuette of an enthroned goddess. 99. Lower half of statue of a nymph carrying a shell. 100. Statuette of Aphrodite and Eros. Head of Aphrodite. 102. Torso of Aphrodite. 103. Apollo with lyre. 104. Female draped wall figure. 105. Torso of a youth. 107. Torso of Heracles. 108, 109. Torso of a youth. 109A. Torso of a Bacchant. 110. Male torso; Asclepias? 112. Draped female torso. 113. Small male torso. 114. Upper half of a statuette of Artemis. 115. Fragment of a Heracles; resembles Farnese H. 116. Fragment of a statue of Aphrodite. 118. Fragment of a statue of the Dioscuri. 124. Fragment of a female dancer. 131. Fragment of a statue of Artemis; observe the goddess's boots. 132. "The Good Shepherd;" a relief. 136. Triton. 143. Octagonal fountain. 201, 202, 203. The Dioscuri; in relief. * 278. Archaic clay statuette of a man; found in an ancient kiln near the Eurotas. 279. Amazonomachia. 285. The Dioscuri; a fragment. 287. Hermes-pillar. 289. Draped female figure; Hygieia? 301. Torso of Heracles. 302. Enthroned cybele. 309. Statuette of a boy. 310. Small torso of Heracles. 312. Sleeping Eros (emblematic of Death). 313. Eagle and snake. 314. Youthful Hermes. 317. Poseidon; a small relief. 318. Relief with female; apparently the same as No. 362. * 319. Relief representing

the Dioscuri. 321. Torso of Hygieia. 322, 323. Death of Hector; fragments of a Roman sarcophagus. 324. Lion *sejant*. Statuette of Hygieia. 338. Ideal female head. 341. Head of a warrior in helmet. 342. Head of Silenus. 343. Head of a Roman philosopher. 349. Enthroned Cybele. Fragment of another similar statuette. 350. Statuette of Dionysus. 351. Statuette of Cybele. 361. Female head; observe architectural moulding on back, showing the head to have been used in building. 362. Relief of a draped female figure; is commonly called *Helen*, but not on any evidence. Statuette of a youth, in chlamys and Phrygian cap; probably Attis. Torso of a dancing Mænad. 386. Heracles-pillar. Another of the same. *325. Fragment of an upright male statuette. 414. Statuette of Aphrodite and Eros; found in the port of Gythium. 416. Group of Dionysus, Pan, and satyr; figure of Dionysus broken off. Torso of a young satyr. Stele of Damnon, victor in a chariot race; the relief represents him guiding a quadriga, while a long mutilated inscription below records the circumstances of the dedication. Besides the statues already mentioned, there is a large number of the common kinds of Roman portrait statues and heads. Hardly any of these have been identified.

Besides the contents of the Museum, many interesting small antiquities lie scattered through the town. Over the door of the *Apothecary Kopsomanicas* is a metope with a rather fine Amazonomachia. In the garden of *M. Phustanos* is a fine mosaic floor of many colours on a white ground; it measures 6 ft. 8 in. × 6 ft. 5 in. The subject is the *Flight of Europa*. The Bull is forcing his way through the sea, which is indicated by green lines. The animal is treated in the natural colours, and very carefully shaded. On his back sits Europa; she has fair hair, enclosed by a golden diadem, decked with red flowers. Her shoulders are bare; her dress is a combination of green, white, brown, and blue; in her rt. hand she holds a large heart-shaped leaf, as a fan. Two flying Erotes hold-

ing a sort of scarf, like a canopy, over Europa's head are a clumsy addition, and spoil the composition. In the garden of *M. Morambas* is another coarser, but more elaborate, mosaic floor. The subject is *Achilles and the daughters of Lycomedes of Scyros*. The scene is a hall, with Doric columns, opening on a garden; the bushes and flowers appear through an open door. The central figure is Achilles, in a long flowing feminine dress of red, black, and green. At his feet is a streaming jar of wine he has kicked over. He has apparently just recovered his arms; his round shield is on his lt. arm, while with the rt. hand he warns off one of the daughters of Lycomedes, who is trying to deprive him of his sword. Her dress is a mixture of blue and green, perhaps intended to produce the effect of a *shot* stuff; she also wears a reddish brown peplos. On the other side of Achilles stands Deidameia; behind them is a footstool, and beside it, an open chest containing some green stuff striped with yellow. The picture is on a black ground; it measures about 6 ft. 2 in. × 5 ft. 7 in., and is enclosed by an ornamental border.

Sparta "was built upon a range of low hills, and upon an adjoining plain stretching S.E. to the river. These hills are offshoots of Mt. Taygetus, and rise almost immediately above the river. The site of Sparta differs from that of almost all Grecian cities. Protected by the lofty ramparts of mountains, with which nature had surrounded their fertile valley, the Spartans were not obliged, like the other Greeks, to live within the walls of a city, pent up in narrow streets, but continued to dwell in the midst of their plantations and gardens, in their original village trim. It was this rural freedom and comfort which formed the chief charm and beauty of Sparta.¹ Its present appearance corresponds wonderfully to the anticipation of Thucydides, who remarks (I. 10), that if the city of the Lacedæmonians were deserted, and nothing remained but its temples and the foundations of its buildings, men of

¹ The very name *Sparta* signifies the scattered. See *Bursian*.

a distant age would find a difficulty in believing in the existence of its former power . . . so inferior was the appearance of the city to its fame, being neither adorned with splendid temples and edifices, nor built in contiguity, but in separate quarters in the ancient method, whereas, if Athens were reduced to a similar state, it would be supposed from the appearance of the city, that the power had been twice as great as the reality. Compared with the Acropolis of Athens, the low hills on the Eurotas, and the shapeless heap of ruins, appear perfectly insignificant, and present nothing to remind the spectator of the city that once ruled the Peloponnesus and the greater part of Greece."—*Dr. William Smith.*

The valley of Sparta is like the hollow of a stadium—*κοίλην Ἀκκεδαμωνα κηρώσαν.* This latter epithet is derived from the numerous ravines and chasms into which the valley of the Eurotas is broken.

The traveller will do well to take as the starting-point of his survey

The Theatre.—This was one of the largest in Greece; the interval between the two wings being about 430 ft., and the diameter of the orchestra about 170 ft. The middle part of the cavea was excavated in the hillside, but the entire structure of the wings was of masonry. Under the Romans, the theatre appears to have been repaired with brickwork. It is, however, very doubtful if it ever had a *scena*. The seats have mostly disappeared. The hill in which it is excavated, was surrounded by the city wall, erected in early Byzantine times. Remains of this wall may be traced here, and E. wards into the plain. W. Vischer notes that the date of this wall is approximately fixed by the late Roman architectural fragments and inscriptions, which are built into even the lowest courses of the wall. This hill was the *Acropolis* of Sparta, and on its summit stood the famous *Temple of Athena, Chalciaacus*, the tutelary goddess of the city. It is a matter of dispute whether the name was due to the walls being plated with brass, or whether it was the image itself, which

was wrought in this manner. Certain discoveries at Olympia (see Fürstwängler),¹ have made the latter opinion appear probable. It was within the precincts of this temple that Pausanias, the victor of Plataea, was immured and starved to death. He was buried in the theatre; and to the same spot were subsequently brought, from Thermopylae, the bones of his uncle Leonidas; as related by the traveller Pausanias. The French Commission discovered the foundations of a temple on the Acropolis, but without means of identification. Near the same place may still be seen the remains of one of the two ancient *doorways* described by Leake and Gell. M. Vischer considers that it may have been the entrance to a temenos rather than to a temple.

Odeium.—Descending the E. slope of the Acropolis towards the Eurotas, we pass over the site of the *Agora*, and shortly reach, at a distance of 10 or 20 ft. above the river, a circular Roman brick building, which has been variously described as an *Amphitheatre* or an *Odeium*. Its small size makes the latter designation the more probable one.

Tomb of Leonidas.—The monument erroneously so called is an oblong structure of good Hellenic masonry, 44 ft. long by 22 ft. broad, and lies in a field between the Acropolis and New Sparta, but nearest the latter. It appears really to be a tomb or heroum, but MM. Vischer and Bursian consider it to be too distant from the theatre to be that of Leonidas.

The site of the *Dromos*, where the foot-races and other exercises took place, where the *Gymnasia* stood, is conjecturally identified by Bursian with the level ground lying N. of the spur on which the Odeium stands. Farther N. is the *Hollow Way* and the foundations of the *Ancient Bridge* over the Eurotas, mentioned by Xenophon.

The Menelaum.—On the opposite side of the river rises *Mt. Menelaus* (760 ft.), which derived its name from a *Temple of Menelaus* containing the *tombs of Menelaus and Helen*. The foundations of this temple were dis-

¹ "Die Bronzefunde von Olympia," Berlin, 1879.

covered by Dr. Ross in 1834, who found here a great number of clay and leaden figures (see p. 484), which were probably the offerings of the poorer classes. Dr. Ross had neither time nor means to effect a thorough excavation, and the site might still reward a more systematic investigation.¹ The Menelæum was the object of solemn processions of the Spartans; the men imploring Menelaus to grant them courage and success in war, the women beseeching Helen to bestow beauty on them and their children. The temple stood within the limits of "the lofty well-towered *Therapne*" (Pind. *Isthm.* i. 31), where slept the Dioscuri, the guardians of Sparta.

Excursions.—While at Sparta the traveller may advantageously make an excursion to the summit of Mt. Taygetus, which can be accomplished in one long day. "The peak of Taygetus (*H. Elias*) is the highest point of the Peloponnesus. The ascent from New Sparta is quite free from difficulty, and practicable for mules a great part of the way. The ascent is long, involving many ascents and descents."—*J. Ball*.

The traveller will find full particulars on the subject in "*An Ascent of Mt. Taygetus by F. J. Tuckett*," published in the "*Alpine Journal*" for 1878.

Mr. Tuckett advises travellers to sleep at *Anavrytti*, where there is a decent Khan, and make the ascent from that point. This arrangement has the double advantage of diminishing the fatigue and of enabling the traveller to accomplish the ascent before the great heat sets in.

Nothing must induce the traveller to omit a visit to

Mistra.—This most interesting place is situated on a spur of Mt. Taygetus, 3 m. W. of Sparta, and was from the 13th to the 19th cent. the capital of the province. At the time of the conquest of the Morea by the Franks, Sparta, or, as it was usually called, Lacedæmonia (corrupted by the French to *La Crémonie*), was still the capital, and was

¹ Thirty years before the discovery of the Royal Tombs at Mycenæ, Dr. Smith wrote of the Menelæum:—"It is probable that further excavations upon this spot would bring to light some tombs of the heroic ages."

strongly fortified by the inhabitants to withstand the Franks. It occupied the group of hills near the Eurotas, about 3 m. from modern Sparta. Some ruined chapels still mark the site. William II. (Ville-Hardouin) took the town with difficulty, destroyed the fortifications, and built a strong fort, which he named Mistra, to command the plain, about 3 m. W. of the Byzantine town. A town gradually sprang up about the castle, and most of the inhabitants removed thither from the old town. The origin of the name is doubtful, some referring it to the tradition of a previous Greek town in the neighbourhood, others to the old French patois in which Mistra is equivalent to *La Maîtresse Ville* (see Buchon). By the Greeks it has always been called *Mezithra*.¹ The town is divided into three parts, *Kato*, and *Meso Khorio*, and *Kastro*. Since the Revolution only the Kato Khorio is inhabited, the rest is in ruins. Besides these there is Exo-Khorio, a new suburb in the plain. The castle dates from the original foundation, and still bears the Ville-Hardouin escutcheon.

It stands about 500 ft. above the level of the plain; the hill on three sides is extremely steep, and on the fourth perpendicular, and separated from another rock by a torrent, which divides the town into two parts. In the castle are the remains of some fine cisterns.

Mistra was forfeited to the Greek Emperor by William himself after the fatal battle of Pelagonia (see p. 454). It became the residence of a Greek governor, and subsequently of a succession of semi-independent "Despots."

On the line of the town walls, a helmet, coat of mail, and greaves were found in 1827, but have disappeared. The *Metropolitan Church* is of considerable size. An inscription shows it to have been built by Nicephorus, first Archbishop of Mistra after the restora-

¹ Mezithra is the name given to the kind of solidified curds known in Italian as *ricotta*. Finlay and some other able writers have adopted this as the etymology of the name. To derive Cheshire from cheese would be about as legitimate. Fallmerayer's suggestion of *Mys*, a Slavonic word signifying hill, offers an alternative origin to those who reject Buchon's view.

tion of the see to the Greek Church in 1263. There are inscriptions on some of the columns in the ch., supposed by Buchon to be lists of the estates of the see in mediæval times.

The ch. of *St. Nicholas* is a very curious edifice containing 4 distinct chapels in its angles, besides three smaller chapels, terminated by as many apses, and a very large dome resting over the greater part of the nave. It is similar to the Benedictine church of Daphne (in Attica), but better proportioned. The form of apses found at Mistra in several churches, are, according to Conchaud, peculiar to that place.

"They are internally mere niches, forming a projection externally, and supported by arches." — (*Conchaud*). The ch. of *St. Sophia* has a belfry resembling that of the ch. of the Virgin (see below), but the plan is like that of *St. Nicodemus* in Athens. The peasants profess to point out the portrait of Constantine Palæologus among the ruined frescoes on its walls. Lastly, and by far the most interesting monument of mediæval Mistra, is the monastery and ch. of the *Fountain of Life* Ζωοδόκον Πηγήν. Of the monastery only a few cells and the cloister remain, but the ch. is entire. It is dedicated to the *Pantânassa*,¹ and is now quite detached from the monastery. The plan is nearly that of a Latin basilica. The approach is by a broad flight of steps leading into a picturesque loggia, which encloses two sides of the ch. Within is the porch and narthex supporting the women's gallery above, which was entered by an external stair. The ch. is built of stone alternating with courses of brick; the doorways, columns, and pavement are of marble. Some parts of the ch. show traces of later Italian influence, and may date from the 17th cent. The dome is more modern; the detached belfry Byzantine. In the adjoining ruined cloister are two tombs of historic interest; the one that of Cleophas Malatesta, wife of Theodore Tocco, despot of Arta, interred in 1433; the other that of Theodora (her sister-in-law), niece of Charles Tocco, Count Palatine of

Cephalonia, and wife of Constantine Palæologus, last Emperor of Byzantium. Theodora, famed for her extreme beauty, died at St. Omer, near Patras, in Nov. 1430, and was buried in the first instance at Clarenza, but soon afterwards removed to the present tomb.¹ It was also at Mistra that Constantine himself was crowned by the ambassadors from Constantinople, in January 1449. He sailed from the Morea in the spring, and on arriving at Constantinople he refused to allow the ceremony to be repeated in St. Sophia lest it should give rise to disputes between the Orthodox and the Unionists.

Among other vicissitudes, Mistra was, in 1408 sold to the order of St. John of Jerusalem by its governor Theodore Palæologus, when in need of ready money, as though the country had been his private property. This extraordinary transaction was only annulled by the energetic opposition of the inhabitants. Theodore was restored, but only after giving his solemn promise not to take any important step in the government without first convoking and obtaining the assent of an assembly of the primates of the province.

As already mentioned, the view from the castle is splendid; the eye ranges over the mountains from Artemisium, on the confines of Argolis and Arcadia, to the island of Cythera (Cerigo), together with a part of the Laconic Gulf. The whole plain of Sparta is in view; except the S.W. corner, which is concealed by a projection of Mt. Taygetus. Towards the mountain the scene is equally grand, though of a different nature. A lofty summit imme-

¹ We regret to learn from the Rev. H. F. Tozer (whose excellent writings on Greek geography we have so often had occasion to quote), that when he visited Mistra in the autumn of 1882, he could neither see nor hear anything of these tombs. If they have really disappeared, it must have been by comparatively recent and wilful destruction, as they were seen by M. Buchon in 1841, who adds that their character was then still known "dans les traditions du pays." We trust they may still be traced. "Free Greece" has already enough to answer for in the wanton and sacrilegious destruction of ancient and mediæval monuments. The record of what has been achieved in this way since 1830 is simply appalling.

¹ *Queen of Queens*, one of the titles of the B. V.

diately behind the castle, 3 or 4 miles distant, is clothed with a forest of firs; the nearest slopes are variegated with vineyards, cornfields, and olive plantations. The highest point of Taygetus, the ancient *Taletum*, now called St. Elias, is 7905 ft. high, the most imposing of all the Greek mountains, though not the loftiest.

The higher ranges of Taygetus are covered with snow during the greater part of the year. They are formed of slippery schists and quartzose rocks, and a careless climber may get a bad fall on their sharp angles.

A cultivated tract of country occupies the middle region of Taygetus along its entire length, but concealed from the valley below by a chain of rocky heights, of which the Castlehill of Mistra is one. They terminate in steep slopes, or lofty abrupt precipices, and are separated from one another by the ravines of torrents. This abrupt termination of Taygetus, extending all the way from the Castle of Mistra to the extremity of the plain, forms a marked feature in the scenery. Whether seen in profile, contrasted with the richness of the plain, or in front, with the majestic summits rising above it, this mountain barrier presents a variety of sublime and beautiful scenery, such as we hardly find equalled in any other part of Greece.

ROUTES FROM SPARTA.

The traveller who desires the shortest bridle road from Sparta to Athens, or *vice versa*, may go from Sparta to *Astros* (see Rte. 34), on the Gulf of Nauplia. The road runs along the bed of the Eurotas for 5 or 6 hrs., and then turns in a N.E. direction towards *Astros*. It is about 1½ day's journey. By taking this route the traveller will pass through the district where the *Tzacomic dialect* is still spoken (see p. 445).

It is 2 days' journey from Sparta to *Tripolis* by *Leondari* and *Sinano* (*Megalopolis*).

From Sparta to *Marathonisi* (*Gythium*) direct is 9 hrs. ride. A carriage-road is also now open. If *Monembasia*

is to be visited, the traveller will proceed as is laid down in the next route.

The following is a good tour of Laconia:—1. *Sparta to Levelsova*, a short day. On the way the ancient *Amyclæ* may be visited (whether at *Sklavokhorio* or *Hagia Kyriaké*), also the ruined treasury at *Vaphio*, and the ancient bridge near *Xerocampo*. 2. From *Levelsova* to *Marathonisi*—Roman ruins on the way—time to examine the remains of *Gythium*. 3. Ride across the *break* in Taygetus to *Tzimova* and *Limeni*, a very striking road; *Mavromati* is to the lt., and *Passava* to the rt. A deep glen in the mountain is then ascended, till an eminence is reached, commanding a view both of the *Messenian* and *Laconian* Gulfs. 4. Take a boat to *Kalamata*. The road from *Tzimova* to *Kalamata* is not good, and is difficult for horses not bred in *Maina*.

ROUTE 38.

SPARTA TO KALAMATA BY HELOS AND MONEMBASIA.

Sparta to	H.	MIN.
Helos	14	0
Monembasia	9	0
Phiniki	4	0
Durali	9	0
Marathonisi	4	0
Passava by Mavrovuni	2	20
Back to Marathonisi by Paleopolis	2	20
Skutari	4	40
Tzimova	4	15
Kyparissos	7	0
Asomato (Matapan)	2	40
Port Kaio	1	0
Alika	2	0
Tzimova or Limeni	8	0
Vitylos	—	45
Kalamata	14	0
	86	40

The above route is a good general tour of the S.E. Peloponnesus, but cannot be accomplished in less than 10 days.

On leaving *Sparta*, the road goes to *Sklavokhorio*, a pretty village in the midst of olive-groves. A few inscriptions and Doric capitals are found here. Proceeding hence towards the Eurotas, at the distance of 2 m., we reach a ch. on an eminence called *Hagia Kyriaké*.

The site of *Amyclæ* is usually placed at Sklavokhorio, where the name has been found in inscriptions.¹ But it is probable that this was merely a modern Slavonian village, for which materials were brought from the ruins of *Amyclæ*, which Leake supposes to have been situated at Hagia Kyriake. About 2 hrs. S. of Sklavokhorio the traveller may diverge a little to the rt. of the direct road, to visit the so-called *Hellenic bridge*, near the hamlet of Xerokampo, situated on the edge of the plain, and on the very roots of Taygetus. A torrent issues from a deep and romantic ravine in the mountain, and, at the spot where it enters the plain, is spanned by a single arch of masonry, of which the materials appear to be ancient, but not the plan. Possibly the bridge may have been rebuilt with a new arch by Roman or Byzantine soldiers, as suggested by Mr. Clark.

We now return to the Eurotas, near the banks of which, at *Vaphio*, there is a circular edifice like the treasuries at Mycenæ. The road now follows the course of the Eurotas, through the country formerly inhabited by the *Bardouniots*, a lawless Mussulman tribe, expelled at the Revolution. They may possibly have been descended, in part, from the Turkish military colonists introduced into this district during the wars of the 13th cent.

Helos, a district in the plains, on the banks of the Eurotas, extends from the mountain of *Bizani* to the frontier of Maina at *Trinisa* (the anc. *Trinassus*), so called from three rocky islets here lying off the coast. The supposed site of the Homeric maritime city of *Helos* is placed a little to the E. of the village of *Durali*. The Helots were enslaved

¹ *Amyclæ* was one of the anc. cities which the Abbé Fourmont, in a report to the French Government (1728), claimed to have annihilated. He wrote "*je n'avois que ce moyen là pour rendre illustre mon voyage; Sparte est la cinquième ville que j'ai renversée. Je suis actuellement occupé à détruire jusqu'à la pierre fondamentale du Temple d'Apollon Amycléen.*" (!!)

The Abbé was as unscrupulous about truth as about antiquities; he exaggerated the extent of his evil deeds, but that he really did do his worst, is proved by the state of existing inscriptions, mutilated by his orders. (See *Quar. Rev.*, vol. lxiv. pp. 72-75)

by the Spartans, who, later, extended the name to their other serfs.

3 miles from Helos the traveller reaches the foot of Mt. Bizani, where some low cliffs overhang a narrow beach; the lower part of the hill is covered with Valonea oaks. The road then ascends the mountain; it is very rugged and overgrown. Just below the summit is a cave, where saltpetre is made by boiling the earth. Below are some ancient wheels-tracks in the rock. The road then descends to the plain of Phiniki, and afterwards enters a sort of wilderness, among low heights and narrow barren vales. At the highest part of it is seen to the N.W. the hill of Bizani; and to the E., near the sea, Monembasia. The road descends through a ravine to the sea, and, crossing the bridge which joins Monembasia to the mainland, enters the town.

Monembasia (pop. 4075). No inn, but accommodation easily procured.

This place, called by our old writers MALMSEY, owes its name to the single entrance (*μονή ἔμβασις*) by which it can be reached from the land side. It has been compared to St. Michael's Mount and St. Malo. The island is about $\frac{1}{2}$ m. in length, by one-third as much in breadth. The castle stands on the summit of the hill, and the town on the S. face of the island, enclosed between two walls, descending directly from the castle to the sea; the houses are piled upon one another, and intersected by narrow, intricate, and steep streets. Many of the buildings are of Venetian construction. All is now ruinous and desolate. The principal church in the lower town, that of *St. Peter*, dates from the 13th cent., and retains over the entrance the Ville-Hardouin escutcheon. Malmsey was taken by Prince William de Ville-Hardouin in 1250, after three years' siege, but forfeited to the Emperor with Mistra in 1263.

"On the eiconostasis are the usual eikons, but not treated in the usual manner. The Christ is remarkable in conception and execution: a suffering

¹ Monembasia, Monobasia, Manifasia, Malvagia, Malvoisie, Napoli di Malvagia, Malmsey, all these names have been applied to the place now known as Monembasia. *Clarence* is not very distant!

head bent down, a standing figure clothed in a red mantle edged with gold — perhaps a Doge-like reminiscence mingling with the church type; the treatment freer, if less classical and much warmer, than the Byzantine, throws it into the category of some early Venetian school, and excludes it from even the most recent Byzantine. The Panagia on the other side is orthodox oriental.”—*Sir Thomas Wyse*.

Formerly there were some tomb slabs in the ch., but these have disappeared. The wall to the lt. of the ch. still displays the lion of St. Mark, whitewashed but un mutilated. The citadel overhangs the town and crowns the mountain. The slopes are desolate. The vines which supplied the original famous Malmsey wine have all disappeared. Within the citadel stands a ruined convent, founded by the Emperor Andronicus. Some of his charters were long preserved here, but are now at Athens. The convent ch. of St. Sophia remains, but the frescoes have almost entirely disappeared under white-wash, during the Turkish domination, when it served as a mosque.

An hr. from the bridge, on the shore, are the ruins of an ancient city, on the cliffs immediately above the beach, called *Palæa* (Old) *Monemvasia*. They are the ruins of *Epidaurus Limera*, and Monemvasia is the *Minoa* of Pausanias. The walls, both of the Acropolis and of the town, are traceable all round; and in some places, particularly towards the sea, they retain more than half their original height. The town formed a sort of semicircle on the southern side of the citadel. The towers are small. The circumference of the place is less than $\frac{3}{4}$ mile. The town was divided into two separate parts by a wall, thus having, with the citadel, three interior divisions. On the site of the lower town, towards the sea front, there are two anc. terrace walls.

Twenty minutes' ride beyond Old Malmsey are some ruined magazines under a peninsula, with a harbour on each side. *Epidaurus Limera* was a colony from Epidaurus in Argolis, and Strabo derives its surname from the excellence of its harbours (*λιμηνά*, quasi

λιμηνά). Monemvasia itself has no harbour.

To the S., the coast-line is terminated by *Cape Chamilo*, a low, narrow promontory, behind which rises *Cape Malea*. To the N. the coast in sight is terminated by Cape *Kremidi*, the extreme point of the Bay of *Palæa Monemvasia*.

One-third of a m. south of the ruins of Epidaurus is a garden, below which, on the beach, is a deep pool of fresh water, 100 yards long and 30 yards broad. This seems to be the *Lake of Ino*.

Proceeding from Monemvasia to Phiniki the road passes along the bed of the torrent Epidaurus to a village on what seems an Hellenic site; and which agrees with Pausanias's description of that of the temple of *Artemis Limnatis*. The road continues S.W. for $\frac{1}{2}$ an hr.; then turns to the N., into the plains of *Phiniki*. The *Kalyvia* (i.e. *summer shealings*) of *Phiniki* are situated midway between Mts. Phiniki and Bizani. After crossing a fertile plain in 1 hr., the traveller reaches *Vlitra*, on the E. side of Cape Xyli, which is a high rocky peninsula. On the summit is one of the towers built to protect the coast. E. of the peninsula is a good harbour; $\frac{1}{2}$ m. E., on the shore, are the remains of some public edifice, and some fragments of Doric columns. There seems no doubt that these mark the site of the anc. *Asopos*. Descending to the other side of the peninsula, the road reaches *Boza*, where, near a church, is a small subterranean chamber. From Boza the road continues along the roots of the Bizani hill, descending sometimes to the beach, and proceeding through the *Kalyvia of Bizani*, joins the road from Apidia, on entering the plain of Helos; $1\frac{1}{2}$ hr. farther is *Durali* (see p. 490).

On leaving Durali, the traveller fords the Eurotas, passes *Limona*, and arrives at an angle where the mountain advances into the sea, near the ruins of a castle. This marks the true frontier of the Mainote country. The road passes through *Trinisa*, near which are some remains of the walls of *Trinassus*; then crosses a mountain and

marsh, and passing through the valley of Gythium, ascends the rocky hill, at the foot of which is situated

Marathonisi, a wretched town on the site of *Migonium*. Its houses seem to grow out of the rock, being crowded one behind the other on the edge of the sea, and on the slope of the hill above. On the summit (Mt. Kumaro) stood the temple of Aphrodite Migonitis. There is now steam communication once a week between this place and Piræus. Near it, at Palæopolis (to be visited on return from *Passava*, see below), are the remains of *Gythium*, in a valley terminating in the sea, and enclosed by mountains, prettily broken, partly cultivated, and partly covered with Valonea oaks. The town was situated on some low hills, on a small triangular plain, enclosed between them and the sea. Ninety yards inland from the shore are the remains of a theatre constructed of a semi-transparent kind of white marble, of a very coarse grain, and marked with broad parallel streaks of brown. There are several pieces of the displaced seats on the hill-side and below, at one of the angles, a small part of the two lower rows is still in its place. The total diameter appears to have been about 150 feet. There are also some Roman remains of baths, and a long edifice divided longitudinally into two, with an arched roof, which was, according to Bursian, either a small odeium or a banqueting-hall. Just below the theatre are some foundations of large buildings projecting into the sea, and which, it is said, may be traced for a considerable distance.

On the left of the road to Palæopolis, Leake found an inscription on the rock, in small and very ancient characters; and behind the latter on the side of the mountain a chair with a footstep, hewn in the rock, and resembling the chairs at Athens, in the rocks near the Pnyx.

The island of *Marathonisi* (=fennel island), anciently called *Cranæ*, is a low rocky islet with a modern tower upon it, and forms a breakwater for the port. Hither Paris carried Helen after their elopement (Hom. *Il.* iii. 445).

From *Mavrovuni*, a village $1\frac{1}{2}$ m. to

the S. of Marathonisi, on a promontory, is a fine view along the shore and into the interior.

From Marathonisi to Passava is 2 hrs. 20 min. by Mavrovuni. [Here is a break in the great mountain-wall of Taygetus, so that it is easy to ride in a few hours across the peninsula from Gythium to Tzimoza.]

Passava marks the site of the ancient *Las*. The name of Passava is applied to all the coast between Mavrovuni and the hill of Vathy.

The hill of Passava is crowned by a ruined castle, once the stronghold of John de Neuilly, Hereditary Marshal of Achaia. The ruins consist of a battlemented wall, flanked with towers, without any ditch. Within are the remains of gardens and houses, and the ruins of a building of larger size. On the E. side of the castle towards the S. end is a piece of Hellenic wall. The castle of Passava (also written *Passavant*) is connected with a very discreditable episode in the history of William II. When that prince was released by the Emp. Michael (see p. 454), he was forced to leave hostages for his execution of the treaty by which he obtained his liberty. "One of these hostages was a child, Margaret, the daughter of his friend John de Neuilly, Baron of Passava. At that time there was no better school for female education in Europe than the household of the princesses of the Byzantine empire; and as Margaret would be received under the sacred character of a hostage, her parents knew that she would be treated with every care, and receive such an education as could hardly be obtained by a King's daughter in any feudal court." Margaret "remained a prisoner until peace was concluded. She then returned to Greece, to find her father dead, and her paternal castle of Passava in the hands of the Greeks. Her fortune, however, was still brilliant, for she was heiress of her maternal uncle, Walter de Rosières, Baron of Akova, the lord of four and twenty knights'-fees, who had died a short time before her father. When Margaret de Neuilly presented herself at the Court of Achaia,

to claim the investiture of her father's empty title and of her uncle's large estates, she met with an answer worthy of the pettifogging spirit of William de Ville-Hardouin. The worthless investiture of the barony of Passava and the empty honour of the hereditary title of Marshal were readily conferred on her, as her father had died within a year. But her claim to Akova was rejected, in consequence of her not having demanded the investiture in person within a year and a day after 'her uncle's' decease. To her allegation that she had only been prevented from appearing to claim the investiture by the act of the Prince of Achaia himself, who had placed her person in pledge as a hostage, William replied that the terms of the law made no exception for such a case. The barony of Akova was, therefore, declared to have reverted to the Prince of Achaia as its immediate lord-paramount. By this mean subterfuge, William obtained possession of the most extensive barony in his principality, and defrauded the orphan daughter of his friend. Margaret de Neuilly married John de St. Omer, and her brother-in-law, Nicholas de St. Omer of Thebes, came to Andravida with great pomp to plead her cause before the High Court of Achaia. The appeal, however, proved fruitless. Prudence, public opinion, and perhaps some fear of the great power of the family of St. Omer, however, subsequently induced the Prince to grant 8 fees out of the barony to Margaret and her husband; but the others he bestowed on his younger daughter Margaret, who was called the *Lady of Akova*. The sins of her father were visited on her head."—*Finlay*.

Marathonisi to *Skutari*. The road crosses the plains of Passava to the hills on the W. side; it then crosses these, and the mouths of two streams, and proceeds to *Vathy*, where there are some Roman remains, probably those of *Hypsus*. It then crosses a valley, where vestiges of an ancient site have been found, and ascending a low height shows

Skutari; a large village on a steep

height overlooking the sea, with Cerigo in front. About 2 hrs. distant, at *Kotrones*, are the remains of *Teuthrone*. From *Skutari* to *Tzimova* the road goes through the *vale of Dhikova*,¹ crossing the *river of Dhikova*, $\frac{1}{4}$ m. S. of *Karyopoli*, then passing under the *hill of Karyopoli*, and through a ravine, along which the river of *Dhikova* flows. The road follows the course of the stream till it dwindles into a small torrent. A very rugged ascent brings the traveller in sight of *Vitylos*; the road passes under the precipice of *St. Elias*, and then descends to

Tzimova, a large village, $\frac{1}{2}$ m. inland, which has officially changed its name to *Areopolis*, in honour of the *martial* *Mavromichalis*!! It is the residence of the Eparch of Laconia.

Thence the road descends into a ravine which separates *Tzimova* from *Mid-Maina*, and leaves subsequently *Pyrgos* to the rt.; in 4 hrs. time the traveller is opposite to *Capo Grosso*. Halfway between that extremity and the line of coast which we have been following, is a promontory called *Tigani*, with a small bay on either side of it. That to the eastward is much the more secure, and is called the *port of Mezapo*, said to be the best harbour on the western coast of *Maina*. The promontory of *Tigani* is not high; its flat summit is surrounded with the remains of a Franco-Italian fortification,¹ and it is connected with the great peninsula of *Capo Grosso* by a low isthmus. This is evidently the situation of the port and Homeric town of *Messa*. The rock-pigeons, which abound in the sea-caves here, justify the Homeric epithet of *πολυπῆρων*. In the central and highest part of *Capo Grosso* is a conical height, which marks the site of *Hippola*. The road passes by *Kita*, and afterwards by *Alika*, and descending into the bed of a torrent arrives at

Kyparissos, once a considerable village, but which now only contains a *pyrgos*, a chapel, and a few huts. Here there are some fragments of columns and inscriptions, all of the Roman period.

¹ The original castle seems to have been built by Nicholas de St. Omer, when Bailey of Achaia.

Thence the road first follows that to Vathy, but leaves it in a torrent-bed near the sea, and having arrived opposite the head of *Port Marmari*, a dangerous creek, it crosses the neck of land between *Marmari* and *Port Kaio*, which constitutes the isthmus of the peninsula of *Cape Matapan*. Here our route separates from that leading to *Port Kaio*. It proceeds in a south-easterly direction till it reaches the summit of a ridge commanding a view of *Port Kaio* and *Port Vathy*. The west side of the peninsula is occupied by the high rocky land of *Cape Matapan*. Two small *kalyvia*, known by the name of *Asomatos*, stand on the face of the mountain. The name *Asomatos* is borrowed from a ruined church near the shore, whither the path now conducts the traveller. This ch. is τὸν Ἀσωμάτων (= the *Body-less*), i.e. of the Angels.

Like many other dilapidated churches in Greece, it has been left with a roof at the altar only, while the remaining walls are in a state of ruin. This altar end is formed in part of Hellenic masonry, but not quite regular. At the end of this Hellenic wall, near the altar, a narrow ancient door remains, which is not apparent from within, having been immured in converting the temple into a church. The church, instead of facing to the E., as Greek churches usually do, faces south-eastward, towards the head of the port, which may well have been the aspect of the temple. There can be little doubt that this was the celebrated temple of the *Tenarian Poseidon*. Farther inland are some ancient bottle-shaped cisterns, the largest of which is ornamented with a mosaic of tiles round the edge. From the manner in which the rocks round the church of *Asomatos* have been scooped for the foundations of buildings, it is evident that a considerable village anciently stood around the temple.

½ m. S. of the port, a low point of rock projects into the sea, which is the real *Cape Matapan*, the southernmost point of the mainland of Greece. A more remarkable point than *Matapan* itself is that to the S.E., which

divides *Asomatos* from *Vathy*, and shelters the latter harbour from the south. Leake conjectures that *Matapan* may be a Doric form of *Μέτωπον*, i.e. *forehead*.

Leaving the *Kyparissos* road to the lt., the traveller proceeds along the summit of the isthmus, and then winding round the mountain above the port, arrives at the ruined monastery called the *Virgin of Port Kaio*.

Port Kaio, a corruption of *Quaglio*, (so called by the Italians from the number of quails that alight here in the annual migrations), is a beautiful circular harbour, sheltered from every wind, with a fine sandy bottom, and depth of water for large ships, except at a shoal between the southern point of the entrance and the shore. On a height opposite the monastery are the ruins of a square Frankish fortress. This is *Castel Maina*, which has given its name to the *Tenarian promontory*. In the Greek official jargon *Quail Bay* has become "*the harbour of Achilles*," the Ἀχιλλεῖος Λιμὴν of *Pausanias*, which, however, was not here. Leake is inclined to identify *Port Vathy* with *Portus Achilleus*.

Thence to *Alika* (leaving *Kyparissos* on the lt.).

Alika to *Tzimova* is 8 hrs. *Limeni* is the port of *Tzimova*, and is 2 m. distant. It consists of a few magazines and two towers, one of which was the residence of *Petro Bey* (*Mavromichali*).

Two miles hence is *Vitylos* (see next Rte.) Thence to *Kalamata* 14 hrs.

ROUTE 39.

SPARTA TO KALAMATA DIRECT.

	H.	MIN.
Vitylos	1	—
Platza (Lencetra)	5	30
Skardamyla	3	30
Kitries	1	30
Kalamata	3	30

15 —

Vitylos is 2 m. from *Limeni*, and stands to the N. of the E. branch of the harbour, on the brow of a steep hill, separated from the hill of *Tzimova* by a deep glen. It is the site of the

ancient *Ætylus*. Mr. Morritt, in 1795, observed here many remains of Hellenic walls. At the church he found "a beautiful fluted Ionic column supporting a beam at one end of the aisle, three or four Ionic capitals in the wall of the church, and on the outside of the church the foundations of a temple." This was probably the temple of Serapis, mentioned by Pausanias, converted into a church on the establishment of Christianity.

At Vitylos is a family named *Kalomeris*, with which all the Mainotes now maintain that that of Buonaparte is identical. They allege that a branch of the family emigrated to Corsica in the 17th cent., and there translated the name into its Italian equivalent.

This myth appears to have been fostered by Buonaparte himself, at the time when he had designs on Greece,¹ but it seems to be quite clear that his family was of older and Italian origin. As to the colony itself, no doubt whatever exists, and even the exact date of departure of the emigrants has been preserved. It was on the 3rd Oct. 1673, that 750 persons sailed from Vitylos. They passed the winter at Genoa, and were subsequently granted, by the Genoese Senate, lands in Corsica, where their descendants still exist.²

Vitylos to *Platza* is 5½ hrs. This is

¹ Some manifestly fictitious "Travels in Greece" were afterwards published in the name of Stephanopoli, one of two agents sent to Maina by Napoleon. Perhaps the most important result to posterity of Buonaparte's Greek schemes was that they induced Mr. Pitt to despatch Capt. LEAKE, R.A., on a topographical reconnaissance to Greece. In the *Instructions* (dated 28th Aug. 1804) Capt. Leake is explicitly desired to take all the note he can of sites of classical interest, consistently with the immediate objects of his mission. It is pleasant to remember that England owes her "heaven-born" classical topographer to her "heaven-born minister." This was not the first occasion that Col. Leake was employed in Greece, but it was the commencement of his systematic survey.

² This colony was visited by Mr. Tozer in 1872, who found that the language spoken was nearly identical with the Romainic of the Archipelago, but that it was fast dying out, and was already unknown to the younger generation. For particulars, see his interesting paper in the "Journal of Philology," vol. vi. p. 196.

a small hamlet near the ancient *Leuctra*, but containing few vestiges of antiquity. An isolated rock close to the shore was probably the acropolis of *Leuctra*; on it are some ancient remains.

Behind *Skardamyla* is a small rocky eminence, on which are some remains of the Acropolis of the ancient *Scardamyle*. The rock itself was split by a deep chasm, ascribed by tradition to an earthquake. At the foot of this rock is a cairn of stones, the monument of a Turkish invasion. The direct road from *Skardamyla* to *Kalamata* passes by the village of *Malta*, leaving *Kitries* to the lt. *Malta* is prettily situated in a hollow, with a ruined castle above. It is 4 hrs. hence to *Kalamata*.

From *Skardamyla* to *Kitries*, the country is laboriously cultivated, but is stony and barren. *Maina*, S. of *Tzimova*, is so sterile and of so forbidding an aspect that the ancient poets represented it as the portal of the infernal regions ("Tænarias etiam fauces alta ostia Ditis").

Kitries stands upon a rock deeply embayed within surrounding mountains. The northern shore presents a series of natural terraces rising one above the other. There is great depth of water in the bay, even up to the rocks, so much so, that it is necessary to secure vessels by a hawser attached to the shore. The place abounds with *citron-trees*, whence its name.

The women here are of great beauty. Here the fine features of the South are combined with the auburn hair and delicate complexions of colder regions. Mr. Morritt's account of *Kitries* has been already given (see p. 450).

Leaving *Kitries*, the road lies along the coast for 1½ hr., and then enters a glen, and after a rocky ascent, whence the snowy summits of *Taygetus* are seen, it passes, half an hour afterwards, a furious stream, rushing out of a cavern. After going through a ravine close to the sea, the traveller crosses the boundary of the Mainote territory, and in one hr. reaches

KALAMATA (Rte. 42).

ROUTE 40.

SPARTA OVER MOUNT TAYGETUS
TO KALAMATA.

	H. MIN.
Sparta to Lada Kutsava . . .	6 30
Lada Kutsava to Kalamata . .	4 —
	<hr/> 10 30

There are two paths over Taygetus leading from Sparta directly into Messenia; that which goes nearest to the chief summit is 1 hr. shorter, but it is all but impassable with horses, and the scenery less fine; the second leads through magnificent scenery, but the track is difficult in the best season, and at other times is nearly impracticable. [See Note at end of Rte.] The traveller goes from Sparta to Mistra, and thence to *Stavro*, whence begins the ascent over the central ridge of Taygetus. From the summit there are splendid prospects over both the Laconian and the Messenian Gulfs.

This rte. leads into the heart of the wildest scenery of Taygetus; but it should not be attempted except in the finest and clearest weather. The first part of this pass, that on the eastern side of Taygetus, is perhaps the grandest piece of mountain scenery in the whole Peloponnesus. About 1 hr. from Mistra, a great gorge or cleft in the range of Taygetus is entered; 2 hrs. farther begins a regular *Via Mala* of great magnificence, following up the torrent which rushes down the pass, and sometimes running through the bed itself, which is a narrow gravel flat, winding between precipitous walls of rock, crowned with overhanging woods. The mountain sides of the pass are on the grandest scale, and above are seen, from time to time, the snowy summits of Taygetus. The watershed between the Laconian and Messenian sides is reached in about 5 hrs. from Mistra, at a ruined chapel of St. Elias, whence it is 1½ hr. to *Lada Kutsava*, a pretty hamlet, where the night may be passed.

Near here were found, in 1834, two ancient inscribed *stelæ*, which had served to mark the frontier between the two provinces. When found, one was still standing *in situ*, but as its position did

not accord with the modern boundary between the two provinces, and as, moreover, it gave a more extended frontier to Messenia at the expense of Laconia, the Laconians dug up the column and hid it!¹

On the Messenian side the vast scale and savage wildness of the Laconian gorge are lost, but the mountains are still steep, huge, and rugged. Between *Lada* and *Kalamata* the path passes chiefly through olive-groves, and there are some pretty villages scattered about on the hills. Their *towers* (*πύργοι*) speak of the vicinity of Maina, of which they formerly maintained the independence against the Turks.

KALAMATA (Rte. 42).

N.B.—If the weather or season should render the above rte. impracticable, the traveller can cross Taygetus by a lower col near the village of *Kastania*.

ROUTE 41.

SPARTA TO MESSENE BY LEONDARI.

	H. MIN.
Sparta to Leondari . . .	8 30
Leondari to Mavromati (Messene)	3 30
	<hr/> 12 —

From Sparta to Leondari the road lies through a wild and wooded mountain region, a continuation of Taygetus, frequently covered with snow, and supplying the sources of the Eurotas, which flows to the E. side, and of the Pamisus and Alpheius, which flow to the W.; the whole ride is exceedingly beautiful and picturesque.

A cavern with two openings, nearly under the tower of Sgouro, has been identified by Curtius with the *tomb of Lada*, mentioned by Pausanias.

Leondari. No inn, but the accommodation at the khan here is very fair. The traveller must in any case pass the night here. The village is placed in a commanding position at the top of a hill terminating the chain of Mt. Taygetus to the N., and overlooks a narrow pass, separating Arcadia from Messenia. It was considered a position of much

¹ This was the last act in a very curious quarrel of more than two thousand years standing (comp. p. 524).

importance during the Revolution, as commanding one of the principal lines of communication of the enemy. But the Greeks turned this advantage to little account; Colocotroni, who commanded here, offered no opposition to Ibrahim Pasha whilst toiling through the defile, when he might have annihilated his whole force.

There is a most interesting little church at Leondari supposed to date from 10th cent. About $\frac{3}{4}$ hr. N.E. of Leondari is the picturesque hill and castle of Gardiki, captured by Mahomet II. in 1460. Within its limits are the ruins of a ch. There are many pieces of broken marble here, one of them bearing the arms of Ville-Hardouin.

From Leondari the descent is steep, and in about $\frac{1}{4}$ hr. the road crosses the wide bed of a torrent called the *Xerillo Potamo*, which rises out of the branches of Taygetus and joins the Alpheiuis. The valley of Xerillo Potamo to the lt. is beautifully wooded; on the rt. is the lofty *Mt. Hellenitza*. The road passes through fine oak woods and forests.

About 1 hr. from Leondari, the road joins that from Tripolitza to Arcadia, etc.; 10 m. further is a tumulus, which was perhaps the boundary mark of the Arcadians and Messenians. The descent continues through a beautiful winding glen, whence Mt. Ithome is seen. The view in front of the plains of Messenia, bounded by the Gulfs of Coron and Navarino, is splendid.

The khan of *Sakona* stands at the foot of the mountains of Macryplagia. It is only suited for a mid-day's rest, and is to be avoided for night quarters. The defile of Macryplagia was the scene of one of the hardest-fought victories of William II. over the Greeks (see p. 455).

1 hr. from Sakona the road crosses that to Scala, and in another hr. passes over two confluent of the Pamisus; $\frac{1}{4}$ hr. afterwards the ascent of Mt. Ithome is commenced. It is steep and difficult, though very beautiful, the trees and shrubs over-arching the path. The oak-trees are remarkably fine, their giant arms stretching out horizontally about 6 ft. above the ground, frequently almost as large as the trunks.

[Greece.]

Mavromati (the ancient *Messene*) is a wretched village, and the traveller will do well to push on to the *Convent of Vurkano*, about $\frac{1}{4}$ hr. beyond Mavromati.

The traveller may always count on a hospitable reception and clean quarters at Vulcano (now corrupted to Vurkano), and is strongly recommended to make it his abode for two or three nights, and to devote at least one whole day to the examination of the remains of Messene. The extreme natural beauty of the site, and the strong historical and romantic interest of the ruins, combine to detain one here.

The convent is in one of the most striking sites, and forms one of the most picturesque structures in the whole of Greece.

The fief of Vulcano is often mentioned in the Frankish charters of the 14th cent., and the massive gateway of the convent is still surmounted by the Cross of the Knights of St. John; this and the church, however, alone retain any traces of antiquity. The convent stands on a ledge of *Mt. Eva*,¹ and is partly hidden by a grove of maple and cypress.

On Mt. Ithome is the ruined *Catholicon*, or original foundation, of which the present convent is only an offshoot. It occupies the site of the temple of *Zeus Ithomatas*. There is a magnificent view from thence.

Pausanias mentions that periodical musical games were celebrated on Mt. Ithome, and Fiedler relates that "under the Turkish domination the Greeks celebrated yearly a dancing festival (*Ithomaea*) on Mt. Ithome, crowned with oleander."

From the convent to the ruins of MESSENE (see Rte. 42) is about 1 hr.

¹ Ithome and Eva are in reality names for the same mountain; but the former is applied to the N., the latter to the S. summit.

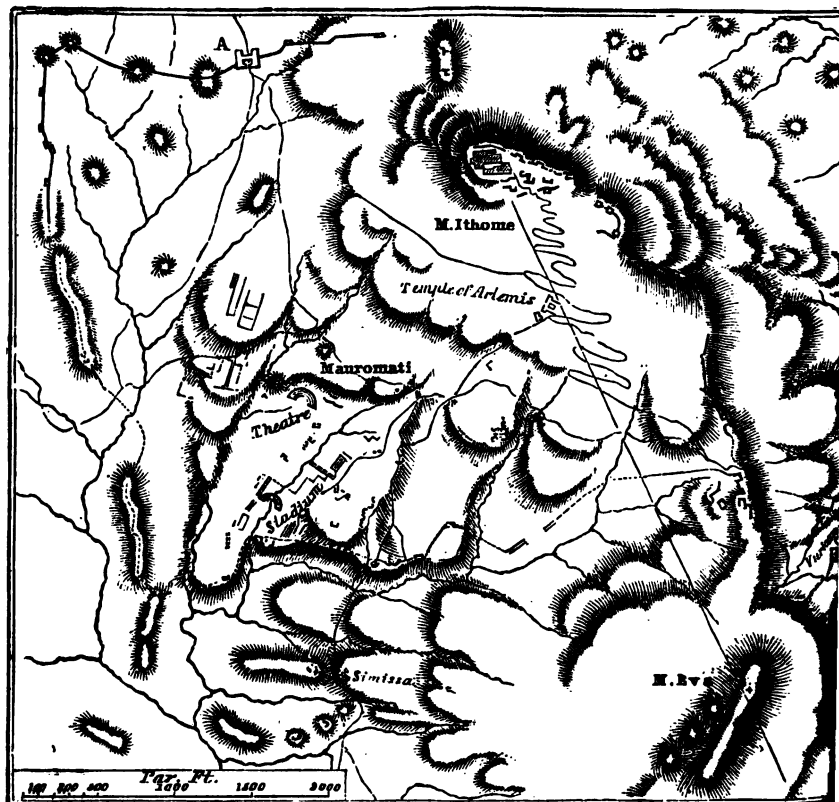
ROUTE 42.

MESSENE TO KALAMATA.

	H. MIN.
Mavromati (Messene) to Andrusa	2 30
Andrusa to Nisi	1 30
Nisi to Thuria	2 —
Thuria to Kalamata	2 15
	8 15

Mavromati. Khan very bad, and to be avoided. Accommodation at *Vulcano* (see Rte. 41).

Mavromati stands exactly at the foot of the steep hill of Ithome, and nearly in the centre of the inclosure of the city of Messene. It is situated on either side of a fine spring, from which the village derives its name, meaning Black Spring, or literally *Black Eye* (*Māvpor*



RUINS OF MESSENE.

δρυάτιον). A copious stream, issuing from it, descends through the centre of the ancient site in a south-westerly direction. The name of Mavromati is

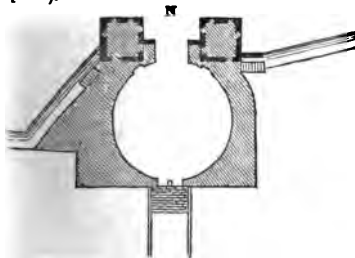
not uncommon in Greece for springs, and recalls the *μελαν ὕδωρ* of Homer. "The comparison of a liquid pool fringed with lashes of fern, and over-

topped by a brow of shrubs, making a break in the blank, bare hill-side, to the human eye, is a touch of natural poetry for which the Greeks are indebted to an Eastern source. The Turks also call springs 'eyes.' The author of the *Song of Songs* says, 'Her eyes are like the fish-pools of Heshbon.'—*Clark*.

This spring has been called the *Clepsydra* by some writers, but others, with apparently better ground, identify *Clepsydra* with a well near the summit of Ithome, and the spring Mavromati with the Fountain of the Agora.

The ruins of *Messene* are magnificent specimens of the grandeur and solidity of Hellenic military architecture.

The *Northern* (or *Megalopolitan*) *Gate* (A in plan) is a double portal formed of immense blocks of stone, beautifully fitted, opening into a circular court 62 ft. in diameter, in the wall of which, near the outer gate, is a niche on each side for a statue, with an inscription over it. The interior masonry of the circular court is very beautiful and exact. The soffit stone of the inner door has been thrown down, so as to rest against the side of the gateway, and gives a clear idea of the grandeur of the original works: it is 18 ft. 8 in. long; in the other two dimensions it is 2 ft. 10 in. and 4 ft. 2 in. (see plan).



"It answered for the repose of travellers, the sale of goods, the assemblage of neighbours, and the arranging of troops before a sortie."—*Wyc.* Leake calls it "one of the finest specimens of Greek military architecture in existence." The works consisted of a wall or rampart, with square towers at certain intervals, very like the fortifica-

tions of the Middle Ages in Western Europe. There were originally at least thirty of these towers; nine were standing shortly before the Revolution, and seven may be still counted rising above the level of the walls; in some both stories remain: but on the southern, or seaward, side the foundations only of the walls now exist. It is an interesting circumstance of these ruins that we know Messene to have been built under the orders of Epaminondas. After the battle of Leuctra, he re-established the power of this city as a check on the ambition of Sparta (see below).

The two towers next to the gate on the slope of Mt. Ithome, present a beautiful view as they rise above the woods. These towers, which, with the interjacent curtain and the one towards the Northern (Megalopolitan) gate, are in better preservation than the rest of the ruins, show that this part of the fortification resembled a chain of redoubts. A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper compartment, which was entered by the door, had a range of loopholes on a line with the door, commanding the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 in. within, and of 3 ft. 9 in. without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement; the curtains are 9 ft. thick. The inner face of the towers has neither door nor window; the tower next to the Megalopolitan gate has had all the stones disjoined, like those of the Propylæa at Athens, probably by an earthquake. A portion of the ancient pavement still exists.

Of the *Stadium* there are remains of the upper end, and of more than half of one side. At the lower end are ruined fragments of a small Doric temple, which lie together in a confused

heap. There are also traces of a *theatre*, and of other ancient buildings within the walls, which embraced a circuit of about 6 Eng. m., and afforded a refuge for the people of Messenia in time of war.

The slopes of Mt. Eva are laid out in terraces of cultivation, supported by low walls. Some 350 or 400 yards of these walls, at one point, are almost entirely composed of Doric columns about 18 inches in diameter, laid lengthwise, one above the other. All the columns have the peculiarity that, instead of being fluted as usual, they are round, with raised beadings; in other words the section of a drum has the appearance of a cogged wheel.

It is not wonderful that the Spartans were covetous of a neighbouring land so superior to most of their own territory. In B.C. 724 they took Ithome, the acropolis and capital of Messenia. In 685 the war was renewed under Aristomenes, who fortified himself in *Eira* among the fastnesses of *Mt. Lycæum*. During many years he performed those wonderful feats of courage, and saved himself by those marvellous escapes, which made him the national hero of Messenia. But in 668 *Eira* fell into the power of Sparta, as Ithome had done before; nothing remained for the conquered Messenians but to become Helots or exiles. Many fled beyond the sea, and settled in Sicily, Italy, and Africa; but enough remained behind to make Sparta the mistress of 200,000 slaves. After an absence of three centuries, their descendants were recalled (B.C. 370) by Epaminondas, who had laid low the power of Sparta on the field of Leuctra. Amid the sound of music and sacred pomp of procession and sacrifice, the Messenians rebuilt the city of their ancestors.

Here, in B.C. 183, Philopemen, "the last of the Greeks," was taken prisoner by the revolted Messenians, cast into a dungeon of Messene, and compelled to drink poison.

Ascent of Mt. Ithome. Ithome is a rugged mountain rising to the height of 2631 ft. between the two great Messenian plains, and consequently the key of the whole country. The N.

of the two summits, into which the mountain is split, is more strictly called *Ithome*, and the S. *Eva*. They are connected by a sharp ridge about $\frac{1}{2}$ m. in length. The acropolis crowned Mt. Ithome, and was united by a continuous wall with the city of Messene on its W. slope. The ascent (2 hrs. 20 m.) is very steep to the highest summit, and difficult from abrupt acclivities and the ruggedness of the path. But the beautiful view amply repays the traveller for his fatigue. Before him lie the rich plains of Messenia, bounded by the sea; and the whole chain of the mountains of Arcadia and Maina, from one extremity to the other. Near the highest point, at the edge of a precipice, stands the monastery of *Purkano* (see Rte. 41); and here may be traced remains of what were probably the earliest fortifications of Ithome anterior to the Messenian wars. About half way up is a terrace, where the French Expedition discovered the remains of an Ionic temple, supposed, from an inscription found on the spot, to be that of Artemis.

From Mavromati to Andrusa is an agreeable ride, by a gradual descent, for 2 $\frac{1}{4}$ hrs. About half-way are a Greek ch. and convent, in a secluded valley.

Andrusa was a town formerly inhabited by 250 or 300 Turkish families, and only 3 or 4 Greek. It was totally destroyed during the war, and the Turks were, with a single exception, all massacred. This exception was the daughter of a rich Moslem proprietor, who escaped the general massacre, and was taken to the Ionian Islands. She became a Christian, married a Frenchman, and returned to Greece, where she claimed and obtained from Capodistria the restoration of her inheritance, and settled here. *Andrusa* is well situated on an elevated platform overlooking the valley of *Stenycleros* and the plains of Nisi. It was a favourite residence of the Turks, and was used by them as a dépôt for the grain tithes of Messenia. Many merchants of Constantinople had country houses here. The town has now been partly rebuilt. Near *Andrusa* is a

place named *Spitala*, probably from having been a fief of the Knights Hospitaliers. On leaving Andrusa the descent continues for $\frac{1}{2}$ an hr.; and then the road continues along the plain to

Nisi, a large and flourishing village, on an eminence $\frac{1}{2}$ of a m. from the rt. bank of the *Pamisos*, which is crossed by a wooden bridge. It suffered much in the war, but has since been rebuilt. A bazaar formed of wooden shops was established here by the French army of occupation after the battle of Navarino; but disappeared with the French troops. *Nisi* presents a striking contrast to the other deserted districts, being surrounded by gardens, vineyards, mulberry-trees, pastures, and cornfields. The situation, in consequence of the neighbouring marshes and the irrigation of the fields, is unhealthy. A stranger should not remain here long during the great heats. The French troops suffered from fever and ague, which were increased, however, by their imprudence.

In summer, it is practicable to cross direct from *Nisi* to *Kalamata* in $2\frac{1}{2}$ hrs., thus avoiding the circuit by *Kamari*; but this is impossible when the rivers are swollen, as the whole plain then becomes a marsh.

In 1770 Mavromichali gallantly defended *Nisi* for 3 days with only 22 men, against a large Turkish force, to enable Orloff to make his escape. Thence to

Palæo-kastron, the anc. *Thuria*. Crossing a bridge, the road traverses the plain to *Kamari* (the anc. *Kalamæ*), a village situated on an acclivity of a chain of mountains, of which *Taÿgetus* forms part. It then continues to another village in a similar position, where the traveller may leave his horses before climbing to the ruins.

Thuria has been identified by some geographers with the Homeric *Antheia*, by others (erroneously) with the *Æpeia* of the same poet (see p. 503). The site exhibits remains of Cyclopean architecture, extending for $\frac{1}{4}$ m. along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 ft. deep, cut out of the rock at one end, while the other sides are of regular masonry. The cistern was divided into

three parts by two cross walls; its length is 29 paces, the breadth half as much. It is now much overgrown with briars and shrubs. To the N. of this ruin, on the highest part of the ridge, which is here very narrow, are the remains of two Doric temples, supposed by Bur-sian to be those of *Athena* (tutelary of the city), and *Aphrodite*, respectively. The cavea of a theatre opening to the W. may also be traced. There are many other foundations and fragments of columns on the summit of the hill, and interesting discoveries would probably repay excavation. Some remains of walls on the slope seem to have supported terraces of public edifices. According to *Pausanias*, *Thuria* incurred the displeasure of *Augustus* by its adherence to *Mark Antony*. On this account it was treated with rigour, and given up to the *Lacedæmonians*, who took possession of the city. The river *Aris*, mentioned as dividing the city, is now a small stream, diverted from its channel for the purposes of irrigation.

About a mile from *Palæo-kastron*, in the valley, is the ruin called *Palæa Lutra*, a fine Roman building. The walls of brick and mortar are in a good state of preservation, and part of the arched roof remains. The plan shows it to have been a handsome Roman villa, containing the usual baths, etc., probably the summer palace of some Roman governor. As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from a neighbouring stream. The building is a very picturesque object, and stands in a grove of olive, fig, and mulberry trees.

On leaving *Thuria* the road, which runs along the foot of the lower range of *Macryplagia*, winds through woods of olive, fig, and mulberry trees; the plains below are fertile and rich, and the path shaded by high hedges of Indian fig, myrtles, fig-trees, cypresses, and vines. This district was laid waste by *Ibrahim Pasha*, in 1827, but much of its prosperity and beauty has been restored.

KALAMATA (officially *Calamæ*). Pop. 11,642.

British Vice-Consul.—Sig. Anastasio Leondaritti.

Kalamata is a pleasant little town carrying on a brisk trade in oil, silk, figs, and Valonea. It derives its name from the ancient *Calamæ*, which stood about 2 m. inland. It is supposed that Kalamata stands on the site of *Phææ*, but it contains no vestiges of antiquity.

The chain of lofty mountains, which protects the town from the N.E., renders the climate one of the mildest in Greece. Here the blast of winter is unfelt, while the heat of summer is never oppressive. The roadstead is only fit for the summer months. The environs were well wooded before the war, but the trees were cut down, or sawed across about 3 ft. from the ground, when Ibrahim Pasha ravaged the plain. The town was set on fire, but escaped better than some others, and owing to the near neighbourhood of the fierce Mainotes, the Egyptians remained but a short time in occupation of it. In many places the groves have been replanted, and young trees have been trained up from the old roots.

There is a *Nunnery* at Kalamata, which partly supports itself by spinning and weaving articles of the local silk. The nuns are very poor and deserve encouragement. The silk factory of M. Fournaire may also be visited. Very pretty aprons, scarfs, etc., are made here, as well as good serviceable silk pocket-handkerchiefs.

The bazaar at Kalamata is very fair, and pretty Tunisian stuffs may be purchased here, there being considerable direct traffic with that Regency.

On a hill rising behind the town, stands the ruined castle of the Ville-Hardouins, who held Kalamata as their chief family fief. William II., surnamed *Long Teeth*, was born here, whence he is often styled William of Calamata. Here too, in 1277, he ended his stormy career, after a reign of 30 years. When Francis Morosini invaded Greece four centuries later, Kalamata was still a fortress of importance, and its capture was regarded by him as the first step necessary to securing the adhesion of the Mainotes. Accordingly, in the autumn of 1685, a

division of the Veneto-German army took up its position before Kalamata. But when the general in command, Degenfeld, saw the place he refused to act, and proceeded to get a protest signed by his officers in support of this decision. When this protest was brought to the young Prince Maximilian of Brunswick¹ he refused to sign, saying "That his duty was to obey orders, not to discuss them." Degenfeld acknowledged the justice of the rebuke, threw aside the protest, and forthwith ordered the attack, which was executed with spirit, and proved speedily successful. After the capture of the castle, the Venetians began to dismantle it, but it was afterwards repaired, and strengthened with additional works, which may still be distinguished from the original structure.

There are many traces of Frank architecture in the town. The door of the *Ch. of St. Anna* is of 13th cent. workmanship, and is surmounted by the escutcheon of the Knights Templars, but the rest of the church is modern. Here and there in the town, too, the fleur-de-lys and other arms occur.

ROUTE 43.

KALAMATA TO MESSENE BY SAKONA.

	R. MIN.
Kalamata to Scala	4 15
Scala to the Khan of Sakona	1 40
Sakona to Mavromati (Messene)	4 —
	9 55

The traveller proceeds to *Palæa Lutra* (see Rte. 42), and then leaves *Palæo-kastron* (Thuria) to the rt. The road crosses a bridge over the *Pidima* (Aris); 40 min. afterwards it reaches a fine source, forming the rt. branch of the Pamisus; it continues over the plain to the foundation of a small temple, below which are a rock and fountain, the source of the Pamisus.

¹ Prince Maximilian William was brother of George I., and seems to have been the flower of that House of *Μαργαρίτης* (Brunswick) whose fame had been celebrated by Cantacuzene 300 years earlier. (Comp. *Gibbon*, ch. lxiii.) Maximilian died at the siege of Negropont (see p. 388).

Scala is situated on a low ridge, which crosses from Mt. Macryplagia directly toward Mt. Ithome.

From hence there is a direct track across country to Mavromati, which is reached in about 2½ hrs. The regular road goes round by Sakona, as follows: To the rt., about 10 min. from Scala, are some curious rocks; a little further to the rt. are hills, with remains of antiquity; near this to the rt. is an insulated rock with a ch. on it, and a cave below the ch. *Mt. Bala* bounds the plain to the rt. 25 min. afterwards are seen across the plain some ruined towers on a hill; the road crosses another stream from the rt., and proceeds northwards to *Sakona* across the Stenyclerian plain.

Sakona (see Rte. 41).

Sakona to *Mavromati* is 4 hrs. (see Rte. 41).

ROUTE 44.

MESSENE TO NAVARINO.

	W. MIN.
Mavromati (Messene) to Logi .	2 45
Logi to Khan of Kumbes .	5 20
Khan of Kumbes to Navarino .	2 15
	10 20

The road leaves Mavromati by the S., and in ¼ hr. reaches the village of *Samari*, near which is a beautiful small Byzantine ch., which the traveller should if possible visit. It has escaped restoration better than most churches of its age in Greece, and is one of the best and most characteristic specimens now to be found in the country. From the ch. of *Samari* the traveller may either continue to *Logi*, or, crossing the hills to the E., he may strike into the high road to *Andrusa* (Rte. 42), and go round by that place. Should he take the former route, a local guide between Mavromati and *Logi* is absolutely necessary, as there is no road. 2 hrs. from *Samari* the village of *Logi* is reached. The traveller here joins the road from *Andrusa*, and after traversing the *Hatzos Vouvo* enters (3 hrs. from *Logi*) the splendid forest of *Kumbes*. The road lies through the forest for rather less than 2½ hrs., when the *Khan of Kumbes* is reached.

The road from *Lyggurditza* joins here, where an aqueduct built by the Venetians to carry water to Navarino still remains.

From the Khan of Kumbes the road gradually descends to

Navarino (see Rte. 46).

ROUTE 45.

KALAMATA TO NAVARINO BY CORON.

	W. MIN.
Kalamata to Nisi . . .	2 0
Nisi to Coron . . .	4 0
Coron to Modon . . .	5 0
Modon to Navarino . . .	2 15
	13 15

This route may be accomplished in two days, sleeping at Coron. The traveller leaves Kalamata on the W. and proceeds to *Nisi* (see Rte. 42).

From *Nisi* there is a direct rte. to Navarino.

At about 2 hrs. from *Nisi* a smooth sandy sea-beach is reached. Here the French expedition, under Marshal Maison, landed in 1828. Nothing worthy of remark need detain the traveller till he reaches *Petalidi*, a small port occupying the site of the ancient *Corone*, founded by Epaminondas on the site of *Epēia*. Tombs have been found here, and there are considerable remains of the ancient mole; the line of the walls of the acropolis can also be traced. Nothing of interest occurs from thence to *Kastelia*, a prosperous village, situated in the midst of rich olive-yards. On the neighbouring hill of St. Elias are Hellenic remains, identified with those of *Apollo Corynthus*. From thence a barren and desolate road leads in 2 hrs. to

Coron (Ital. *Castel Corone*). No inn, but accommodation easily found.

Coron is supposed to owe its name to an immigration of the inhabitants of *Corone* (see above), and has been identified with the site of the ancient *Asine*. Its vicissitudes have been singular. Captured by the French in 1205, it was transferred to Venice in 1248 by William de Ville-Hardouin; in 1538 it was ceded to the Porte; in

1622 it passed to Spain. Thenceforward it was alternately in the hands of the Venetians and the Turks till 1718, when it was secured to the latter by the Treaty of Passarowitz. Coron was unsuccessfully besieged by the Russians in 1770, and was occupied by the French in 1828.

Coron is placed, beneath a slope, on a tongue of land which extends eastward for about half a league into the sea. Its roadstead is much exposed. It contains little of interest; it consists of a fortress enclosing a few private houses, upon a promontory, which once served as an acropolis. The fortress is Venetian, and one of the towers bears an inscription recording its erection under Bernardo Donato, Castellan, and Ludovico Contarino, Provveditore of Coron, in 1473.

From Coron to Modon the road lies across a mountainous arid country till it reaches the Valley of *Lakanades*, with its thickets of myrtle and oleander. From thence to Modon there is an improvement in fertility.

*Modon, officially Μεθών. Ital. Castel Modone.*¹ Pop. 4244.

It consists of a fortress and a suburb, once a considerable Greek village, without the walls, which has been rebuilt. Within the walls of the Venetian fortress all is in ruins. Off the outer end of the town is the rock which Pausanias calls *Mothon*, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time. The walls of Modon are Venetian, and defended by a fosse. The fort was repaired by Marshal Maison, who built a bridge over the ditch.

The *Lion of St. Mark* is still seen on the walls; and within the gate, in the old Venetian piazza, the French made a *place-d'armes*, which served as a promenade and parade ground. All now is silent and desolate.

¹ In the time of the fourth Crusade, and for long afterwards, Modon was the principal port of the Morea, and was often applied to the whole peninsula or "island," as the Franks, like the Greeks, termed it. They often softened it into the familiar form of *Mouton*, and by this euphony the Peloponnesus ended by acquiring the dignified appellation of Sheep's Isle.

The only other object of antiquity is an old granite column, 8 ft. in diameter, and 12 ft. high, with a base and capital added by the Venetians. It probably formed the pedestal for a bust or the like. There are traces of an inscription, interpreted by Buchon to signify its erection in 1483, and its restoration by Morosini after his conquest in 1686.

[We have already mentioned (p. 452) the part played by Modon in the conquest of the Morea by the French knights.]

At the S. extremity of the town is an old lighthouse, and beneath it an ancient wall, enclosing a port for small craft. The great harbour for ships of war is formed by the *island of Sapientza*, $\frac{1}{2}$ m. distant from Modon, from which it seems to have been separated by an earthquake. This island, once the resort of pirates, is uncultivated and uninhabited. At the foot of the hills behind Modon are the remains of an ancient city, supposed to be *Mothone*, consisting of some fragments of marble and broken columns, with the traces of an acropolis. They are 2 m. from the gate of the fortress.

The environs of Modon are desolate in the extreme; the vineyards and gardens mentioned by travellers were destroyed by Ibrahim Pasha.

From hence it is only 7 miles to *Navarino* (see Rte. 46).

ROUTE 46.

KALAMATA TO ARCADIA BY NAVARINO.

	H. MIN.
Kalamata to Nisi . .	8 —
Nisi to Navarino . .	10 —
Navarino to Modon . .	2 15
Modon to Coron . .	5 —
Return to Navarino . .	7 —
Navarino to Arcadia . .	11 —

38 15

Kalamata to Nisi (Rte. 42).

Nisi to Navarino, about 30 m., occupies nearly 10 hrs. This journey is a tedious one, for the intervening plains are often completely inundated, which

renders travelling at all times difficult, and often occasions a complete cessation of intercourse between Nisi and Navarino. The herbage, including a profusion of white clover, is most luxuriant, and the district extremely productive.

On quitting the plains of Nisi, a gradual ascent terminates in a summit, whence there is a fine view of the bays of Coron and Kalamata, the plains beneath, and the mountains of Maina and Arcadia. The *Khan of Miska*, about half-way between Nisi and Navarino, is the usual resting-place. The traveller fords a river on approaching the *Khan*; the banks are thickly clothed with arbutus, oleander, and a variety of aromatic plants. A wide-spreading plane-tree close by the *Khan* affords welcome shade.

The 3 succeeding hours are spent in travelling through a forest, in which are very fine oaks, and other valuable timber. This forest was set on fire in 1827, in different places, by Ibrahim's soldiers. Thence the track passes over an undulating plain, partly cultivated, partly covered with briars and heath, intermingled with rocks. The two last miles to Navarino are over an old Venetian pavement, which has been much neglected, and is nearly impracticable. The communications in Greece have retrograded since the heroic age: for Homer represents Telemachus as driving in a chariot in one day from Pylos (Navarino) to Phæræ (Kalamata), and thence in another day to Sparta.¹

Navarino (pop. 4575).

The origin of this name is matter of dispute. Some writers trace it to a settlement of the *Navarrese* troops who overran Greece in the 14th and 15th centuries, while others derive it from *Néa Asaplov*, the name given to a castle built by the powerful lord of Thebes, Nicholas de St. Omer, when Bailey of Achaia. The name *Neokastro*, (Newcastle) given to Navarino by the Greeks for centuries, rather tends to

¹ As some writers have actually founded serious arguments on this journey (!), we may be excused for just stating that Bursian observes that the latter part of the *drive* must at all times have been, geographically, a sheer impossibility.

confirm this view. Navarino was a place of little importance till the end of the 15th cent. It is situated on a cape, projecting towards the S. end of *Sphacteria*, off which there is a rock, called, from the tomb of a Turkish santon, *Delikli Baba*. Between this rock and the fortress is the entrance to the Bay of Navarino; a noble basin, with a depth of from 12 to 20 fathoms of water. The safest anchorage is about the middle of the port, behind the low rock called *Chelonaki* (χελωνάκι), from its likeness to a tortoise. The northern entrance to the harbour, i.e. that between *Sphacteria* and Old Navarino (the ancient promontory of *Coryphasium*), is now choked up with a bar of sand, passable only in small boats. A S.W. wind brings a great swell into the harbour of Navarino. The citadel, and upper town, are on an eminence. During the war, Navarino was alternately in the hands of the Turks, Greeks, and Egyptians.

Navarino was, at the close of the war, surrendered by the Egyptians to the French, who repaired the fortifications. It consists now of about 200 well-built stone houses, and about 100 wooden habitations, principally *cabarets* and inferior shops, on and near the shore. The castle is a jail.

Here Ibrahim Pasha landed a disciplined Egyptian army of 8000 men in May 1825, and occupying the fortresses of Navarino, Modon, and Coron, completely recovered the command of the Morea. The negotiations of England, France, and Russia, for the pacification of Greece (commenced at St. Petersburg by the Protocol of April 4, 1826, and continued by the Treaty of July 1827), rallied the whole of the energies of Sultan Mahmoud and the Viceroy of Egypt for one grand effort; and the joint squadrons of Constantinople and Alexandria, evading the cruisers of the allied powers, transported to Navarino, on the 9th September 1827, an armada sufficient to have entirely extinguished the rebellion.

Meantime, the Russian squadron having joined those of England and France,

the three admirals sent to the Egyptian commander at Navarino, to say that they had received orders not to permit the renewal of hostilities by sea, and to beg that he would not make any such attempt. On the 25th of Sept. they had an interview with Ibrahim, and an armistice was concluded extending to all the sea and land forces, lately arrived from Egypt, to continue in force till Ibrahim should receive an answer from the Porte, or from Mehemet Ali. As an answer could not be expected to arrive in less than 20 days, and as no doubts were entertained that Ibrahim would be ordered to evacuate the Morea, the French and English ships were ordered to prepare for escorting the Ottoman fleet to Alexandria or the Dardanelles. A week, however, had scarce elapsed, when upwards of 40 sail of the Egyptian fleet came out of the harbour and steered for the N. Admiral Codrington, who had gone to Zante on the conclusion of the armistice, on hearing of this movement, made sail with his own ship, the *Asia*, and two smaller vessels, and getting ahead of them, resolved to oppose their entrance into the Gulf of Patras. The Egyptian commander asked permission to enter Patras; but on receiving refusal, accompanied with reproaches for his breach of faith, he returned towards the S., escorted by the English ships. On the fleet arriving (Oct. 3) between Zante and Cephalonia, Ibrahim and two other admirals joined it, with fourteen or fifteen ships of war.

The Ottoman fleet still proceeded southward; but taking advantage of a gale of wind and of the darkness of the night, the four admirals' ships, and some smaller vessels, ran to the Gulf of Patras. On seeing them there in the morning, the English squadron bore down on them and fired, till they made them show their colours. During the night it blew a hurricane; the English squadron was driven off, and Ibrahim, again taking advantage of the darkness, got out to sea; so that when, in the morning of the 5th, the English admiral was returning towards Patras, he saw 30 sail of the enemy's ships

between Zante and Cephalonia. He forced the whole of them to return to Navarino.

On 18th Oct. the admirals, on their own responsibility, decided to enforce the armistice by entering the harbour, and blockading the Turkish fleet. The latter mustered above 100 sail (of which 40, however, were transports) and carried 2000 guns. The Turkish ships of the line were moored in the form of a crescent, with springs on their cables, and their broadsides towards the centre; the smaller vessels were behind them.

The English squadron consisted of 12 sail mounting 454 guns; the Russian of 8 sail carrying 494 guns; the French of 6 sail and 390 guns.

On 20 Oct. 1827, at 1.30 P.M., the signal was made by H.M.S. *Asia* to prepare for action, and the combined fleet immediately weighed and stood into the bay. The combined fleet advanced in two columns; that on the weather side being composed of the French and English ships, the Russians forming the other or lee line. Adm. Codrington's ship, the *Asia*, at 2 P.M., led the way, followed by the *Genoa* and the *Albion*; they passed in with great rapidity, and moored alongside of the *Capitan-pasha* and two other large ships. Orders had been given that no gun should be fired if the example was not set by the Turks. When the ships had all entered the harbour, the *Dartmouth* sent a boat to one of the Turkish fireships which were near the mouth of the port. The Turks fired with musketry on the boat, and killed the lieutenant and several of the crew. This was returned from the *Dartmouth* and *La Sirène*, the flag-ship of Rear-Admiral De Rigny. Admiral Codrington's pilot was then sent to board the Turkish flagship, but was shot in the boat; and at the same time cannon-shot was fired at *La Sirène* by one of the Turkish ships, which was instantly returned, and the fight soon became general. The conflict lasted with great fury for four hours, and terminated in the destruction of nearly the entire Turkish fleet. As each ship became disabled, her crew set fire to her, and

dreafull explosions every moment threatened destruction to the ships of the allies. Of the entire Turkish fleet there remained but one frigate and fifteen smaller vessels in a state to be again able to put to sea.

The British loss was 75 killed, 197 wounded; the Russian, 59 killed, 139 wounded; the French, 43 killed, 144 wounded.

At the close of the action one of the captive Turkish captains was sent to Ibrahim and the other chiefs, to assure them that if a single shot should be fired on any ship or boat belonging to the allied powers, they would immediately destroy all the remaining vessels and the forts of Navarino; and, moreover, consider such an act as a declaration of war on the part of the Porte against the three allied powers; but if the Turkish commander acknowledged his error in committing the aggression (!) and hoisted a white flag on their forts, they were willing to resume the terms of good understanding which had been interrupted. The answer returned was, of course, peaceful.

The importance of this engagement has been frequently exaggerated. As a battle it was not remarkable, but the indirect result of this "untoward event" (as it was termed in the King's speech) was fortunately to end the war in Greece.¹

So long after as 1841, when M. Buchon visited Navarino, several Egyptian frigates were visible through the clear water, lying at the bottom of the harbour off the coast of Sphacteria.

The remains of *Navarino Vecchio*, on the site of the anc. *Pylos*, occupy a lofty promontory at the northern extremity of the bay. In the northern face of the hill is a large natural cavern, which is mentioned by Pausanias. The town was built on the southern declivity, and was surrounded with a wall. The ascent is steep, and is rendered more difficult by the loose stones and broken tiles, which are the only ancient

remains. On the summit is a mediæval castle.

There appears no objection to identifying this hill and the plain now partly occupied by a lagoon beneath it, with the site of the sandy *Pylos*, the "well-built city" of Nestor.

The harbour of Navarino is shut in by the island of *Sphacteria* or *Sphagia* (which forms a natural breakwater), famous for the signal defeat which the Spartans here sustained from the Athenians in B.C. 425. The military operations and exploits of Brasidas on the one side, and of Cleon and Demosthenes on the other, are familiar to all. A visit to Sphacteria will enable the traveller to realise the local descriptions of Thucydides. The well near the centre of the island, where the Spartans were surprised by the Athenians, and the craggy eminence at the N. extremity, to which they retreated before their final surrender, may be both easily recognised.

The island, which is 3 m. in length, has been separated, towards its southern extremity, into three or four parts by the violence of the waves, so that, in calm weather, boats may pass from the open sea into the port by means of the channels so formed. On one of the detached rocks is the tomb of the Turkish santon before mentioned. Sphacteria is said to be the scene of Lord Byron's "Corsair," and was long famous as a resort of pirates. It is now inhabited only by hares and red-legged partridges; and the wood which once covered it has never grown up since it was burned down by the Athenians. The ancient and modern history of Sphacteria alike recalls the etymology of the name (*Σφαγείον*=shambles).¹ During the siege of Navarino in 1825, Sphacteria was the scene of some hard fighting, in which the gallant and chivalrous Count of Santa Rosa fell. The Greek deputies in London invited Santa Rosa to Greece, but on his arrival the Government treated him with arrogance and contempt, and did not accept his services. Too honourable to

¹ Admiral Codrington's name is alone perpetuated in Greece by that of a gigantic SNAIL, the *Helix Codringtonii*; a drolly inappropriate namesake for the too-precipitate admiral.

¹ It was also sometimes known in antiquity by the name which it now bears, *Sphagia*.

withdraw from what was then a failing cause, he joined the army as a volunteer, and was serving as such at Sphacteria when killed. When others fled he awaited steadily the enemy's advance. "*Io vo vedere i Turchi da vicino*" were the last words he was heard to say. When severely wounded, he yet refused to surrender, and was killed by an Arab soldier. The body was not recovered. The Turks expressed sorrow at the fall of so gallant an adversary, but the Greek Government ignored him in death as in life; and it was left to his faithful friend, Victor Cousin, to raise the modest monument which commemorates this distinguished Piedmontese noble. It marks the place where he fell, and consists of a sort of cairn, inscribed simply—

AU

COMTE SANTORRE DE SANTA ROSA,
Tué le ix. Mai, MCCCXXV.

Cousin's translation of Plato is dedicated to his memory in terms of generous appreciation.

There is also a monument on the island to Pr. Paul Buonaparte (Canino).¹

From Navarino there is a direct road to Messene (see Rte. 44).

There are traces of the Venetian carriage-road which formerly led from Neokastron to Modon and Coron.

The French laid out a line of road as far as Modon, but it is now impracticable for carriages. It extends for $\frac{3}{4}$ hr. along the base of Mount St. Nicholas.

Modon (see Rte. 45).

From Navarino to Arcadia is a ride of 11 hrs., through a country of great fertility.

During the first hour the road lies along the shore of the Gulf, and then enters an extensive plain, crossing several other streams. After passing through a beautifully wooded valley,

¹ This young volunteer took no part in the events just described, but was merely killed by his own pistol going off, when cleaning it, in a vessel off this coast. The Greeks enclosed the body in a butt of brandy, which they deposited in a church at Spetzia, where it long remained. But loth to lose the brandy, they subsequently fixed a cock into the butt, and thus tapped and drank the contents. This horrid story is related by an eye-witness.

it reaches *Gargaliano*,¹ a large village overlooking the plain 2 m. from the sea, directly opposite the island of *Prote*. After a further ride of 3 hrs. through very picturesque scenery, the village of *Philiatra* is seen, picturesquely situated among vineyards, olive and cypress trees. Each house stands singly, generally enclosed in a garden. The remaining 3 hrs. ride lies through a country equally rich, to

*Arcadia*² (the ancient *Cyparissia*, which is now its official name).—The Castle of Arcadia is, from a distance, a beautiful object, but the traveller's anticipations are disappointed on entering the town, which has little to recommend it.

This place, in spite of its name, is in Messenia, and stands on the site of the ancient *Cyparissia*, at about 1 m. from the sea, on the narrow summit of a rock, connected with a high mountain; the houses cover the flanks of the ridge. The castle commands a fine view. The fief of Arcadia was granted, in 1205, to Geoffrey de Ville-Hardouin by William I., and was transferred to Vilain d'Aunoy by William II. about 1261. In the 14th cent. it was possessed by the Centurioni, a powerful Genoese family.

On the shore below the town, some houses and magazines, behind a projection of rock, form the *Scala* of Arcadia; but it seldom happens that ships venture to remain long in the roadstead, as it is much exposed, and during the winter hardly a boat appears. The island of *Prote* (Ital. *Prodano*) is practically the port of Arcadia, and all the export produce is conveyed thither to be shipped.

There are no antiquities in the town, and the vestiges of the ancient city are confined to a few patches of Hellenic masonry in the mediæval castle, and some fragments of Doric columns.

On the S. side of the town, close to the sea-shore, is the fountain once sacred to Dionysus, as is recorded by Pausanias.

Cyparissia was, and is, the only town

¹ This name seems to be distinctly Italian.

² It is not clear how the name *Arcadia* came to be transferred to this Messenian town, but the name seems to be older than the French conquest.

of importance on the W. coast of Messenia between Pylos and Triphylia. It appears to have been inhabited from the earliest times.

ROUTE 47.

CYPARISSIA TO TRIPOLITZA.

	H. MIN.
Cyparissia to Kleisura . . .	4 20
Kleisura to Konstantinos . .	3 —
Konstantinos to Messene . .	4 30
Messene to Sakona . . .	4 —
Sakona to Leondari . . .	4 —
Leondari to Sinano (Megalepolis) 1	30
Sinano to Tripolitza . . .	6 —
	<hr/> 27 20

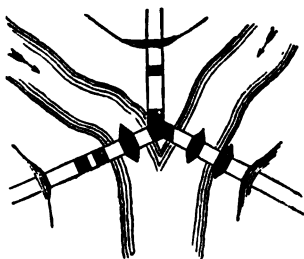
From Arcadia (*alias* Cyparissia) to Kleisura the road lies partly under fine olive-trees. $1\frac{1}{2}$ hr. after leaving Arcadia it crosses a stream. To the rt. is a rocky summit, with some ruins. $\frac{1}{4}$ hr. after is a bridge over a ravine. The traveller then comes to the stream and ravine appropriately named *Kakorema* (=evil and desolate), which was formerly a rendezvous for robbers.

Before reaching Kleisura is a marshy plain, in which are many branches of a river in artificial channels.

*Kleisura*¹ is a small village under the S. side of *Mount Tetrizi* (probably the *Mount Eira* of Messenian history) containing some vestiges of antiquity. A path from Kleisura over the mountains leads to *Kakaletri*, where is a *Palæo-kastron*, corresponding in some degree to the ancient *Eira*, the stronghold of the Messenian hero Aristomenes. There also are some ruins on a hill near Kleisura.

Kleisura to *Konstantinos* is 3 hrs. The road descends to the river *Kokla*, which, with the *Mavrazumeno*, runs into the Gulf of Coron. $1\frac{1}{2}$ hr. from Kleisura are seen across the river, on a high insulated eminence, the ruins of a *Palæo-kastron*. The path turns to the lt. out of the main road, and after passing another eminence and *Palæo-kastron*, reaches *Konstantinos*, a large village. Descending from *Konstantinos*, the road crosses a brook; soon after, on the

rt., is the opening of the valley towards Arcadia; and shortly afterwards the traveller reaches a most peculiar triangular ancient bridge (see *plan*), at the junction of two rivers.¹ It rests on two piers in the centre, whence arches in three different directions lead to the three points of land formed by the confluence. "A horizontal section of the bridge would resemble the cognisance of the Isle of Man, the three legs." *W. G. Clark.*



The two rivers are the ancient *Balyra* and *Amphites*; the united stream and the bridge are now called *Mavrazumeno*. The river joins the *Pamisos* a little to the S.

2 hrs. after leaving *Konstantinos* is seen the gap between the two tops of *Mount Vurkano*—*Ithome* and *Eva*. The road now ascends by the monastery on *Mount Ithome*, to the pass between *Mounts Ithome* and *Eva*, and after a long descent reaches *Mavromati*.

Mavromati to *Leondari* (see Rte. 41).
Leondari to *Tripolitza* (see Rte. 48).

ROUTE 48.

SAKONA TO TRIPOLITZA BY MEGALEPOLIS AND PALLANTIUM.

	H. MIN.
Sakona to Leondari . . .	4 —
Leondari to Sinano (Megalepolis) 1	30
Sinano to Ruins of Pallantium . .	4 40
Pallantium to Tripolitza . . .	1 20
	<hr/> 11 30

Sakona to Leondari, see Rte. 41.

From Leondari there is a *direct* road to *Tripolitza* in 6 hrs. 20 min.

¹ There is a similar one at Croyland in Lincolnshire.

¹ *Kleisura* (*κλείς*, to shut) is a name often given to a pass, and to places in it, corresponding to the German *Klamm*.

A carriage-road is now open from Sinano to Tripolitza, and if the traveller does not care to visit Pallantium (which lies a little off the direct route), he may save some time and fatigue by driving from Sinano to Tripolitza. In that case, however, it will generally be necessary to send on warning the day before to Sinano, as all vehicles are scarce.

Soon after leaving Leondari the river *Xerillo* is seen to the rt., and nearly half-way to Sinano, the road crosses the *Alpheius*.

Sinano (the anc. *Megalepolis*) is a bad resting-place in summer, being infested with mosquitoes and malaria.¹ Close by is the site of *Megalepolis*, founded by Epaminondas after the battle of Leuctra (b.c. 371) to act, like Messene, as a check on Sparta. *Megalepolis* became the seat of government of the Arcadian, as Messene of the Messenian, confederation. It was the birthplace of Polybius and Philopœmen. Little remains of this great city, except its immense theatre, which is very perfect, though now much concealed by shrubs, grass, and thorns. *Megalepolis* was 6 m. in circumference, and was divided by the river *Helisson* into two parts. On one bank was the *Agora*, and on the other the theatre. The site of the town is covered with thickets and corn-fields, among which are strewn fragments of columns.

Karytena is about 2 hrs. from Sinano. It possesses an interesting mediæval castle, which in modern times was long the stronghold of the celebrated chief *Colocotroni*.² It occupies the site of the

ancient *Berenthe*. *Karytena* is one of the most important military points in the Peloponnesus. The castle occupies the summit of a high rock, extremely steep towards the *Alpheius*, and connected E. ward with the mountain which lies between the adjacent part of the plain of the *Alpheius* and the vale of *Katzikolo*; on the N. and S. the hill slopes more gradually, and on these sides the town is situated. The hill stands at the southern extremity of the *Strait*, or straits of the *Alpheius*, which separate the upper from the lower great valley of that river. The site of the ancient *Gortys* is a little N. of *Karytena*. From *Karytena* the traveller may either proceed to Tripolitza, a journey of 8 hrs. 40 min., or return to Sinano. From *Karytena* to *Kalavryta* is described in Rte. 54.

Sinano to Tripolitza is 6 hrs. The road lies through pretty woodland scenery with fine mountain views, and after reaching one of the sources of the *Alpheius*, continues through rocky valleys to the central plain of Arcadia. The traveller now diverges E. ward to the

Ruins of Pallantium, which are situated on a spur of *Mt. Kravati* (the anc. *Boreium*). The site of this very ancient Arcadian city, which had been vainly sought by Col. Leake and other travellers, was discovered by the French Staff Surveyors in 1829. *Pallantium* was the reputed home of *Evander*, whence he led his colony to *Latium*; and as such was regarded by the Romans, in later times at least, as the mother-city of *Rome* itself.¹ Most of the inhabitants of *Pallantium* were removed to *Megalepolis* in the 4th cent. b.c., and the place from that date sank to the condition of an insignificant village. But after the conquest of Greece by the Romans, *Pallantium* became an object of patriotic interest to them, and at a later date the city was restored and repopled by *Antoninus Pius*.

The existing remains are very slight, the death of *Capodistria* to the accession of *King Otho*.

¹ Virgil, however, represents *Evander* as having come from *Pheneus*. The *Palatine Hill* was said to have been named after *Pallantium*.

¹ *Karytena*, the next station, is free from these objections, and has better accommodation.

² Mr. Dodwell has given (*Class. Tour*) an amusing account of some of *Colocotroni's* pre-revolutionary exploits. He and Sir William Gell had a sharp brush with some of the band near Sinano, when the authorities arriving in pursuit, zealously seized the *English* party as the bandits! Of course they were immediately recognised and released. In consequence of the energetic measures of the *Porte*, *Colocotroni* and his "merry men" were soon after constrained to take refuge in the *Ionian Islands*, where many of them entered the *English* service. At the Revolution they all returned, and, after doing good service in the war, convulsed the *Morea* on their own account from

as the place has for centuries served as a quarry for the entire neighbourhood. On the summit of the acropolis, however, the foundations may still be traced of the *Temple of the gods "called Pure" (cathari)*, mentioned by Pausanias.¹ Here, too, are also some slight remains of the city walls. The site of the *lower city* (where Pausanias saw a temple of the eponymous founder Pallas, in which his statue and that of Evander were exhibited), has been almost entirely brought under the plough, and is now chiefly to be distinguished by the abundance of broken pottery and bricks lying on the surface. Here and there, too, are some scanty remains of masonry. Some bas-reliefs and statues are stated to have been discovered here in 1803, but were appropriated by the neighbouring villagers to church building.

At a short distance S.E. of Pallantium are the remains of the *choma*, or embankment, mentioned by Pausanias. It appears to have been built of rammed earth, cased with large blocks of stone; it served the double purpose of a dyke against the waters of Lake Taki, and a frontier barrier against Tegea.

Pausanias noted on the way between Asea and Mt. Boreium the *ruins of a Temple of Athene Soteira and Poseidon*, reputed to have been founded by Odysseus on his return from Troy. This temple was discovered by Col. Leake, and was again examined by Dr. Ross in 1834, who observed that although in ruins, all the parts of the temple (which was built of white marble in the Doric order) appeared to be complete. Three years later, nothing remained but a single broken drum of a column! The entire temple had been carted off to rebuild the church at Valtetzi, a neighbouring village. Thus a monument which was already a venerable ruin seventeen centuries ago, and which had survived all the subsequent vicissitudes of Roman, Gothic, Slavonic,

¹ "By these gods they swear in things of the greatest moment. And they are either ignorant of the names of these gods, or else, knowing them, they are unwilling to indicate them."—PAUSANIAS, *Arcad.* cap. xlv. This temple seems to be a relic of the earlier (i.e. pre-Roman) city.

French, Italian, and Turkish domination, was, under a civilised government, wantonly sacrificed at one blow to the greed of a few ignorant boors.¹

ROUTE 49.

CYPARISSIA TO PYRGOS BY PHIGALEIA AND OLYMPIA.

	H. MIN.
Cyparissia to Pavlitz (ancient Phigaleia)	7 40
Phigaleia to Bassæ (Temple of Apollo)	2 20
Bassæ to Tragoge	1 —
Tragoge to Andritzena	3 10
Andritzena to Palæo-Phanaro across the Alpheius	10 —
Palæo-Phanaro to Miraka	1 —
Miraka to Phloka (vale of Olympia intervenes)	2 —
Phloka to Pyrgos	4 —
	31 10

From Arcadia (Cyparissia), the road leads through olive-grounds and corn-fields to the termination of the Arcadian range. It crosses a river and innumerable rivulets; the country is clothed with oaks, arbutus, myrtles, and wild mulberry-trees.

Sidero-Kastro (3 hrs. 40 min.) is a village on a steep hill. A ruined fortress is some little distance from it. The situation of the village is in winter very cold; but travellers may manage to pass a night in it tolerably well.

In the neighbourhood were the ancient cities of Aulon, Eira, and Dorion.

From *Sidero-Kastro* to Pavlitz (the ancient Phigaleia) is about 9 m., occupying 4 hrs., from the badness of the road. After a short descent, the road ascends to a summit, whence is a view of a beautiful and picturesque country. Hence is a difficult descent among distorted oaks into cultivated ground; the

¹ There was no religious need to excuse the spoliation. Few monuments so interesting as this temple now remain, but similar instances of destruction might be quoted from all parts of Greece. Every Greek village either has, or aims at having, a large and hideous church, calculated for 10 times the actual population, and 20 times the effective congregation. And to the erection of this church all available pre-existing structures are sacrificed, save when specially protected by Government. The cases in which Government is able to interfere are unfortunately very few.

path then enters a narrow and picturesque glen, clothed with ilex, platanus, and oleander; at a very contracted spot in the glen is a fine cataract. Another difficult descent follows, and the traveller crosses the *Neda*, now called *Busi*, by a lofty bridge of one arch. The white precipices of the *Neda* are mentioned by Pausanias as one of the characteristics of the neighbourhood of the ancient Messenian stronghold of *Eira*. To the right is a waterfall into the *Neda*, and after a rugged ascent the road reaches

Pavlitza, the ancient Phigaleia, a small village divided into two parts, called the *upper* and *lower street*. The former of these stands a little within the walls of the ancient city. The *Kato Ruga*, or lower division of Pavlitza, is situated in a little valley between the ancient walls and the river.

Phigaleia was situated upon a lofty and precipitous hill. Its walls furnish one of the most ancient and curious specimens of military Greek architecture. They were nearly as extensive as those of Messene, and their entire circuit may be traced. They were defended by numerous towers, some of them circular, and placed on abrupt precipices. There is a small postern in the wall, the arch of which is formed by each successive layer of stones projecting beyond that beneath it, so that the upper courses of the two sides meet at the top. On the summit, just within the ancient walls, are the remains of a detached citadel, 80 yds. in length, of a singular form. The citadel of Phigaleia commands a fine, though not a very extensive, view of Arcadian scenery. The most interesting points are *Mt. Ithome* and the *Temple of Bassæ*; the summits of *Lyceum* close the view to the E.-ward; to the W.-ward are seen *Mt. Vunuka*, *Stroviizi* and its *Palæo-kastron* (Lepreum), the mouth of the *Neda*, and *Mt. Paraskevi*, above Cyparissia.

From Phigaleia to Bassæ requires about 2½ hrs., though only about 4 m. Descending from Phigaleia, the road enters a cultivated valley; it then ascends a steep glen, and from the number of streams to be crossed

becomes almost impracticable, till it reaches *Tragoge*, whence a further ascent of 1 hour brings the traveller to the ruins of the

Temple of Apollo Epicurius. This is splendidly situated, at a height of upwards of 4000 ft. above the sea, and is one of the finest Greek temples in existence. It has given to the whole district, among the peasants, the name of the Columns (*στοῦς Στόλους* or *κολόν-παις*).

It was erected by the Phigaleians in gratitude for relief afforded by Apollo in the Plague during the Peloponnesian War, whence the dedication to *Apollo Epicurius*, or the *Helper*. It was built by the architect of the Parthenon, Ictinus. It is in better preservation than any temple in Greece, save that of Theseus. In modern times it remained unknown (except to the shepherds of the country), until discovered, in 1765, by M. Joachim Bocher, a French architect employed by the Venetians at Zante. From his account, it was identified and described by Dr. Chandler. The temple is a peripteral Doric hypæthral hexastyle, and is built of a hard, close-grained limestone, susceptible of a high polish. The remains of the temple are very perfect; three columns only of the outer range are wanting; the foundations of the *antæ* of the interior still exist, as does the pavement. The latter has sunk very much, in consequence of the partial subsidence of the central portion of the foundations.

It faces nearly N. and S., and was originally about 125 ft. long by 48 ft. broad, with 15 columns on either side, and 6 on either front. There were also 2 columns in the *pronaos* and 2 in the *posticum*, so that the total number was 42, of which 36 are standing, and, with three exceptions, covered with their *architraves*.

The columns are 3 ft. 8 inches in diameter at the base, and 20 ft. high, including the capital. These have, as usual, 20 shallow flutings; and are both more tapering and shorter in proportion to their height than the columns of the Parthenon.¹

¹ Some archaeologists explain in this and

The cella was too narrow to allow of interior rows of columns, as in the Parthenon, but along either side wall was a range of 5 fluted Ionic semi-columns, which supported the timbers of the hypæthron. The S. extremity of the cella appears to have formed a small sanctuary distinct from the main structure, and having a separate door opening to the E.¹

The temple when discovered was much in its present condition. All that has been done since has been to clear out superincumbent rubbish from the interior, where it had accumulated to a height of 16 ft. in some parts. It was here that the celebrated frieze of the cella, now in the British Museum, was dug out, in 1812, by the same party of English and foreign archaeologists² who had previously obtained the Aeginetan marbles (see above, p. 464). The frieze is upwards of 100 ft. long, and is nearly complete in all its members. "The workmanship is exceedingly rude, and would never have been guessed to belong to the same period and the same school as the Elgin marbles. It may be that it was the work of Phigalean artists, after drawings sent from Athens. The subjects (the battles of the Centaurs and Lapithæ, and those of the Athenians and Amazons) have no conceivable connection with the object of the building." — *W. G. Clark.*

Besides the descriptions by its discoverers, this frieze has since been made the subject of two very valuable special dissertations, by MM. Ivanoff and other structural peculiarities by the supposition that Ictinus (in reference to the conservatism of the Arcadians) intentionally built the temple in the style of an earlier age. See Bötticher's "Olympia," p. 194.

¹ For fuller architectural details, the traveller is referred to Baron de Stackelberg's beautiful work, "Der Apollo Tempel zu Basæ," Rome, 1826; and to that of his fellow-explorer, C. R. Cockerell, R.A., "The Temples of Jupiter Panhellenius and Apollo Epicurius," 1860.

² One of them has left a charming account of their archaeological camp at Basæ and their festive diggings, enlivened by music, dancing, and pretty shepherdesses; a truly Arcadian scene. See "Otto Magnus von Stackelberg; Schilderung seines Lebens u. seiner Reisen; nach Tagebüchern u. Briefen," by his niece, Bnne. Nathalie de Stackelberg.

[Greece.]

and Conrad Lange, respectively. The general reader will find the subject treated with great ability in the work of Overbeck;¹ whose observations on the frieze (which he designates as "a corner-stone of our knowledge of Greek sculpture"), should be carefully read. The general result at which he arrives is, that the subjects of the frieze (which are markedly *Athenian*), may probably have been chosen under the influence of the Athenian architect Ictinus, but that in the details they are of Arcadian composition, as well as execution. He further demonstrates that the whole series of figures bears distinct traces of having been originally a *pictorial*, not a glyptic, composition, and he considers it probable that we have here a free provincial transcript in marble of some well-known picture. Besides the frieze, there were found some unimportant fragments of the colossal statue of Apollo, and of the metopes.

The temple stands in the midst of a forest of venerable oaks, and in beauty of situation has not its equal in Greece. It has been made the subject of a fine landscape by Mr. Edward Lear.

Tragoge, 1 hr. from Basæ, is a small mountain village, where there are some remains of *ancient Baths*.

Tragoge to Andritzena, between 3 and 4 hrs. The road leads up a steep ascent through olive-groves, and then descends into forests of oaks. Alternately ascending and descending, the traveller reaches a point above Andritzena, whence is a view of the Ionian sea and the Island of Zante.

Andritzena affords better accommodation for travellers than most places in the Peloponnesus. It is beautifully situated in an elevated hollow, at the head of a fertile tract, sloping down to the Alpheius. The town was destroyed during the war, but was soon restored. Not far from the road from Andritzena, on the S. bank of the Alpheius (about 3 m. from Olympia), is the site of the ancient *Scillus*, where Xenophon spent many years, and wrote most of his works, while he also enjoyed his favourite pastime of hunting.

¹ "Geschichte der Griechischen Plastik," 3rd ed. vol. I. pp. 449-458

[From Andritzena is a road to Karytēna, which passes an Hellenic site now called *St. Helena*, a little off the direct road. This road requires 6 hrs., and is not worth it. The direct distance is only 8 miles. The route from Andritzēna to Kalavryta and Megaspelēon is described in Rte. 56.] From Andritzēna to Olympia by *Palæo Phanaro*, where the Alpheius is forded, and to *Miraka*, is 10 or 11 hrs.—about 30 m. The road descends to the village of *Tzaka*, 2½ hrs. from Andritzēna. A descent of another hour brings the traveller to the Alpheius, along whose banks the road to *Palæo Phanaro* lies. When the river is much swollen it is not possible to ford it at *Palæo Phanaro*, a ruined village, and the traveller will be then obliged to go down the stream as far as *Makrisia*, close to the Olympian vale, where he will find a ferry-boat.

After the passage of the Alpheius at *Palæo Phanaro*, the traveller reaches *Miraka*, a poor village, situated on a projecting point, overlooking the Olympian valley and about 2 m. from the river. He approaches the *Valley of Pisa or Olympia* by a steep descent through a narrow thickly-wooded glen, from *Miraka*. As the traveller emerges from this glen, the beautiful valley of Olympia lies immediately at his feet; while at a short distance farther S.E., among the low hills which here bound the plain, are some slight ancient remains supposed to mark the site of *Pisa*, the city which originally had the presidency of the Olympian games, but which was first supplanted, and ultimately (B.C. 572) destroyed, by the Eleians.

OLYMPIA.—This famous valley is bounded on the W. by the Cladeus, on the S. by the Alpheius. To the N. rises the conical form of Mt. Cronius (Saturn's Hill), frequently mentioned by Pindar, etc., and once the seat of a temple of extreme antiquity. The space thus enclosed is on two distinct levels; on the upper level were situated all the principal buildings.

The Olympic games exercised an immense influence on the character and fortunes of the whole Hellenic nation,

from Marseilles and Sicily to Trebizond and Cyprus, and from Crete and Cyrene to Corcyra and Epidaurus. The athletic nature of the contests prevented the influx of Oriental weakness, while their publicity and the concourse of people made them act the part of an organ of public opinion. For upwards of 1000 years, the full moon after the summer solstice, every fourth year, witnessed these games. The first celebration was in B.C. 776, and the last in A.D. 393. In the following year they were finally suppressed by an edict of the Emp. Theodosius I.¹ "To the Olympic games we owe not merely the odes of Pindar, but the chronology of all history, literary or political. Amid all the intricacies or complications of policy, through all changes of fortune in the component States, in spite of pestilence and war, the Olympic festival recurred with the regularity of a solar phenomenon."—*W. G. Clark*.

The valley is very beautiful, and the surrounding hills are better wooded than in most other parts of Greece.

By the peasants the valley is called *Antilala*, after a hamlet which once stood on the bank of the stream bounding it to the W.; and which was so named from being "over against Lala," a town inhabited in the Turkish times by a tribe of Mussulman Albanians, who were swept away by the Revolution.²

The first traveller who described Olympia in modern times was Dr. Chandler, who visited the spot in 1766, and noticed some remains of a great Doric temple, since identified as part of the cella of the Temple of Zeus. In 1787, Olympia was visited by M. Fauvel, who was the first to identify the remains mentioned by Chandler as those of the Olympieum. His opportunities of observation were more favourable than those of any previous or subsequent traveller,³ but his

¹ In the same year, the Emperor removed to Constantinople the famous chryselephantine statue of Zeus, which remained there until accidentally destroyed by fire. The following year, A.D. 395, Olympia was sacked by Alaric and his Goths, who doubtless melted down many of the bronze statues.

² The principal houses of Lala were built from the ruins of Olympia.

³ Fauvel saw more of the temple than

account (published by Pouqueville in 1805), is unfortunately very meagre. Mr. Hawkins (1795), appears to have found the remains further reduced; and when Col. Leake came, in 1805, he was obliged to form his opinion of the temple (which he correctly identified¹) on the sole evidence of the measurement of a single fluting, and on the same scanty premises pronounced the temple to have been hexastyle, conclusions since proved correct by excavation. The Turks of Lala were then removing the stone for building purposes. Other travellers followed; Gell and Dodwell in 1806, Cockerell in 1811, and Stanhope in 1813, who employed an architect (Allason) to make the first topographical plan published of the site.² In 1829 another plan was made by the French expedition, who, during the six weeks they remained, partly excavated the Temple of Zeus, of which, with a strange disregard for published facts, they claimed to be the discoverers. In 1852, Prof. E. Curtius revived a scheme of the illustrious Winckelmann's for the excavation of Olympia,³ but it was not until many years later that the project, under the auspices of the T.I.H. the Crown Prince and Princess of Germany, acquired definite form.

At last, in 1874, a convention with

Chandler, because in 1787 the site had been excavated by the peasants for the purpose of getting the stone, which they were then removing. When Col. Leake came, 18 years later, the peasants had already carried off most of the materials, and the Cladeus had re-interred the greater part of the remainder. These frequent local changes are the explanation of the apparent discrepancy which exists between the descriptions of Olympia by different travellers prior to 1829.

¹ Col. Leake never claimed any merit for this identification, but from a comparison of the data, it seems clear that he arrived at his conclusion without any knowledge of Fauvel's opinion, which was first published in the course of 1805. Pouqueville rejected Fauvel's identification.

² The Germans testify that Allason's plan was more correct than the later French one, and they adopted it as the base of their operations.

³ The earliest scheme for the excavation of Olympia has now been traced to the illustrious Bernard de Montfaucon (b. 1655, d. 1741); and may therefore be counted among the glories of the Benedictine order. He unfolded his plan in a letter (dated 14th June 1723) to Cardinal Quirini, who had just been appointed Bishop of Corfu, and whom he

Greece was concluded, by which, under certain onerous conditions, the German Government was permitted to make excavations in the plain of Olympia during five years, for which object the German Parliament voted a subsidy.¹ As all objects discovered (exclusive of duplicates) were to be made over to Greece, while all the labour and expense fell to the share of Germany, this noble enterprise is perhaps the most perfectly disinterested of its kind on record. From Nov. 1875, when the works were commenced, to April 1881,² the excavations were carried on yearly from Oct. to May by 300 workmen under the well-known archaeologists, MM. Bötticher and Hirschfeld, afterwards replaced by MM. Treu and Furtwängler; the general directors being MM. Curtius and Adler. How brilliantly successful these explorations have proved is now matter of world renown.³ At the end of the season of 1879-80 it was feared that the excavations would have to be closed for want of funds, the Reichstag not being disposed to make any further grant. This danger was happily averted by the intervention of H.M.

urged to undertake the enterprise. He also pointed out that the work should be done with Pausanias in hand. See Bötticher's "Olympia," p. 49.

Early in the present century great efforts were made, by Sir William Gell and others, to raise funds in England for the excavation of Olympia, but vainly; the scheme was treated as visionary (see Gell's letter to the *Classical Journal*, vol. xxiv. p. 401). Somewhat later other schemes were set on foot in Germany for the same object, but equally without practical result. We have now good reason to rejoice that these premature attempts failed.

¹ The first grant was of £8550; the actual sum ultimately expended by the German Government on Olympia was upwards of thirty thousand pounds.

² The excavations were suspended on 21st March 1881.

³ The material results of the Olympian excavations are of course only of secondary importance, but even in this respect the results are very remarkable. The following is a summary (by M. Bötticher) of the museum inventory of discoveries, 1875-1881:—

Sculptured marbles (statues, reliefs, etc.)	130
Fragments of ditto	1,500
Bronzes	13,000
Terra-cottas	1,000
Inscriptions	400
Fragments of ditto	600
Coins	6,000

the Emperor, who very generously granted the Olympia Commission a sum of 40,000 marks from the Privy Purse, a gift which enabled the German archaeologists to resume operations, and to realise all the most important parts of their great scheme.

For the general topography of Olympia the traveller is referred to the annexed plan.¹ The following is a brief notice of the principal monuments and localities as they now exist; but before visiting Olympia, the traveller should if possible consult the great work issued by the German Government.² Should he be prevented doing so, he will find an excellent general account of the excavations in M. Bötticher's work.³ Above all, he should make a point of providing himself with MM. Kaupert and Dörpfeld's excellent volume of plans, with letterpress by MM. Curtius and Adler.⁴ This is a small handy volume, and is quite invaluable.

General Topography.—All the more important monuments, including all the temples and altars, stood within the *Altis*.

In addition to the monuments identified, there are various walls, and a very large number of statue bases, of which the character has not been ascertained. Wells and small watercourses are numerous.

¹ Our best thanks are due to M. Dörpfeld, the able architect and surveyor of the Commission, for assistance in the preparation of this plan.

² "Die Ausgrabungen zu Olympia." 5 vols. 4to. Berlin, 1876-81. A summary of the principal results has been published in one volume under the title, "Die Funde von Olympia," Berlin, 1883. This work is not very useful, being restricted to the general artistic results, with little or no reference to architectural questions.

³ "Olympia, das Fest und seine Stätte," by Adolf Bötticher, 8vo. Berlin, 1883. This work is entirely of a popular character, and having no *Index*, nor even a proper table of contents, is not very convenient for reference. Moreover, the arrangement of the work is chronological, not topographical, which adds to the difficulty. The treatment of architectural questions is (necessarily, perhaps, from the plan of the work) less satisfactory than might be expected from the eminence of the writer; on the other hand, the treatment of artistic and general archaeological questions is so good as to leave little to be desired.

⁴ "Olympia und Umgegend; zwei Karten u. ein Situationsplan." Berlin, 1882.

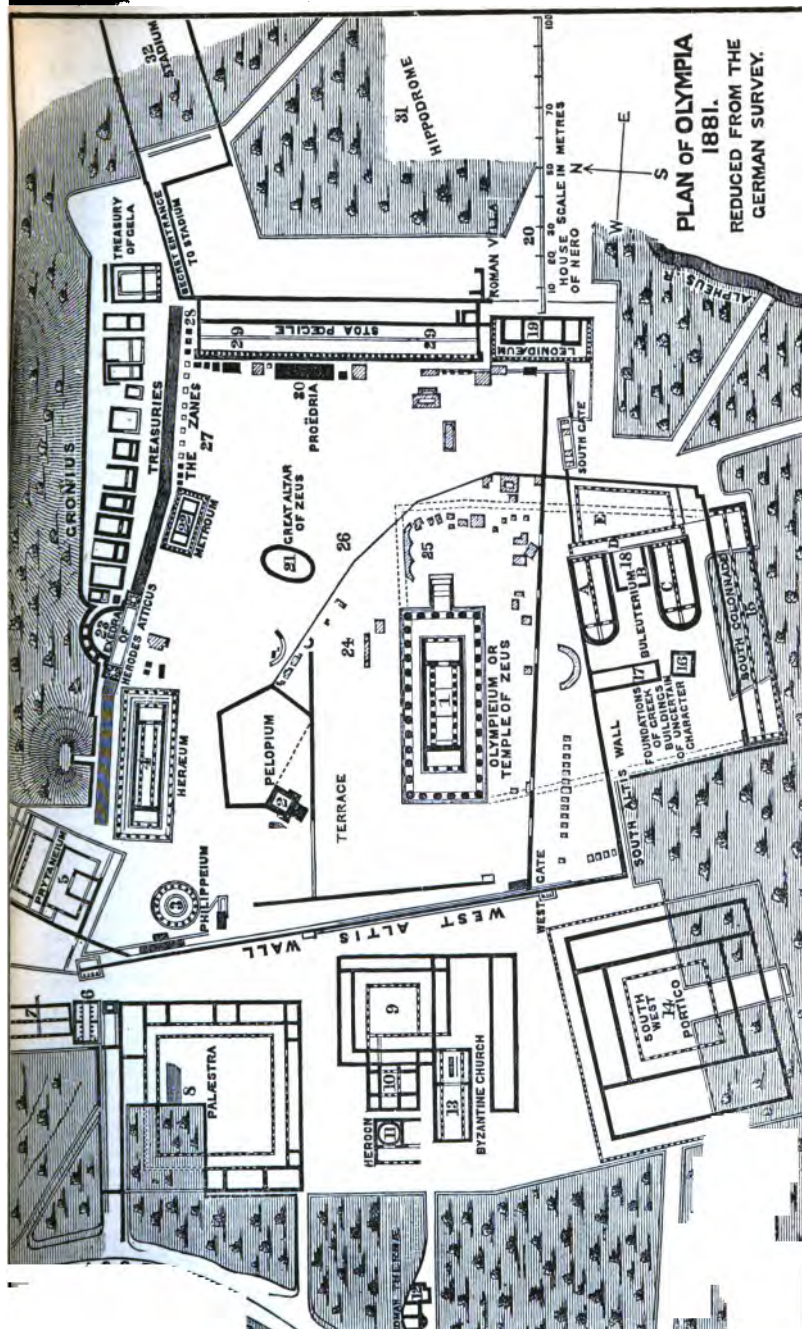
The Altis.—This sacred precinct was situated at the foot of Mt. Cronius, and according to ancient tradition was marked out by Heracles, who enclosed the space with a wall, and dedicated it to Zeus. 'H' Ἀλτις, the name the place bore from the most ancient times, is the Peloponnesian Æolic form of Ἄλσος, a grove. In its centre so late as the time of Pausanias, was a grove of planes.¹ Pindar describes it as well-wooded (Ἰλίας εὐδενδρον ἐπ' Ἀλφειῷ Ἄλσος, *Ol.* viii. 12). The boundaries of the *Altis* have been fixed, and the area thus enclosed is estimated at about 218 yds. in length by about 153 yds. in breadth. Portions of the E., the W., and the S. boundary walls have been laid bare, and the position of the N. wall, which ran from the W. wall along the foot of Mt. Cronius to the Stadium, has been clearly fixed by the discovery of the N.E. gateway, a tunnel 65 ft. long by 10 ft. wide, into the Stadium, precisely in the position assigned to it by Pausanias. Commencing from the N. the gates of Olympia are as follow:—

1. *The North Gate*, leading to the Gymnasium.
2. *The West Gate*, leading towards the Workshop of Pheidias.
3. *The South Gate*, opening into the Buleuterium.
4. *The Roman Triumphal Arch*, also S. (It has been conjectured that this may have been erected on the site of the *Pompic Gate*, the position of which is still doubtful, but further particulars are wanting.)
5. *The Secret Gate*, or κρυπτή, leading into the Stadium. (This was reserved to the use of the Hellenodiceæ and the Agonistæ.)

(1)² *The Olympieum, or Temple of Zeus.*—According to Pausanias, this temple was erected by the Eleians from the spoils of Pisa, i.e. about 572 B.C. The acceptance of this date, which before the German discoveries had only once (we believe) been challenged, involves, as a necessary conclusion, that the

¹ Traces of this grove still exist N.E. of the Temple of Zeus, in the shape of square openings left in the pavement for trees.

² The numbers in parenthesis () refer to the Plan.



temple remained unfinished for about a century. But Prof. Ulrichs had already in 1867 argued that Pausanias had confused two distinct events, and that the campaign which furnished spoils for the erection of the Olympieum was not the one he supposed, but a later one, mentioned by Herodotus, the date of which falls at the end of the 76th or beginning of the 77th Olympiad. This would give the 77th Ol. (B.C. 472-469) for the date of the foundation of the temple, and the correctness of this opinion is now fully confirmed by the evidence of the building itself. We know from Herodotus that it was already finished in B.C. 445, and it appears probable that it was in the main complete 8 years earlier. For in 457 the Lacedæmonians dedicated to Zeus, from the spoils of the battle of Tanagra, a golden shield, which was affixed to the apex of the E. pediment (see p. 520). Some years passed before the full ornamentation of the temple was completed, but shortly after the dedication of the Parthenon, Pheidias and his school were invited by the Eleians to remove to Elis, and there adorn the new temple. Pheidias probably remained there 4 or 5 years, viz. from about B.C. 437 to 434 or 433. The colossal chryselephantine statue of Zeus, in the cella, was executed by Pheidias,¹ and the figures in the pediments by his scholars. The pictures on its walls were the work of his nephew Panænus. The architect was an Eleian named Libon, of whom nothing more is known.² The temple was built of the local conchyliferous limestone, called *porus* by Pausanias (a name which, under the form of *porret*, is still in use), which was overlaid in its more finished parts by fine stucco, which gave it the appearance of marble. The temple was a perip-

teral hexastyle building of the Doric order, with 6 columns at the extremities and 13 at the sides. These columns were fluted; their diameter was 7 ft. 3 in., their height 84 ft. 4 in., being the largest Grecian columns known. The dimensions of the temple are 210 ft. 3 in. in length by 90 ft. 11 in. in breadth, and 66 ft. 5 in. in height, somewhat less than the measure given by Pausanias, but he probably included the base of the statue of Victory on the summit (see p. 520).

The temple, only partially excavated by the French,³ has now been entirely cleared. It stands on three steps, which again rest on a platform or terrace, rising 2½ or 3 ft. above the general level of the Altis. The steps of the stylobate were too high (each 1 ft. 7½ in.) to be used as stairs, but easy access to the temple was provided by a projecting *perron* at the E. end.⁴ The foundations are complete, and on the N. the columns lie alongside in the positions into which they fell at the great earthquake which shattered the whole edifice.⁵ "It upheaved the temple from the centre, throwing the pillars of all the 4 sides outwards, where most of them lie with their drums severed, but still complete in all parts, and only requiring mechanical power to set them up again. Some preliminary shakes had caused pieces of the pediment sculptures to fall out of their place, for they were found at the foot of the temple steps; but the main shock threw the remainder to a great distance, and I saw the work of Alcamenes being unearthed more than 25 yds. from its proper site."—*J. P. Mahaffy*.

The visitor passed from the peristyle into the *pronaos* through metal folding

¹ It is believed that the only authentic representation extant of this statue is that on bronze coins of Elis of the time of Hadrian.

² There was an earlier temple on the same site, of which some vestiges have been found. Other evidence of the earlier worship of Zeus on this spot is afforded by the discovery of a large number of extremely archaic votive figures at a point S. of the temple, viz. opposite the 4th column from the E. end.—*Böttcher*, p. 169.

³ It now appears that the operations of the French were brought to an abrupt close by an order of the Greek Provisional Government. See Böttcher's "Olympia," p. 58.

⁴ This *perron* has very much the appearance of an after addition. Whether it is so or not, it spoils the general harmony of the outline.

⁵ The catastrophe seems to have taken place either in 522 or 551 A.D. Olympia appears to have lain in the line of the great earthquakes of both these years, and most probably both had a share in its destruction. See Böttcher, p. 33.

doors (of which the traces remain) between the columns *in antis*. The intercolumniation on either side must have been closed by a metal grating. In the pronaos, under a variegated marble pavement, the French expedition discovered a fine mosaic representing a Triton, remains of which are still *in situ*. According to Mr. Newton, this "is probably the earliest extant specimen of Greek mosaic, and is not composed of *tessellæ*, but of small river pebbles."

The cella was divided longitudinally into a broad nave and two narrow side aisles by 2 rows of 7 columns. Before the first column, on either side, was a wooden stair leading to the *hyperoon*, or upper story, mentioned by Pausanias. The space between the entrance and the 2nd columns was open and formed a sort of inner vestibule. The remaining columns were united partly by low walls, and partly by metal gratings, between which and the walls of the cella the side aisles remained free. The space thus enclosed was further divided into two portions of unequal size; of which the larger and innermost was occupied by the colossal Pheidian statue of Zeus. A narrow passage running between the wall of the opisthodomus and the back of the statue connected the two aisles. The statue appears to have been enclosed on 3 sides, but to have been open on the E. Probably it was protected here by swing-doors. The low walls already mentioned connected 4 of the outer columns on either side of the statue; they formed the *ἐρύματα τῶν τοίχων* of Pausanias (v. 11, 2), and were decorated with the paintings of Panæus described by him. It is uncertain whether these were on the inner or the outer face of the enclosure. As, however, the side aisles were too narrow to afford a proper view of the pictures, and were, moreover, closed to the public, it is most probable that they occupied "the inner face of the enclosure, and were intended, in a measure, to continue the rich effect of the statue itself."¹ The side aisles were secured by small metal doors.

The pavement of the side aisles is of pebbles imbedded in plaster; that of the nave was of black Laconian marble, the greater part of which has disappeared. "But the lower pavement or stereobat on which this rested is for the most part preserved. There is a curious rent running longitudinally through it, which may have given rise to the story that Zeus signified his approval of the work of Pheidias by striking the pavement with a thunderbolt, of which the mark was still recorded in the time of Pausanias by a bronze vase on the spot."

—Newton.

There was no means of communication between the cella and the opisthodomus. From a passage in Lucian, it appears that the pavement, in front of the opisthodomus, was used for the delivery of recitations.

The temple was roofed with tiles of Parian¹ marble, adjusted to each other with fine joints, like those of the Parthenon. Many pieces of these have been found. From the character of the (alphabetical) tally-marks on them, it appears probable that this marble roof was a later addition, and that the temple was originally covered with clay tiles, as were all the other buildings at Olympia.

The discoveries can scarcely be said to have yielded a conclusive explanation of how the building was lighted.²

Pausanias mentions that the peristyle was hung with 21 gilt shields, dedicated by Mummius after the capture of Corinth, and the interesting discovery has been made of the marks of the oxydised copper on pieces of the architrave and metopes of the E. end. Not only has the exact diameter of the shields (3 ft. 3 in.) been ascertained,

¹ Not Pentelican, as asserted by Pausanias.

² We cannot consider the discussion as finally closed, although MM. Dörpfeld and Bötticher claim to have established beyond question, the existence, and even the precise position, of the hypæthral opening, with its corresponding *impluvium*. But it seems doubtful if this latter is anything more than the oil reservoir described by Pausanias. We do not presume to challenge authority so high as that of these distinguished architects, but we do think that much has yet to be done before the problem can be considered as solved in its entirety.

¹ "The barrier of the Throne of Zeus at Olympia," by A. S. Murray.—*Mitt. Deut. Arch. Inst.*, vol. vii. p. 274.

but the fact elicited that of the 21 shields dedicated, 10 occupied the spaces between the triglyphs, and 11 the front of the architrave of the E. end.

The *simā* of the cornice was of Pentic marble. With respect to the lion's heads forming the gurgyles of the cornice, Mr. Newton observes, "There is a strange inequality of design and execution. While some are modelled and sculptured with the skill which might have been expected in a temple of the Periclean age, others are carved in the rudest manner."

On the apex of the pediment stood a gilt bronze Victory, below which was a gold shield, with an inscription recording its dedication by the Lacedæmonians after their victory over the Athenians B.C. 457.

The E. pediment was attributed by Pausanias to Peonius; the W. to Alcámenes.

The Eastern Pediment.—Pausanias enumerates all the figures in this pediment, and portions of all have now been recovered. The subject was the contest between Cnomaus and Pelops. None of the figures are entire, but the pieces obtained have, after long study, been skilfully grouped in their original positions by M. Treu. The result is a restoration so satisfactory that Prof. Overbeck considers that it may be regarded as final, at least in all essential points. The centre of the composition is a majestic figure of Zeus;¹ on his rt. stand Pelops and Hippodameia;² on his lt. Cnomaus and Sterope. These five figures constituted the central group, and were of heroic proportions. The figures on either side consisted of their respective attendants, and in the

¹ Pausanias, oddly enough, calls this an *image* of Zeus (*Αἰὼς δὲ ἀγάλματος*); whence most commentators necessarily concluded that the central figure was represented as a *statue*, possibly as a *xoanon*. But the recovery of the figure shows that it was intended to represent the god himself, not his mere image. Overbeck well observes, that the apparition of Zeus is probably to be regarded as one invisible to the other members of the group. The slightly averted attitudes of Pelops and Cnomaus tend to confirm this view.

² The figure of Hippodameia, not having been recognised at first, was provisionally named *Heatia*, from its resemblance to the Giustiniani statue of that name.

angles were the impersonations of the two rivers, Cladeus to the lt. of Zeus, and Alpheius to his rt., typical of the scene of contest. The horses have been recovered, but not a trace of the chariots. At first it was thought that these might have been of metal, but it now appears clear that they were not represented.

"Throughout reigns that repose which, according to the principles of ancient art, would be the most fitting expression of so intense a crisis. The horses rest patiently; the five dominant figures of the central group stand detached from each other like a row of columns; as the lines of the pediment converge to the angles, the figures sit or recline in the narrowing space in easy attitudes."—*Newton*.

The Western Pediment.—The identification of the figures of the W. pediment is still more unsatisfactory, Pausanias affording few details. The subject, according to that author, was the contest between the Lapiths and Centaurs at the marriage feast of Peirithous. Pausanias only says that the central figure was Peirithous, with his bride on one side, struggling in the grasp of the centaur Eurytion. On the other side was Theseus, attacking the centaurs with his battle-axe. One of the centaurs was carrying off a virgin, the other a boy. All these have been recovered, but considerable doubt exists as to the central figure, a colossal male torso. According to Pausanias it should be Peirithous, but the head has some resemblance to an Apollo, and is so named by the editors of the German reports, who argue that Pausanias may have been misled by his guide.

Two reclining figures have been found which evidently belonged to the angles, and are probably local nymphs, emblematic of the place of contest.

From the traces of colour discovered, it is clear that all these figures, as well as those in the metopes (see below), were painted.

On the question of the artistic as opposed to the archæologic value of the sculpture of the pediments, it is beyond the province of this handbook to enter. The subject has been ably treated by

Mr. Newton,¹ to whose essay the reader is referred. It may suffice here to state that all critics are agreed that the expectations raised by the fame of Alcámenes and Peonius have not been realised by the discovery of these their reputed works. Nor does the pediment assigned to Peonius show any affinity of style with his statue of Victory (see below). There is an absolute discrepancy between the design and the execution in both pediments; good work and indifferent are so intermingled throughout that it is almost impossible to define the limits of either. Yet all the figures of both pediments have a certain family resemblance. To reconcile these seeming inconsistencies, Mr. Newton conjectures that the great artists in question contributed the designs alone:—"These masters had to carry out their designs as best they could, with the aid of such half-trained craftsmen as they could obtain on the spot, and hence the strange mixture of knowledge and ignorance in the sculpture of the pediments. The immense disparity between the design and the execution cannot, in our judgment, be satisfactorily accounted for on any other assumption than that here adopted."

The Metopes.—Of the 12 metopes, mentioned by Pausanias as decorating the fronts of the pronaos and opisthodomus, fragments of all have been recovered. Of these the greater part, including (with a single exception), all the finest pieces, were discovered by the French expedition in 1829. "Pausanias does not inform us by whom the metopes were designed. From the traces of archaism in these sculptures, we incline to the belief that some of them may be the work of a Peloponnesian school, which had been very carefully trained, but had not yet attained the perfect freedom and mastery over material which distinguished the school of Phidias."²—*Newton.*

It is rather a curious fact that Pausanias, who mentions the subjects

of 11 of the 12 metopes, describes the whole as representing the *greater part* of the labours, τὰ πολλὰ τῶν ἔργων, of Heracles, from which expression Col. Leake and other commentators very reasonably concluded that the 12th metope "related to some action which was not among his 12 labours, commonly so-called."—(*Peloponnesiaca*, p. 18). As it happens, the metope in question can be identified with confidence as representing his 12th and crowning labour—the submission of Cerberus. This instance is only quoted to show the danger of blindly following even so accurate a guide as Pausanias where other evidence is contradictory or wanting.

The metopes over the pronaos were the following:—

1. *The Erymanthian boar*—

Heracles comes from the l. carrying the boar on his l. shoulder. Eurystheus is opposite, with uplifted hands, in an attitude of grotesque despair. Heracles appears to threaten him with the dead boar.

2. *The mares of Diomedes the Thracian*—

In the foreground, Heracles stands, with averted face, at the head of the half-rearing mare, (which seems to have filled the field), and seeks to curb it with both hands on the bridle.

The chief portions of this metope were found by the German Commission, while some complementary parts have been added from the fragments in the Louvre.

3. *The Oxen of Geryones.*—The three-bodied giant occupies the whole rt. half of the metope. He has sunk on his knees, apparently still defending himself with two of his shields. The third has fallen to the ground. Heracles plants his lt. foot against the thigh of the monster, and bestriding the dead body of the giant herdsman Eurytion, is in the act of swinging his club against Geryones. Eurytion is stretched prone on his rt. side, head turned to lt.

The greater portion of this metope is in the Louvre; some additional pieces have been recovered by the Germans.

4. *Heracles supporting the Heavens.*—This is the best preserved of all the

¹ "Essays on Art and Archæology." 1880.

² The general opinion of the German archæologists fully supports this view. The execution of the metopes appears now to be assigned by common consent to about the year 460 B.C.

metopes, and was discovered by the German Expedition in 1876. The subject was an especially popular one at Olympia, and several representations of it are known to have existed there.

The design embraces three figures, of which the central one is that of Heracles. Heracles is represented as standing in an attitude of studied awkwardness, his body thrown back and his head bent forward. His head and shoulders are protected by a doubled-up pillow, while his arms (the rt. one only is seen), are upraised to steady his burden. The clumsiness with which he acquits himself of his novel duty is well expressed, and the Heavens are obviously in imminent danger of falling. The Hesperidean nymph, who stands behind the hero, is evidently of this opinion, and has raised her lt. hand to steady the rickety burden from slipping off backwards. In her rt., according to M. Curtius, she formerly held a metal tree-branch. This figure is entirely draped, and has much youthful dignity. The folds of the drapery are somewhat stiff, yet far from unpleasant, while the face and expression have great sweetness and beauty.

Both the other figures are nude. As M. Curtius has pointed out (*Mith. Deut. Arch. Inst.* vol. i.), the difference of bearing between the burdened and the free man are admirably rendered.

Atlas stands in an attitude of easy repose, and offers the Hesperidean apples, three in each hand, to Heracles's inspection. The tantalising manner in which he holds them under the hero's eyes at a moment when he cannot possibly appropriate them, has some humour in it. Considerable care and study have been bestowed—though with but partial success—on the treatment of the muscles, etc. If not wholly correct, the modelling at least shows knowledge and freedom of hand.

5. *The Stables of Augeas*.—To the rt. Athena with helmet, shield, and lance, stands erect looking towards Heracles, who departs to the lt.

The subject of the metope is known from Pausanias, but in what manner it was typified in the design cannot now

be seen. This was obtained by the Germans.

6. *Cerberus*.—Heracles passes to the lt., and looking back, drags after him the guardian of Hades. Probably only the fore part of Cerberus's body was represented as emerging from the earth. A goddess stood to the lt. of Heracles, looking towards the shrinking Cerberus.

This is the worst preserved of all the east end metopes; the design is restored from small fragments found by both the French and German Expeditions.

Of Cerberus himself there remains only a muzzle and a paw. Heracles is partly draped with a chiton in fine folds.

The remaining metopes adorned the opisthodomus, or west end.

7. *The Girdle of the Queen of the Amazons*.—As only the head with a portion of the shoulder of the Amazon has been found, reconstruction is at present impossible. The head is bare, and shows the hair blocked out in smooth braids. The head is slightly bent forward, while the rt. arm is uplifted to strike.

The fragment was found by the Germans.

8. *The Stag of Ceryneia*.—Nothing whatever can be stated with any confidence concerning the design of this metope, until additional fragments are recognised.

It has been suggested that a bent rt. leg found in the vicinity, and not referable to any other metope, may fit in here, on the assumption that the design followed was the well-known one of Heracles setting his bent knee on the stag's back.

9. *The Cretan Bull*.—This is the well-known metope in the Louvre. In addition the Germans have found the split bull's head, and a fragment of the lt. hind hoof.

10. *The Stymphalian Birds*.—Heracles stands at ease to the extreme rt., with his rt. hand outstretched, probably in the act of proffering his booty to Athena, who is seated on a rock opposite. The goddess looks down towards him.

The restoration is the result of the combined French and German discoveries.

11. *The Hydra*.—Fragments of the

Hydra were obtained by the French Expedition. Materials are at present wanting for the reconstruction of the design.

12. *The Nemean Lion*.—This fine metope is in the Louvre. No additional pieces that can with certainty be referred to it have been found.

M. Treu, however, points out that the proposed restoration given in the French Report (*Exptd.* i. 78, 3), is insufficient to fill the required space. There must have been a *pendant* to Heracles; probably a standing figure of Athena.

It is only fair to the French archaeologists to add, that the exact dimensions of the metopes have only been known since the discovery, in 1876, of the Atlas metope.

The Terrace of the Olympieum, already mentioned, was raised only 2½ or 3 ft. above the general level of the Altis. In the time of Pausanias it was covered with a forest of statues and other *anathemata*. This great platform has now been almost entirely cleared, and the pedestals (or their foundations) of about 70 of these statues recovered. Of these the following have been identified:—On the N. those of *Mycithus* (24), and *Dropron*, King of Peonia. At a short distance S.E. of the latter are (26), some ancient foundations, which Prof. Adler thinks probably mark the site of the so-called *House of Enomaus*, of which a single surviving wooden column, protected by metal bands and a roof, was shown to Pausanias. In any case, the column must have stood in this immediate neighbourhood.¹ On the E. stood the monuments of the *Eleian Women* (25), and the *Bull* dedicated by the *Eretrians*, (of which animal a bronze ear has been found). Here, too, is a portion of the *semicircular basement*, described by Pausanias as supporting a group of six Greeks about to engage with as many Trojans, with Thetis and Aurora in their midst, imploring Zeus to favour their respective sons. This elaborate composition was the work of Lycius,

son of Myron, and was dedicated by the Apolloniatæ from the tithes of the spoils of the Abantes and Thronium.

On the S. bases of statues of *Sophocles* and *Praxiteles*, and to the S.E. *Telemachus* and the famous *Nike*, were found.

On the W. the terrace seems to have been left clear.

Of these statues many were of bronze, and, therefore, sure to have been smelted. Of the remainder, the only one of importance which has been recovered, is the figure of *Victory* by Pæonius of Mende, discovered lying close to its pedestal. It is hardly possible to exaggerate the importance of this discovery, apart from its merely artistic value, which is itself very high.

The statue stood on a lofty triangular marble pedestal, which tapered upwards to a height of over 19 ft. On the uppermost of the blocks composing the pedestal, is an inscription recording its erection and dedication to Zeus, by the Messenians and Naupactians, in gratitude for victories obtained over their enemies. Pausanias states that according to Messenian tradition the Athenian victory at Sphacteria (B.C. 425), in which the Messenians shared, was here alluded to, but that fear of their old enemies the Lacedæmonians, prevented direct mention of the event. The inscription specifies the statue as the work of Pæonius, and mentions his share in the decoration of the Temple of Zeus.¹ "The statue has suffered a good deal of mutilation. The head, both arms, the wings, and the left leg, are wanting, but enough remains to enable us to understand the original motive. The Victory was represented newly lighted on earth. She is clad in a long *chiton*, the flying movements of which indicate the rapidity of her descent. The wings were doubtless nearly upright on the shoulders, and the body had a forward inclination, something like that of a ship's figurehead, resting on the rt.

¹ That some monument of importance stood here appears certain, from the abrupt and otherwise objectless deflection of the water-course at this point.

¹ According to this inscription, Pæonius wrought the *acroteria* of the temple. The precise meaning here intended by *acroteria* is matter of dispute, viz.—whether the pediments are thereby meant, as is maintained by many scholars, or merely the acroterial ornaments (i.e. the gilt bronze Victory and gilded vases).

foot, with the l. a little advanced in the air. To this forward tilt of the figure, the skirts of the drapery flying behind must have acted as a counterpoise, while at the same time it helped to express the swiftness of the downward swoop. The ground on which the Victory is alighting is irregularly carved to represent rock, and at the side of the rt. foot is a head which has been thought to be that of an eagle, but it seems more like that of a gull or other marine bird. The design of this figure is very striking and original, and the composition of the drapery, though in some parts rather dry and meagre in execution, is not unworthy of the contemporary Athenian school."—*Newton*.

Nearly three centuries after the erection of this statue and the dedication already mentioned, a *second inscription* was engraved on the pedestal of the Victory. The interest of this latter as an historical document is of so exceptional a character as to demand some notice for it even here. "It relates to a long-pending dispute between the Lacedæmonians and Messenians, about a certain territory on the west slope of Mt. Taygetus, called by Tacitus the *ager Dentheliates*. The contention about this territory began in a very remote period of Spartan history, and was probably the cause of the first Messenian war. After the conquest of Messenia, the territory in question remained in the hands of the Lacedæmonians till the victory of Chæroneia enabled Philip of Macedon to interfere in the affairs of the Peloponnese. Setting aside the claim of the Lacedæmonians, he restored the *ager* to the Messenians, who were afterwards confirmed in possession by Antigonus Doson, and later by Mummius, the conqueror of Corinth. The Lacedæmonians, not content with the award of Mummius, persuaded the Roman Senate to let them refer the long-standing dispute for arbitration to the Milesians. After the reference to a third party had been duly authorised by a *senatus consultum*, the Milesians convened a special assembly of the people in the theatre, and chose by lot 600 citizens to judge the question referred to them, which

was: Which of the contending parties was in possession of the land when Mummius was in office in the Peloponnese. Advocates on both sides were allowed to plead for a given space of time, measured by the *clepsydra*. The decision of this multitudinous jury was given in favour of the Messenians, only 16 out of the 600 voting for their antagonists. In order to place this matter beyond question for all future time, the Messenians obtained from the Milesians a duly attested copy of the judgment, and then, by special permission of the Eleians, had it engraved at Olympia on the pedestal of the Victory. "It might have been thought that a judgment so solemnly delivered and recorded would have settled for ever the dispute; but about a century later, Augustus, in gratitude for assistance rendered at Actium, gave back the territory to the Lacedæmonians; and a few years afterwards, in the reign of Tiberius, both parties again appealed to the Roman Senate. The result is recorded by Tacitus (*Ann.* iv. 48). The land was once more restored to the Messenians; and this decision (A.D. 25) we may assume to have been final. In order to prevent any possible misunderstanding, two pillars were set up on Mt. Taygetus, with the inscription, *Boundary of Laconia on the side of Messenia*."¹ These are the pillars already mentioned (p. 496).² The Olympian inscription is in 69 lines,³ and consists of three distinct members, viz. I. Decree of the Eleians, permitting the Award to be inscribed at Olympia; II. Letter of the Milesians, enclosing an authorised copy of the Award; III. Copy of the Milesian Award.

In the space between the S. limit of the terrace and the Buleuterium are numerous statue bases, including those of MM. Rufus and Damon Nicanorus.

¹ "Essays on Art and Archaeology," by C. T. Newton, C.B., pp. 368-70.

² The traveller should read the interesting account of the discovery of these boundary-stones, and of the neighbouring frontier temple of Artemis Limnatus, in Ross's "Reisen durch Griechenland," 1841, vol. i. pp. 1-24.

³ It may be conveniently consulted in Hicks's "Manual of Greek Historical Inscriptions," pp. 341-44.

(4) *The Heræum* was only second in importance to the T. of Zeus, which latter it far surpassed in antiquity. It is, indeed, the most ancient specimen of *Grecian* temple architecture hitherto discovered, and, under the skilful investigations of M. Dörpfeld, has yielded a rich harvest of new and interesting architectonic data. The temple is of the Doric order, with 6 columns at the front and 16 at the sides; a very unusual arrangement. Other peculiarities are the relative breadth and length of the edifice (which are to each other nearly as 2 to 5), and that it stands on two, instead of three, steps. The foundations are of the same coarse tufa as those of the Olympieum. From the construction, it appears to have been originally a temple *in antis*, to which a peristyle was added at a subsequent date. Its dimensions, taken along the top of the stylobate, are 167 ft. 3 in. in length, by 61 ft. 6 in. in breadth. According to the German reports, these dimensions are themselves evidence of the antiquity of the temple, as they show that an older standard than the *Olympic Foot* was the measure used in its construction.

The columns of the peristyle were 17 ft. in height, but varied to a remarkable degree in diameter and character. Some of them are monolithic, while in others drums of great size have been used. The difference in diameter between different columns amounts in some cases to close on 1 foot. In other words, the diameter varies from 3 ft. 3 in. to 4 ft. 2½ in. The capitals may be referred to no less than 9 distinct types, and appear to range in date over a period of eight, or more centuries; *i.e.* from the 7th cent. B.C. down to late Roman times. The intercolumniation (measured from centre to centre) is 10 ft. 8 in., an unusually wide interval. This fact, taken in concurrence with other structural peculiarities, makes it appear almost certain that the entire frame of the roof, including the architraves, was of wood. It also appears highly probable that the columns were also originally of wood, and that they were gradually replaced by stone pillars as the original structure gave way.

That this process of substitution went on to a very late date, is shown by the fact that even in the 2nd cent. A.D., Pausanias found one of the two columns of the opisthodomus to be of oak. The above appears to be the only reasonable explanation of the peculiarities we have noted, and it is one now fully accepted by the ablest architects and archaeologists of Germany.

The entrance to the temple was as usual on the E., but the steps giving access to the peristyle were on the S. This peculiarity was probably connected with the position of the *Altar of Hera*, see below, p. 527.

The pronaos and opisthodomus do not call for special description, but the cella presents several interesting peculiarities. It measures 91 ft. 5 in. in length, by 27 ft. 4 in. in breadth. The three lower courses of its walls were of the usual poros, but all the superstructure appears to have been of brick. From either of the side walls projected 4 internal buttresses, recalling the structure of a much later temple, that of Apollo Epicurius, at Bassæ (p. 513). On the walls, which are standing to a height of about 3 ft., are the marks where bronze plates have been attached. The positions of the bronze doors and metallic gratings can also be clearly made out. At a subsequent date the interior of the cella was divided by two rows of 8 columns each into three aisles, of which the central one was 3 times the breadth of the others. The columns have the same wide intercolumniation as those of the peristyle, and stand in file with them. The ceiling joists of the peristyle seem to have rested their inner extremities on these columns, instead of on the wall. The roof was not left open, according to the common custom, but was ceiled underneath, either wholly or in part, probably with wooden panels. It was in the loft thus formed between the tiles and the ceiling, that the mummified corpse of a wounded soldier in full armour was discovered in the 2nd cent. A.D.,¹ during the repair of the roof.

¹ At least so Pausanias was informed by his cicerone Aristarchus. The wounded man was supposed to have crept in here on the

The roof of the Heræum is the most ancient example known of a tiled roof. It has been made the subject of a special investigation, resulting in a most skilful restoration, by M. Fr. Graeber, to whose account we refer the reader for all particulars.¹ We have here only space to notice a few of its most salient features. The wooden frame-work of the roof was covered with very large curved pantiles (gauge about 2 ft.) These had no ears, but the upper edges of the common rafters being bevelled to the curve of the superjacent pantiles, each row of tiles was securely cradled between the rafters by its own weight, and brought into close contact with its neighbour. The junctions were covered by hip-tiles, *imbrices*, each formed of a large segment (nearly two-thirds) of a cylinder. The antefixa were circular discs, one of which closed the lower extremity of each row of imbrices; under these ran a tiled creasing, and the gutter with water-spouts. The junction along the ridge-tree was formed of closely fitted curved tiles, of similar pattern to the imbrices, but much larger size. Semi-circular holes were cut in these to receive the upper ends of the hip-tiles. The end of the main ridge was terminated by a great circular acroterium (crowning the pediment), formed of a single tile, measuring 7 ft. 3½ in. in diameter. This was elaborately decorated with ornamental mouldings in relief, arranged in concentric circles, and picked out in several colours. The surface of these mouldings had been carefully overlaid with a thin coating of much finer clay than that forming the body of the acroterium. The pigments were burnt into the surface thus prepared.

Pausanias mentions that he found in the Heræum a greater number of ancient chryselephantine statues than in all the rest of Greece; the most

recent of these were of the 6th cent. B.C. Here, too, were kept the table made by Colotes of ivory and gold, on which were laid the wreaths prepared for the victors in the games, as well as the famous chest of Cypselus, and the quoit of Iphitus, on which was inscribed the proclamation of the Olympic truce.

Of the varied sculpture described by Pausanias as adorning the Heræum, only two pieces of importance have been found. Both are, however, of the very highest interest.

The one is the head of a colossal and exceedingly ancient statue of Hera, sculptured in a soft yellowish white limestone found in the district. It has been identified by M. Furtwängler with the *Ἡρας ἀγαλμα καθήμενον ἐπὶ θρόνῳ* seen by Pausanias in the cella of the Heræum. Part of the basis (of the same stone) was found *in situ*, and seems from its dimensions to have sustained the other two figures (Zeus and Ares) mentioned by Pausanias. That these *ἔργα ἀπλᾶ*, as the Greek traveller styled them, were of higher antiquity than even the ancient chryselephantine statues mentioned above, and were presumably "the original idols of the temple and coeval with it," was an opinion long since published by Colonel Leake (*Peloponnesiaca*, 1846), and the correctness of which is now very strikingly confirmed by the recovery of the work itself.

The other is an undoubted work of Praxiteles, and at present the only statue known which can with certainty be referred to that master. The subject is Hermes carrying the infant Dionysus. It is introduced by Pausanias as follows:—*χρόνῳ δὲ ὑστερον καὶ ἄλλα ἀνέθεσαν ἐς τὸ Ἡραῖον, Ἑρμῆν λίθον, Διόνυσον δὲ φέρει νήπιον, τέχνη δὲ ἐστὶ Πραξιτέλους.* (*Paus.* v. 17, 3).

This inestimable discovery was made on 7th May 1877, since which date other fragments towards completing the statue have been recovered. The statue was found lying on its face in a mass of broken tiles, in the cella of the Heræum, and had evidently remained undisturbed where it first fell. "The god is here represented in a somewhat unusual

occasion of the fight between the Lacedæmonians and Eleians in B.C. 400.

¹ See "Ausgrabungen zu Olympia," vol. v. Also "Über die Verwendung von Terrakotten am Geison u. Dache Griechischer Bauwerke," Berlin, 1881. This is an extremely interesting technical study of the question by MM. Dörpfeld, Graeber, Borrmann, and Siebold.

light. He is not the swift messenger of the gods, still less the stern driver of the dusky herd of hapless ghosts '*non lenis precibus fata recludere*,' but a charming youth, in the very spring-tide of his beauty, attending on a little child. His whole demeanour denotes perfect repose, and the expression on his beautiful face as he looks at his precious nursling is ineffably sweet and sunny."¹

Hermes stands in an attitude of easy grace, the left knee slightly bent, leaning his left arm on the trunk of a tree. His chlamys is carelessly thrown across the arm, and falls in simple, graceful folds over the tree stump. Lightly poised on this arm sits the infant Dionysus, in an attitude of childlike confidence and security, the charm of which is apparent even in the present mutilated condition of the figure. Hermes carefully surrounds the child with his left arm, while his fingers close over some cylindrical object now missing, probably the caduceus. The right arm of Hermes was broken off short just below the shoulder, but about half the thick part of the arm has since been discovered, and it is hoped that other pieces may yet be found. His right leg is broken off just above, the left leg just below, the knee. With these exceptions the Hermes is, even to the tip of the nose, intact. The form of Hermes, which is entirely nude, presents a happy combination of grace and strength. The head is slightly turned and bent towards his little charge. The hair is in short crisp locks, rather indicated than sculptured in detail. Both behind and before may be traced the groove of a metal fillet or wreath—more probably the latter. Faint traces of colour (?) have been detected on the hair and lips. The position and action of the right arm has given rise to much conjecture. The appearance of the shoulder muscles shows that the arm was uplifted, and M. Hirschfeld has suggested that the hand may have dangled a bunch of grapes before the young Dionysus. But M. Tren, with much apparent justice, objects that such a design would

be too trivial for the character of the sculpture. Moreover, that the pose of Dionysus distinctly contradicts such a conclusion. A more plausible suggestion is that the missing hand held the thyrsus, while yet another explanation is offered by M. Adler, who suggests that the right arm of Hermes, passing behind his head, met the hand of the infant Dionysus on his left shoulder. But such an attitude, though possible, implies such a strain of muscles and position as cannot well be reconciled with the easy grace of Hermes's whole attitude and bearing.

Altar of Hera.—Immediately S. of the Heræum (opposite the 6th and 7th columns from the W. end), are the remains of an extremely ancient altar of the goddess. Among the pebbles and cinders, of which it was formed, were found many very archaic votive offerings, now in the local museum.

(2) *The Pelopium* is about 11 yds. S. of the Heræum. It was a barrow, enclosed by a wall, and ornamented with trees and statues, and dedicated to the local hero Pelops, who, as Pausanias observes, was as much revered above the other heroes in Olympia, as Zeus above the other gods. It is of irregular shape, opening to the S.W., and bounded on the S. by the N. wall of the great terrace of the Olympieum. The greater part has been cleared, and the gateway discovered, but further particulars are wanting.

A few yards E. of the Pelopium is

(21) *The Great Altar of Zeus.* It consisted of a base (part of which remains) styled the *Prothysis*, which was ascended by stone steps. The upper portion of the altar was formed of the consolidated ashes of successive sacrifices. The Eleians and others sacrificed daily to Zeus at this altar, using always for this purpose the thighs of the victims burnt with the wood of the white poplar. No other wood was permitted to be used. On the 19th of the month Elaphius (March), the priests removed the ashes from the Prytaneum, and after mixing them with the water of the Alpheius, spread them over this altar. Pausanias adds that no other water would render ashes plastic, where-

¹ "Saturday Review," Feb. 21, 1860.

fore the Alpheus was held to be of all rivers the most favourable to Olympian Zeus.

(22) *The Metroum* was a small Doric temple dedicated to the mother of the gods, and built not earlier than the 3rd or 4th cent. B.C. At what period the worship of Cybele was introduced at Olympia is unknown,¹ at any rate it had ceased in the time of Pausanias, when the temple contained no image of that deity, and had been converted into a Pantheon for Roman emperors. Portions of statues of Marcus Aurelius and Titus have been found here. It was roughly restored in Roman times, when many of the architectural details were overlaid with a thick coating of plaster. In the 5th or 6th cent. A.D. the whole building was broken up and the materials used for the local defences. The foundations with 3 steps of porus, containing bronze clamps, remain. The peristyle had 11 columns in the sides, and 6 in the fronts; an unusual arrangement. The metopes and triglyphs of this temple are cut in pairs out of the same piece. In some of the pieces are iron nails, which may have served to attach garlands or shields.

About 8 yds. W. of the temple are the remains of an

Altar of Cybele.—As the cymbals peculiar to her rites were here found in conjunction with archaic votive figures of animals, it appears probable that the worship of this goddess existed at Olympia from an early date.

The Agora.—It is now ascertained that the space between the Great Altar of Zeus, the Metroum, and the Portico of the Echo (see p. 532), formed the Agora.

(3) *The Philippeium* is a monument erected by Philip of Macedon after the battle of Chaeroneia, B.C. 338. It is of great interest as affording the earliest known example of the use of the *Corinthian* order. It consisted of a circular cella of brickwork, surrounded by a peristyle of 18 Ionic columns, leaving a gangway round 5 ft. 8 in. wide; the whole rested on a circular stylobate, with 3 steps, of Pen-

telic marble. The diameter, measured on the top step, was 49 ft. 7 in. The design of the cornice was in part Corinthian, and in part Ionic; a bronze poppy surmounted and held together the rafters of the roof. The cella measured internally 14 ft. 8 in. in diameter; its wall was strengthened and decorated on the interior by Corinthian semi-columns. The centre of the edifice appears to have been occupied by a circular base, on which stood the statues of Philip and his family, mentioned by Pausanias. That traveller is our authority for attributing its erection to Philip. But as Philip died in B.C. 336, the work was probably completed by Alexander the Great.¹

A little N. of the Philippeium stood

(5) *The Prytaneium*.—It was the official residence of the magistrates who had charge of the Altis, and also the place where the Olympian victors were feasted. The Prytaneium contained several altars, of which one (that of Hestia) had the fire burning on it without ceasing day or night. Every month the Eleians sacrificed on these altars in what Pausanias calls the ancient manner, with songs in Doric verse. A variety of divinities, foreign (e.g. Libyan) as well as Grecian, were thus honoured. But Pausanias is as usual reserved and mysterious in his statements on the subject. The entire foundations of the building are now laid open to view, but its topographical details are still involved in doubt.

(8) *The Palæstra*.—The walls of this can be traced just outside the line of the W. Altis wall. It consisted of a large square open court, surrounded on all sides by colonnades, behind which were small chambers of irregular size and various character.

North of the Palæstra are the foundations of

(6, 7) *The Great Gymnasium*, of which a portion only has been cleared. It is of great extent but little interest. The

¹ This view would both meet M. Bötticher's objections and harmonise with the statement of Pausanias. M. Bötticher maintains that the monument was entirely erected by Alexander, and he further hints that the architect may have been Deinocrates.

¹ See below, *Altar of Cybele*.

colonnade forming the E. side of the quadrangle is alone 684 ft. long. S.W. of the Palæstra, near the new bridge, are

(12) *The Roman Thermæ*.—This edifice does not call for special notice. It is in good preservation, and a portion of it has been roofed over to serve as a temporary *Museum* (see p. 534).

About 40 yds. S. of the Palæstra is a

(13) *Byzantine Church* of very peculiar interest. "The church is built on the foundations of an ancient Greek edifice, the walls of which are still standing to the height of about 6 ft., and are built of blocks of *porus*. The masonry is of the best time. The doorway opens to the W. On measuring the lines of the foundations, they exhibited so remarkable a correspondence in scale with the *cella* of the temple of Zeus, that it has been ingeniously conjectured that here stood the building called the workshop of Pheidias, which in the time of Pausanias was still shown to the visitors of Olympia. It is obvious that the chryselephantine statue of Zeus could only have been executed in some permanent building, where the precious materials of which it was composed could be properly guarded; and if this building was made of the same size as the *cella* of the temple, and lit in the same manner, Pheidias would have had advantages seldom enjoyed by modern sculptors."—*Newton*.

Even apart from this startling identification, the architectural interest of the church is considerable. It is referred by M. Adler to the first half of the 5th cent. A.D. It consists of a nave, with 2 side aisles. Round the interior of the apse, which is regarded as a later addition, is a brick bench. In place of the common wooden *eiconostasis*, the sanctuary is separated from the nave by a marble wall. On the W. is the narthex, beyond which are 2 small chambers. On the S. side was a porch. Built into the wall are Ionic double columns and Corinthian pilaster capitals.

Between the church and the Palæstra, and also adjoining the church on the W., the foundations have been

[Greece.]

traced of a considerable group of buildings, which has been provisionally named

(9, 10) *The Thecoleon*, on the supposition that they formed the official residence of the Priesthood. One (9) of these ecclesiastical dwellings is Roman, the other (10) Greek. Attached to the group is (11) a small circular *heroum*, which it has been suggested may be that of the Seer Iamys. Here was found an exceedingly curious altar, perhaps unique of its kind. When discovered it measured 14½ in. in height, by about 22 in length, and 14½ in breadth. The altar was found to consist of a heap of consolidated ashes, charred wood, and earth, enclosed by a plaster shell, and covered with tiles. Further examination showed that the plaster was painted, and had been added in successive coats. It was decided to strip these off carefully one by one, copying each coat in turn before it was removed. This difficult task was successfully performed by M. Graf, and the results have been published in detail by M. Curtius.¹ More than a dozen coats of plaster were removed, each of which was decorated with branches of leaves (whether laurel or olive is uncertain), painted in green and brown, surmounted by the word "Ἡρωον, or "Ἡρωος, in one instance 'Ἡρώων' (the genitive plural). This inscription is painted in violet pigment, and from the letters used, it appears to have been repainted at intervals over a long period.

Since the discovery of these buildings, the German explorers appear disposed to relinquish the tempting identification of the *Studio of Pheidias*, and to regard the Byzantine Church as having been merely the Priests' *Council Room* (Buleuterium). The traveller, however, who may be loath to give up the artistic associations of the place will no doubt easily find means to reconcile the two theories.

About 40 yds. S. of the church is a building provisionally named

(14) *The South-West Edifice*.—This magnificent structure measured 260 ft. by 237 ft., and was built in a hollow square. The middle of the quadrangle

¹ "Die Altäre von Olympia." Berlin, 1882.

was occupied by an immense fountain, with plants and trees. On all four sides of this fountain ran a spacious Doric colonnade, into which opened the dwelling-rooms. The palace was surrounded externally by a stately Ionic colonnade. All the architectural fragments recovered show great richness of decoration. M. Bötticher regards this building as the *Leonidæum*,¹ but this opinion is not shared by his colleagues of the Olympic Commission. That the place was one of much public resort is shown by the tracks of carriage wheels worn in its entrance. This building may probably be regarded as of slightly antecedent date to the reign of Alexander the Great, but it underwent some alterations at a later period.

(23) *Exedra of Herodes Atticus*.—"This is a brick structure, in the centre of which is a semicircular apse recessed into the side of the hill. Below this apse was a terrace, bounded on either side by two walls built at rt. angles, which in the plain form wings to the apse. A small circular Corinthian temple stood in either wing. In the middle of the terrace was a great basin, lined with marble, which received a stream of water issuing from two lions' heads. An aqueduct which passed from the E. through the vale of Miraka, and part of which is still in working order, supplied this water, which afterwards descended through many channels into the Altia. On a marble bull, which stood in front of the basin, we may still read the inscription which records that Herodes dedicated the aqueduct to Zeus in the name of Regilla, the beloved wife for whose loss he mourned so deeply.² In the interior of the apse between the Corinthian pilasters were statues, 15 of which were found *in situ*." Most of these are headless, but "we learn from inscriptions on their bases that most of them were the portraits of the family of Herodes, whom the Eleians thus honoured in gratitude to their benefactor. The statues of the contemporary imperial family were dedicated by Herodes himself."—*Newton*.

Traces of a pre-existing Hellenic

structure have been found here, apparently a small temple or heroum.

Immediately in front of this is the *Altar of the Theban Heracles*, mentioned by Pausanias (v. 14, 9).

The *Thesauri* or *Treasuries* were, like those at Delphi, built by different cities for the reception of their offerings. Nearly all of them were in the form of small temples *in antis*. Their position is accurately described by Pausanias, as standing on the N. of the Heræum, at the foot of Mt. Cronius, upon a platform of porus, but little remains of them but their foundations. Some of them had already been rifled at the time of his visit, and two, of which the foundations have now been discovered, had previously been thrown down to make way for a road. Hence, he mentions only ten, but the foundations of 12 have been discovered. They stood in a row between the Exedra and the Secret Gate, on a terrace or platform, which was reached by steps from below.

Starting from the Exedra, the first treasury is, as correctly stated by Pausanias, that of *Sicyon*. The Greek traveller was, however, less accurate in his estimate of its high antiquity. His error in this matter actually prevented the recognition of the edifice when first discovered. All doubt of its identity was, however, set at rest in 1880 by the fortunate discovery of the original dedicatory inscription. Probably Pausanias may have been misled by the archaic character of the *contents* of the treasury. A partial restoration of the monument has been published in vol. iv. of the German Reports. The names of the two following treasuries are unknown; they had already disappeared at the time of Pausanias's visit. The next (IV.) was the treasury of *Syracuse*, called by Pausanias that of Carthage. It was founded by Gelon and his subjects to commemorate their victory over the Carthaginians at Himera, a battle fought, according to tradition, on the same day as that of Salamis. As the battle took place in B.C. 480, and Gelon died in B.C. 478, there can be little doubt as to the date of the monument. It was protected by a timely land-slip

¹ See Bötticher's "Olympia," pp. 845-61.

² See below, p. 535.

of Mt. Cronius, but had been ruined and rifled previously. In Pausanias's time the names of the architects who built it were still remembered, viz. Pothæus, Antiphilas, and Megacles. The architectural details of the remains confirm the reputed date. Fragments of inscribed architraves show the use of the Corinthian (i.e. also Syracusan) alphabet, a fact which, according to a suggestion of M. Adler, makes it very probable that the architects were Syracusan.

Nos. V., VI., and VII., were the treasuries of *Epidamnus*, *Byzantium*, and *Sybaris*,¹ respectively; but of these nothing but the foundations remain. VIII. was the treasury of *Cyrene*, and part of the dedicatory inscription has been recovered. IX., X., Treasuries of *Selinus* and *Metapontum*; of these only the foundations remain. The latter was very rich in plate; Polemo (2d cent. B.C.) mentions 132 silver basons as among its possessions, besides wine jugs and other things. XI. Treasury of *Megara*. Besides a portion of the inscription, the German Commission have been so fortunate as to discover nearly all the sculpture from the pediment. As correctly stated by Pausanias, the subject is the contest of the gods and giants. The material is the local calcareous tufa; the interest of the sculpture, which is in relief, is rather archaeological than artistic. The figures of Zeus, Poseidon, Ares, Athena, as well as those of some of their antagonists, have been recognised. A plan and restoration of this treasury has been published (*Ausgrabungen*, vol. iv.)

By far the most interesting of these monuments is (XII.) the *Treasury of Gela*, which terminated the terrace on the E. It was the largest of the 12 treasuries, as it was also the most ancient. As originally built, probably in the 6th cent. B.C., this treasury was a plain, oblong, Doric naos, measuring 43 ft. in length by 36 ft. 7 in. in breadth, with its fronts facing E. and W. At a later date, the plan of the

edifice was completely altered by opening the S. wall; and building, before the entrance thus formed, a hexastyle portico 19 ft. 8 in. deep. As the adjacent treasuries of *Megara*, *Metapontum*, *Selinus*, *Cyrene*, and *Sybaris*, all range with the edifice in its original form, it is obvious that these must all be anterior in date to the erection of the portico. Now it seems clear from certain structural peculiarities that this portico was erected by the Gelans themselves,¹ and as the city of Gela was destroyed by the Carthaginians in B.C. 405, it necessarily follows that this is the latest possible date to which the alteration can be assigned. The great interest of the monument, however, lies in the use made in its construction of painted terra-cotta. The treasury was built of the usual conchyliiferous tufa, but those parts of the masonry which were most exposed to injury from the weather (e.g. the cornices of the pediments) were cased in painted terra-cotta, attached by nails. From the aimless and useless manner in which some of these platings have been applied, it is clear that their use in the construction of the Gelan treasury was a mere traditional "survival," and that the special mode of application was dictated by the requirements of wooden construction.²

Immediately below the terrace of the treasuries stood

(27) *The Zanes* (so locally called from a Doric form of Zeus). These were bronze statues raised by fines levied on athletes who had violated the regulations of the games. The bases of these statues, 16 in number, have been found, with fragments of the thunderbolts and part of a colossal foot, but no other remains. The inscriptions recording the names of the offenders have also disappeared.

¹ The distinctive peculiarities of the form of the Doric capitals used in the portico, which are very remarkable, have been traced to Gela.

² The traveller should read the detailed examination of this interesting edifice, published in the German Reports (*Ausgrabungen*, vol. v.); and also the Memoir by MM. Dörpfeld, Borrmann, etc., already quoted, p. 526. A brief but good notice of the treasury of Gela is given in Bötticher's "Olympia," pp. 202-8.

¹ As the city of Sybaris was entirely destroyed in B.C. 510, this must be one of the most ancient of the treasuries.

Running S. from the Zanes is the (29) *Portico of the Echo*, so named from its sevenfold reverberations. It was also known as the Stoa Pœcile, from having been anciently decorated with paintings. Along the W. front were 46 slender Ionic columns, a second row in the middle divided it into two long aisles. Its original dimensions were, roughly, 110 yds. in length by 12 yds. in width.

At some subsequent date (probably in Macedonian times), the E. boundary of the Altis, forming the back wall of the Stoa, was moved a few yards further W., which change necessitated an alteration in the plan of the portico. The central row of columns was therefore removed, and the length of the edifice curtailed by about 13 ft.

This portico commanded a full view of the Olympieum, with its terrace and altars, and may probably have served as a sort of Grand Stand on the occasion of the ceremonies.

The greater part of the edifice has been cleared, and it has been ascertained that the E. wall of the Stoa was also that of the Altis. The N. and S. extremities were also closed by walls.

In front of the Stoa are some long narrow rectangular foundations (30), which may probably be those of the *Proëdria*, or honorary seats. These were terminated at either extremity by a colossal Ionic column, surmounted respectively by statues of Ptolemy (*Philadelphus*) and Arsinoë II.

A little E. of the Zanes is

(28) *The Propylæum of the Stadium*.

This was a handsome Ionic structure, abutting to the N. on the terrace of the treasures, and to the S. against the Stoa Pœcile. Portions of the Ionic columns and architraves have been found, and a partial restoration published in the German reports.

Reference to the plan will show the rather peculiar position occupied by the Secret Way in relation to its gateway.

(32) *The Stadium*.—Contrary to the conjectures of previous topographers, who had always assigned the Stadium a N.—S. direction, this famous arena is now found to trend W.S.W.—E.N.E. It was bounded on the N. by the natural slope of the ground *developed*, and on

the S. by an artificial embankment. Only a comparatively small portion of the Stadium has been cleared, but as this includes the two terminal points of the course with their respective goals, the vexed question of the length of the Olympic stadium is set at rest for ever, and further excavation would be scarcely likely to produce results proportionate to the labour and outlay. The length of the course from goal to goal was ascertained by M. Dörpfeld, the surveyor of the Commission, to amount to 192·27 metres (= *Eng. ft.* 630·81845073). The Olympic Foot therefore measured 0·3204 metre (= *ft.* 1·05120036). The correctness of this estimate is separately attested by the evidence of the dimensions of the Olympieum.

The stadium appears to have had accommodation for from 40,000 to 45,000 spectators.

(31) *The Hippodrome*.—The details of the Hippodrome have been obliterated by inundations of the Alpheius, but its position and general dimensions have been made out. It trended nearly parallel to the stadium, and its S. boundary (which has been washed away) appears to have served as an embankment against the Alpheius. The length of the course appears to have been 4 Olympic stadia.

In the same line as the Portico of the Echo, but a few yards further S., is

(19, 20) *The House of Nero*, including the *Leonidæum*. This is a late Roman structure built on earlier Hellenic foundations. The ground-plan of the pre-existing building has been made out, and is that given on the annexed plan, from which the Roman *architectural palimpsest* has been omitted. The Greek building was a portico of the Doric order fronting to the W., and open at both ends. It had 19 columns along the front and 8 at each end. It was paved, like the majority of buildings at Olympia, with small pebbles imbedded in plaster. Small architectural details cause its date to be assigned to the same period as the Metroum, viz. the 3rd or 4th century A.C. Traces of a great fire have been found under the Roman mosaic pave-

ment, which fire probably caused the destruction of the earlier Greek building.

In its original condition the edifice stood within the sacred precincts, but when rebuilt in the Roman period as a dwelling-house, with baths, etc., it was excluded from the Altis precincts by a new boundary-wall. At the same time the Doric columns were broken up into small pieces to form the *opus incertum* of the walls of the new edifice. In some of the rooms the pebble pavement was covered over with mosaic; traces of both pavements have been found *in situ*. The Roman building extended over a considerable space to the E. of the Greek edifice.

The Roman building shows throughout its construction abundant evidence of the haste with which the work had been carried out. It was already apparent that the probable occasion of the erection of this luxurious, but ill-built, house was the visit of Nero to Olympia in A.D. 67;¹ but all doubt on the subject was removed by the discovery in the house itself of a leaden water-pipe inscribed NER. AVG.²

At a later date, a large *Roman villa* was erected immediately E. of the House of Nero, which was partly sacrificed to the new building. This encroached on the desiccated bed of the Alpheius and also extended N.-wards behind the imperial house. This villa contained upwards of 30 rooms, one of which is an octagon. This brick building was, in part, visible above ground when Col. Leake visited Olympia, and the octagonal room is mentioned by him.

¹ The celebration of the Olympic festival had been deferred from A.D. 65, in order that the Emperor might honour it with his presence. "To commemorate his visit, he declared all Achaëa to be free, which was publicly proclaimed at Corinth on the day of the celebration of the Isthmian games. But the Greeks paid dear for what they got, by the price of everything being raised in consequence of Nero's visit."—*Geo. Long*.

² As Pausanias mentions no House of Nero, and expressly says that the Leonidæum served as a guest-house for the reception of Roman magnates, it is supposed that the name of the earlier edifice was inherited by the Roman building. On the other hand, M. Bötticher maintains that the great edifice S.W. of the Altis (see p. 530) was the Leonidæum.

The Buleuterium.—This important building includes 5 distinct members of various ages. The principal building consists of 3 halls of varied forms and dimensions, (A, B, and C on plan), opening on the East into a spacious corridor or portico (D), which forms the only communication between the three. East of this portico is an irregular trapeze-shaped court (E), surrounded by columns. Commencing our examination with halls A and C, we find that these are in general form and plan the same. Both are of oblong shape, divided into two aisles by a central row of columns. Both alike terminate in an apsis cut off from the main hall by a wall. The hall A, however, presents the peculiarity of having a curve in its outer walls, somewhat like the waist of a ship. In fact, as observed by M. Adler, the building forms a truncated ellipsis, of which the portico D intervenes to cut off a third of its length. The hall C is laid out on the same plan, but without the peculiar curve. The S. or elliptical hall is believed by M. Adler to have formed the original Buleuterium, and to date from the end of the 6th cent. B.C. He considers that the oblong portion of the hall served for the sittings of the Olympic Council, and that the N. hall was built later, (probably in the beginning of the 5th cent. B.C.), when this accommodation proved insufficient.

The apsidæ M. Adler regards as having formed the Olympic treasuries. Furthermore, he suggests that the use of the apse here may possibly be traced to a traditional survival of the most ancient *Tholus* form of Thesaurus. A slight upward curvature traceable in the walls of the S. hall apsis may possibly corroborate this hypothesis; but so little masonry remains above the level of the pavement, that it is impossible to speak with any confidence. The only entrance to the apsidæ was through a metal door from the main hall; traces of the fixings of which have been found in the S. hall. In this case the apse was further divided into halves by another wall and door running E.-W. There are not sufficient remains in the N. hall to show

whether the same plan was followed there.

Traces of the outer doors (opening into D) of both halls have been found. The entrance into the corridor was in both cases closed by 4 columns, of which the lateral intercolumniations were filled by lofty gratings, and the central by metal doors; traces of all of which have been found.

With respect to the smaller quadrangular hall (B), it is of distinctly later date, and intercalated between the other buildings, probably at the same period that the corridor (D) was added. We have, however, no clue to its age.

In the middle of this rectangular hall, is a foundation, variously described, by different members of the German Commission, as the base of a column supporting the roof, or the pedestal of an erect statue; holders of the latter opinion suppose the quadrangle to have been an uncovered court. That the quadrangle contained the statue of Zeus Horcius, before which the athletes were sworn in, is a conjecture of M. Adler's, though he does not apparently connect it with this anonymous base.

Between the outer court of the Buleuterium and the Leonidæum, occur the remains of the *Roman Gateway* noticed above (p. 516). This was probably also erected in honour of Nero's visit. It is built, in great part, of old materials, including pedestals of statues. Perhaps this circumstance may have given rise to the assertion of Suetonius that Nero threw some of the statues of victors at Olympia into the drains.

South of the Buleuterium is

(15) *The South Portico*, a stately building trending E.-W., and upwards of 86 yds. long, built of tufa, raised on 3 limestone steps. It was closed by a wall on the N. except at the extremities, where passage-room was left, and open on the 3 other sides with Doric columns. Within, it was divided longitudinally by a central row of sandstone columns of the Corinthian order. At the N.E. corner the Stoa communicated with the external court of the Buleuterium. It is not mentioned by Pausanias. The general plan points

to the Roman period as that of its erection, and the character of the Corinthian columns, possibly, more specially to the time of Hadrian.

Museum.—The miscellaneous antiquities discovered in the course of the excavations are temporarily stored in two wooden sheds, situated near the Cladeus, and in a portion of the *Roman Baths* which has been repaired for that object. Suitable accommodation for all the antiquities will, it is hoped, soon be provided. Government has approved the plans prepared by the German architect,¹ and it is announced that the erection of the Museum will be commenced at an early date. It would therefore be useless to attempt to furnish the traveller with a full catalogue of the collection as yet, and the following notice will be confined to the mention of the principal antiquities only, with their present situation.

Any further information will be readily afforded by the curator of the collections, M. Demetriades, who resides at Druva during the winter.

Roman Thermæ. First Room.—Inscriptions. COLOSSAL HEAD OF HERA (see p. 526). Fragments of the pedimental figures, including CENOMAUS and PEIRITHOUS (see p. 520).

Second Room. Many marble heads; some of them fine. Observe the archaic HEAD OF A WARRIOR in helmet. M. Treu is disposed to identify this head as that of the statue of the seer Eperastus, son of Theogonus, one of the Clytiadæ (*Paus.* vi. 17, 6). A very ancient figure of one of the Eumenides, holding two snakes; carved in Laconian marble. Several heads referred to the metopes of the Olympieum. Head and other fragments of the PRAXITELIAN DIONYSUS (see p. 526). Foot of the PRAXITELIAN HERMES (*ib.*) Inscriptions on bronze, about 50 in number.

¹ The Museum promises to be a thoroughly satisfactory work. The plans have been prepared by the eminent German architect, Prof. Adler, himself one of the directors of the excavations; and the building is to be carried out under the immediate surveillance of M. Dörpfeld, whose valuable investigations at Olympia and elsewhere we have so often had occasion to refer to.

A very large number of small bronze statues and reliefs; nearly all votive.¹ Several bronze helmets and spear-heads; also probably votive.²

Third Room (separate entrance).—This contains a large and interesting collection of architectural fragments, in marble, stone, and terra-cotta. Among the latter, observe the GREAT ACROTERION of the Heræum (see p. 526).

We now proceed to the wooden sheds, on the lt. bank of the Cladeus.

Western Shed.—This contains the two most important statues discovered, viz. the VICTORY of Pæonius (p. 523), and the HERMES AND DIONYSUS of Praxiteles (see p. 526). Around these are ranged, on the floor, the torsi and other fragments from the pediments of the Olympieum (see p. 520). With these, against the walls, are the fragments of the metopes (see p. 521). The only one in tolerable preservation is that of HERACLES AND ATLAS, already described in detail (p. 522).

Eastern Shed.—The most important object here is the ARCHAIC PEDIMENTAL RELIEF from the treasury of Megara (see p. 531). The subject is the gigantomachia. Under the window is a collection of heads of Roman portrait statues of Emperors and others. In the same shed are many additional fragments belonging to the metopes and the pedimental sculpture of the Olympieum. The only fragment that calls for special notice is a portion of the HYDRA METOPE.

In the court between the two sheds are a number of Roman statues of indifferent execution. Most of them stood in the Exedra of Herodes Atticus (see p. 530), and represent members of the reigning Imperial family, or of that of Herodes. With them is the Bull already mentioned (*ib.*)

In conclusion, a few words may be said on the most convenient manner of

visiting Olympia. The traveller has the choice of either sleeping at *Druva*, a hamlet overlooking the plain, or of visiting Olympia from Pyrgos and returning there the same day. A carriage with a good pair of horses can accomplish the distance in about 2 hrs., and costs, including return, 25 fra.

At *Druva* there is now a *small inn*, kept by Georgios Pliria. The accommodation and *cuisine* are very fair, but the former is very limited. In the season, the traveller will generally do well to send a previous warning to the innkeeper several hours before his arrival. Unless this is done, there is some risk of his finding neither food nor accommodation.

N. B.—Between the months of April and October no English traveller should think of visiting Olympia, as it is one of the most unhealthy districts in Greece; even the peasants of *Druva* are compelled by the malaria to abandon their homes at that season.

The carriage-road to Pyrgos crosses the Cladeus by a new bridge (when it has not tumbled down, as is sometimes the case), and presently passes over a wide sandy plain, which is conjectured by Mr. Clark to have been the field of the battle of Prinitza, "in which the gallant Frankish cavaliers defeated an army of Greeks ten times more numerous" (see p. 455).

The mouth of the Alpheius now comes in sight, guarded on the N. side by a ruined castle, the old French *Château de Beauvoir* (see p. 536), a stronghold of the Princes of Achaia. There is nothing else of interest to detain the traveller, though the views are often pretty, until he reaches

PYRGOS (pop. 8050). *Inns*: *Hôtel de l'Elide*, *Hôtel Canaris*—small, but clean.

British Vice-Consul.—Sig. Giovanni A. Pasqualigo.

Steam communication.—Steamers of several Greek companies touch at the neighbouring port of *Katakolo* (see below) on their way between Patras and the Piræus, and *vice versa*. Information about them can be obtained in Athens or Patras, but they are always altering their days of departure,

¹ On this subject consult Furtwängler's paper on "Die Bronzefunde von Olympia" (*Trans. Roy. Acad.*, Berlin, 1879), or Bötticher's "Olympia," pp. 164-86.

² See an interesting paper by Canon Greenwell on "Votive armour and arms," in *Journ. Hell. Studies*, vol. ii. pp. 65-82.

Pyrgos is the principal town in this district, and exhibits appearances of industry and activity greater than are to be found in most parts of Greece. It is a considerable town of scattered white houses, lying upon a well-watered slope between Mount Olonos and the Alpheius. The bazaar is thronged and busy. A fairly brisk export and import traffic is maintained here.

There is constant communication between Katakolo and Zante by market boats, of which the traveller may at a push take advantage.

The name Pyrgos is known to be of very modern origin, and Col. Leake suggests that the town may correspond to the mediæval *Prinitza*.

There is a tolerable carriage-road from Pyrgos to Patras (see Rte. 51), and good vehicles can be had at the former place. A carriage and pair of horses for this journey may be hired for 60 to 70 frs. The journey takes rather less than 2 days, and is best broken at *Ali Tchelebi*. At *Ali Tchelebi* there is a very fair khan. Travellers known by name to the hospitable English consul at Patras may generally obtain permission to sleep at a shooting-box he owns near *Ali Tchelebi*. Persons intending to travel by this route, must either make their arrangements beforehand, or take their chance at the khan. With good horses and relays, the journey (16 hrs.) has been easily accomplished in one day. Of course in that case the price is considerably higher.

There are other routes to Patras, but they can only be traversed on horse-back.

There is a good carriage-road to *Katakolo*, the port of Pyrgos; and a railway is being made to the same place. The hire of a carriage from Pyrgos to Katakolo costs 8 to 10 frs., and the drive takes about 2 hrs. The road passes between the hamlet of *Hagios Ioannis* (see Rte. 52) and the great lagoon of Muria. Shortly before reaching Katakolo, the traveller passes on the rt. the old French Castle of Beauvoir, now known as *Pontiko Kastro* (= Rats' Castle).¹ The castle is situated on the highest ground of the long

¹ This must not be confounded with the

rocky promontory of *Ichthys*, the fish-like shape of which explains its name. Immediately below the castle, on the W. side, is the ancient harbour of *Pheia*.

Katakolo is an open roadstead, protected on the N. and W. by Cape *Ichthys*, but entirely open on the S.E. It therefore affords no safe anchorage when the Libeccio is blowing. A fine mole is, however, being built, which will, it is hoped, make the port secure at all seasons. Katakolo is much frequented in Aug. and Sept. by vessels engaged in the currant trade. In the year 1217, the Empress Yoland (wife of Peter de Courtenay) sailed from Brindisi for Constantinople. On the way her fleet put in to Katakolo to revictual. Geoffrey I., with his usual happy audacity, saw in this chance circumstance an opportunity for strengthening his position. Accordingly he waited on the Empress as her seneschal, and persuaded her to land with her daughter Agnes, and pass a few days at the neighbouring castle of *Visiri*. Here Prince Geoffrey made such excellent use of his time, that he beguiled the Empress into allowing his son (afterwards Geoffrey II.) to wed the fair Agnes forthwith, apparently without the Emperor's consent. Accordingly, before the fleet sailed, the marriage was performed with some haste, but due pomp, in presence of the Empress.

ROUTE 50.

OLYMPIA TO KALAVRYTA BY LALA AND THE ERYMANTHUS.

	H.	MIN.
Olympia to Lala . . .	3	15
Lala to Tripotamo . . .	5	—
Tripotamo to Kalavryta . . .	6	15
	14	30

On leaving Olympia the traveller follows the Cladeus northwards, and then turning to the rt. ascends the ridge behind Cronius. The path lies through the finest forest scenery.

more important Beauvoir on the Peneius (see Rte. 51).

"The rocks every now and then rose boldly from the wood, often surmounted with large fragmentary masses resembling dismantled fortresses; the vigorous variety of their red and gray limestone tones contrasting harmoniously with the sharpness of our ever-green foreground and the mellow purple of the intervening foliage. Sometimes in the beds of half-suppressed torrents, huge gray masses would rise up like small monolithic temples, intersected with the contorted roots of the silver-barked plane-tree; at other times, suspended midway down, they seemed to resemble the great stone gates of sepulchres, or the postern entrances to long-forgotten citadels."—*Sir Thomas Wyse.*

The traveller may sleep either at *Lala* or *Douka* ($\frac{1}{4}$ hr. W. of the former). There is better chance of accommodation at *Douka*, which is a new, clean, and prosperous village, with kindly and courteous inhabitants. *Tripotamo* is a better division as to time, but the khan there is untenanted and very desolate.

Lala was formerly a place of some importance, but is now reduced to ruins. Previous to the Revolution it was chiefly inhabited by Mussulmans. They lived on good terms with their Christian neighbours, and when the revolt broke out none fought more gallantly for their sovereign. After passing through a succession of forests and ravines, the ruined ch. and deserted khan of *Tripotamo* is reached. It owes its name to the junction of the three rivers *Erymanthus*, *Aroanius*, and *Liopesi*. Across the river is the site of *Psophis*. Crossing the *Erymanthus* by a lofty Turkish bridge, and taking a path to the rt., the traveller reaches the deserted convent and ch. of *Tripotamo*. "The latter," says Sir T. Wyse, "is Byzantine, though differing in many particulars from the ordinary model. The pronaos is composed of three arches, the central, or highest, supporting two cupolas. The arches rest on Doric pillars, not of the earliest order, with their echinus and abacus entire. Other similar pillars are interspersed throughout the building and amid the habitations which surround

the court." These remains have been identified with the temple of the Erycinian Aphrodite.

The topography of *Psophis* cannot be established with any certainty in our present state of knowledge, though some persons have identified with confidence an oblong building, of which only the foundations remain (near a fountain S. of the convent), with the temple of *Erymanthus* mentioned by *Pausanias*. The legend of the *Erymanthine* boar referred to the overflow of the torrent. This and the siege by Philip, described by *Polybius*, are the only titles to fame of *Psophis*. From the khan of *Tripotamo* the road continues to ascend by the channel of the *Erymanthus*, and becomes worse at every step. In $2\frac{1}{4}$ hrs. the village of *Anastosoia* is reached, a pretty place embowered in walnut-trees. From thence to *Kalavryta* is 4 hrs.

ROUTE 51.

PYRGOS TO PATRAS BY PALÆOPOLIS.

From *Pyrgos* there are three routes to *Patras*—1, by *Palæopolis*; 2, by *Gastouni* and *Clarenza* (see Rte. 52), longer by 1 hr. than the former; 3, the direct carriage-road by *Gastouni* and *Ali Tchelebi*, but omitting *Clarenza* and *Andravida*.

From *Pyrgos* to *Palæopolis* the road lies through the fine plain of *Elis*, and crosses several streams.

Palæopolis (the anc. *Elis*) stood on the edge of the plain where the *Peneius* issues from the hills, on the northern side of one of them, at a distance of about 8 m. by the road from *Gastouni*. The *Peneius* flowed through the city of *Elis*. Of ancient remains there is nothing apparent but confused scattered masses of Roman brickwork. The hill of *Elis* is conspicuous above the others by its superior height, its peaked form, and by the ruined tower of the castle of *Beauvoir* on its summit. Under the synonymous names of *Beauvoir*, *Pulchrum Videre*, and *Belvedere*, it is repeatedly mentioned in mediæval history, and its present designation *Kalo-*

skopi has the same meaning. From this castle the Venetians extended the name *Belvedere* to a province which included the greater part of Elis, part of Arcadia, and nearly all Messenia. The foundations of the castle are formed of blocks of Hellenic masonry. About 12 miles hence is the great insulated rock called *Mount Santameri*, a most remarkable feature in this part of Elis. It owes its name—a corruption of Saint Omer—to the Sire Nicolas de St. Omer who, in 1273, built the castle, now in ruins, on the summit. Within its walls died, in 1430, Theodora, wife of Constantine, last of the Byzantine Emperors. Her body was removed to Mistra, where her tomb yet subsists, as already mentioned. Later in the same century the castle was seized and occupied by Mahomet II., in person. A ruined village at the foot of the hill is also called Santameri.

Leaving Palæopolis, we cross the Peneius, and subsequently two or three other streams, the third probably the *Larissus*. Thence to

Kapeleti, a hamlet of two or three houses in a wood, where accommodation can with difficulty be obtained.

From *Kapeleti* to *Metokhi* is $3\frac{1}{2}$ hrs. through a wooded plain; about 2 hrs. from *Kapeleti* a lake is seen to the lt.; to the lt. also is a road leading to a rock on the coast, on which are the remains of an old fortress. At *Ali Tchelebi*, on the lake of the same name, 3 hrs. from *Kapeleti* (to be avoided in summer), the traveller may find good accommodation (see p. 536). There is excellent woodcock-shooting here in winter; this part of the country is often visited for that object. The scenery resembles that of an English park. It is 8 hrs. from *Ali Tchelebi* to Patras.

From *Metokhi* to Palæa Achaia is 3 hrs. 20 min. An hour after leaving *Metokhi* is a *kastro* on a rocky hill. The lake extends towards *Cape Papa*, the ancient *Araxus* on the l.; in another hour are seen vestiges of the city of *Dyme*.

At *Palæa Achaia* is a *khan* with inscriptions; 200 yds. S. of it, are the foundations of the city walls of *Olenus*.

Palæa Achaia to *Patras* is a delightful ride of 4 or 5 hrs. The river *Kameniza* (the *Peirus*) is crossed near Palæa Achaia. The remainder of the journey of 3 hrs. is through a fine country of pasture lands and forests of oaks. On the rt. is the river *Leuka* (Glaucus). The traveller enters *Patras* by the shore, passing the Church of St. Andrew and the Well of Ceres.

PATRAS (Πάτρα). Pop. 34,237.

Inn.—Hôtel de *Patras*, said to be the least objectionable. Also H. de la Gde. Bretagne. They are, however, wretched dirty, evil-smelling places, and to be avoided when possible.

British Consul.—Thomas Wood, Esq.

Bank.—There are several English mercantile firms, which act as bankers. Apply to the Consul for information.

English Church.—There is a pretty small Gothic church, consecrated in 1874, and dedicated to St. Andrew. Divine service every Sunday. Chaplain, Rev. L. Burne, M.A.

Physicians.—Several, but the traveller should take the opinion of some English resident as to the one to be selected. No Greek doctor has any conception of an Englishman's constitution or requirements, and the common result is a truly *veterinary* course of treatment, sufficient to permanently injure the soundest constitution.

Shops.—All European goods are bad and expensive here, and purchases should be avoided as far as possible. The *Bazaar*, however, affords a few objects of local manufacture, such as pipe sticks, coarse trinkets, sugarplums, etc. Good Greek *capotes* are made here, half of goat's hair, half of wool, and they are sold cheaper than elsewhere. Very fair Greek wine may be had here, prepared by a German Joint-Stock Company, whose works can be visited.

Communications.—*Patras* is an excellent starting-point for visiting the inner Peloponnese. It is also in frequent steam communication with the Ionian islands, Piræus, and the Peloponnesian ports. During the current season many English vessels put in here, and afford facilities for transmitting heavy luggage to England.

Burns and MacIver's passenger steam-

ers touch here about once a month ; also others.

A railway was commenced in 1882 from Patras to Athens. Another is projected from Patras to Pyrgos.

Travellers intending to proceed into the interior should call on the *Consul*, who is most obliging in affording information and assistance to all English travellers of respectability.

In the town-hall, is a small *collection of antiquities*, of no great interest. Some very valuable antiquities exist in several private houses at Patras, but these are not, of course, generally accessible to the public.

Patras was partly burnt early in the revolutionary war, but as a whole suffered less than many other towns. Its environs, however, so much extolled by earlier travellers, the woods of olives, the vineyards, the orange and lemon groves, etc., were laid waste.

The Turkish garrison in the castle continued to hold out throughout the war, and only surrendered after the conclusion of hostilities.

Since the date of King Otho's accession, Patras has been rebuilt and enlarged. It no longer occupies the site of the ancient and mediæval town, on the declivity of *Mt. Panachaicum*, but is built on the level space close to the sea. The new streets are wide and regular, generally running at right angles to each other ; and several are built with arcades. Many of the houses, especially those of the foreign consuls, are spacious, but the majority are only of one or two stories high—a precaution necessary in a place so liable to earthquakes. Like the other towns of Greece, the general aspect of Patras presents many new, comfortable, unicturesque houses, rising out of a mass of hovels. There are few mediæval buildings or quaint streets in Greece, such as lend so peculiar a charm to Italian towns ; such were swept away (wherever they existed) by the revolution ; and the existing buildings are very rarely of earlier date than 1830. The splendid Greek costumes are more frequently seen here than at Athens, and may be admired on any festival in the streets of Patras.

There is excellent shooting in winter in the neighbourhood (see GEN. INTRODUCTION, G). The town is subject to fevers, the effects of the malaria of the adjacent plains, but of late years has improved in healthiness.¹

Patras is by far the most important commercial town on the continent of Greece, and carries on a large and increasing trade. Its roadstead is crowded in August and September with English vessels, loading cargoes of currants. A mole has been constructed for the protection of the harbour, which is still, however, unsafe, and exposed to heavy seas. The principal exports, besides currants (by far the most important article), are oil, vullonea, raw silk and cotton, wool, hides, wax, etc. The imports here, as elsewhere in Greece, consist principally of colonial produce and manufactured goods, chiefly from Great Britain, Austria, and Italy.

History, etc.—In modern times Patras has been the theatre of many sanguinary contests between the Latin princes and the Greek emperors. Its history is connected with the Houses of Bourbon, Aragon, Anjou, and Savoy, besides the Papal States, of which, in the 14th cent., it actually formed part. At the beginning of the 15th cent. it was sold by the Greek Emperor to Venice. It was taken by the Turks, after a brilliant defence, in 1446. It was wrested from them by Doria in 1532, and continued under the Venetian dominion till 1714, when the whole of the Morea fell under the Ottoman yoke.

The greater part of the existing castle of Patras is probably the work of the French crusader Ville-Hardouin and his successors, and he evidently made abundant use of the remains of ancient buildings in constructing it. The castle, now occupied by only a small garrison, is partly used as a prison. The fortifications are in a ruinous state. Outside the walls there is a remarkably fine plane-tree, whose trunk is 25 feet in circumference at 4 feet from the

¹ No English traveller who is not absolutely fever-proof, should risk passing even a single night in Patras in the summer months.

ground. The view from the castle is extensive and interesting.

The ancient city.—The ancient Patræ was founded by the Ionians; Herodotus (i. 146) mentions it among the twelve cities of Achæa. Patræ suffered greatly during the wars of the Achæan League. After the battle of Actium, however, it was raised to its former flourishing condition by Augustus, who made it a Roman colony, like Nicopolis, and established some of his veterans in it. In Strabo's time it was a large and populous town; and in the 2nd cent. of our æra it was still prosperous. When Pausanias visited Patræ, it was noted for its cultivation of cotton, which was abundantly grown in the neighbourhood; and there was a large manufacturing population in the town. So great was the number of women attracted to the place by this employment, that the female population is stated by Pausanias to have been double that of the male. The objects described by him were in four different quarters.

1. The Acropolis.
2. The Agora.
3. A quarter into which there was a gate from the Agora.
4. The quarter near the sea.

The chief object of veneration in the Acropolis was the temple of *Artemis Laphria*, containing a statue of that goddess brought from Calydon in Ætolia by Augustus. The city contained many other temples and public buildings of importance, especially a famous Odeium. Modern Patras, before the revolution, occupied the site of the ancient city. It stood upon a ridge about a mile long, which projects from the slopes of Mount Voidhia in an easterly direction; to the westward it was separated from the sea by a level increasing in breadth from N. to S. from a quarter to more than half a mile. At the northern end of this ridge stands the castle of Patras, on the site of the ancient Acropolis, of which some pieces are intermixed with the modern masonry on the N.E. side. The castle is strengthened in this direction by a hollow lying between it and the opposite heights, which form the connection with *Mt. Voidhia*.

The ancient town, like the mediæval one, covered the slopes of the ridge, which branches from the citadel to the S. The old Achæan city does not appear to have extended beyond the foot of this ridge. All the existing remains beyond that line seem to have belonged to the colony established by Augustus after the battle of Actium. Masses of masonry are to be found among the houses and gardens, but none in sufficiently good preservation to be identified with any building amongst those described by Pausanias. The *Agora* seems to have stood about the middle of the town.

The only point in the topography of the ancient Patræ, besides the Acropolis, which seems to be perfectly identified, is that of the temple of Ceres, described by Pausanias as adjoining a grove by the sea-side, serving as a public walk to the Patrenses, and as having had below it in front a source of water, to which there was a descent on the side opposite the temple. This spring is easily recognised near the western extremity of the present town, near the sea-shore. There is a descent of four steps to the well, under a vault near the Greek cathedral ch. of St. Andrew.

As is well known, St. Andrew was crucified at Patras, and this church is held in great veneration by the Greeks, as it is supposed by them to contain the bones of the apostle, and also a stone which tradition connects with his martyrdom. The miracles performed in Achæa by his body are alluded to by Gregory of Tours. On St. Andrew's Day, all the Greeks of Patras and the neighbourhood flock to this shrine to pray, and tapers are every night lighted in a shed, near which the body is supposed to be buried. The church has been rebuilt since the revolution. According to Ducange, the metropolitan church of Patræ stood formerly in the citadel, and was destroyed by Ville-Hardouin. About 250 years later, the patron-saint suffered another indignity. Thomas, one of the Greek despots of the Morea, finding himself under the necessity of retiring to Italy before the arms of Mahomet II., could

devise no more effectual mode of recommending himself to the Pope, than to carry off the head of St. Andrew from Patras as a present to His Holiness.

According, however, to a much older tradition, the relics of St. Andrew had already been removed in the 4th cent., when "good St. Rule" (Regulus), a Greek monk, warned in a vision, fled from Patras with the relics of the Apostle to Muicross in Fife, where he founded a humble shrine. In course of time a noble cathedral arose in its stead, and Muicross exchanged its inauspicious name for that of the Apostle, who became the Patron Saint of Scotland.¹

But of the bodies of St. Andrew there is seemingly no end! Amalfi also boasts his shrine. According to this version the body of St. Andrew had already in 353, under Constans, been transferred to Constantinople, whence it was secretly stolen in 1204, by Cardinal Pietro Capuano (Legate of Innocent III.), who presented it to his uncle, Matteo Capuano, Archbishop of Amalfi. It may perhaps be suspected that neither Thomas nor the Cardinal made any very searching enquiries as to the authenticity of their gifts.

The ruins of a magnificent Roman aqueduct, rising 100 ft. from the ground, which supplied the town from the heights to the eastward, are still extant on that side of the Castle Hill.

Mt. Voidhia (Panachaicum), is 6322 feet in height. Here, in the winter of the second year of the Social War, B.C. 220-19, Pyrrhus, the Ætolian, established himself at the head of 3000 Ætolians and Eleians, and thence made raids upon the surrounding country. The klephts of modern times have also discovered that this mountain is most conveniently situated for ravaging Achæa.

¹ We have here given the common form of the tradition. For a more correct version, see Mr. Skeke's "Celtic Scotland; a History of Ancient Alban," vol. ii. ch. vi.

ROUTE 52.

PYRGOS TO PATRAS BY GASTOUNI AND CLARENZA.

	H. MIN.	MILES.
Pyrgos to Gastouni . . .	6	18
Gastouni to Clarenza . . .	2	7
Clarenza to Kapeleti . . .	6	18
Kapeleti to the Metokhi . . .	3	80
Metokhi to Palæa Achæa . . .	3	20
Palæa Achæa to Patras . . .	5	15
	25	50
		76

From Pyrgos to Gastouni the road leads through the plain by the site of the anc. *Letrini*, which probably stood near the present hamlet of *Hagios Ioannis*. Letrini had sunk into insignificance in the time of Pausanias, who, however, mentions its *Temple of Artemis Alpheiea*. Near it begins the great *Lagoon of Muria*, which extends for some way along the coast.

Gastouni is built of bricks baked in the sun. The town is unhealthy in summer, owing to the excavations made in digging out the bricks, which leave stagnant pools of water. The name, *Gastouni*, which is now also that of the neighbouring *R. Peneius*, is a corruption of *Gastogne*, the name of a castle here, which was the summer residence of the Ville-Hardouin princes. The castle was so called from the surrounding *gastines*.¹ *Gastouni* now produces some flax and wheat.

From Gastouni a road leads by *Mousouloum Bey*, and thence across the *Peneius* to *Andravida*, and strikes into the direct road from Pyrgos a few minutes before its intersection by the stream of *Basta*.

Andravida (Andreville) was the capital of the French princes, and is still a large village. The modern ch. of St. Constantine formerly contained 5 columns of Egyptian granite brought

¹ *Gastines*, the old French for uncultivated lands, the same as our *waste* (n.s.), as defined by Locke: "Land that is left wholly to nature, that hath no improvement of pasturage, tillage, or planting." This etymon is a warning against too ready a belief in eponymous founders, for even Col. Leake had supposed the name to be derived from some follower of the mediæval French princes named Gaston.

by the Crusaders from Jerusalem. These have now disappeared. The ruins of three churches of the French period were found here by M. Buchon, and will be pointed out to the traveller on application to the peasants. The most important of these was the *ch. of St. Sophia*, of which enough survives to prove it to have been a fine specimen of Gothic architecture, though more than three-fourths of it have been demolished by the peasants for building materials. Within its walls, in 1270, William de Ville-Hardouin assembled his High Court to judge the appeal of the Sire de St. Omer and the fair Châtelaine of Akova.¹ The *ch. of St. Stephen*, which can also be identified, was that of the Order of the Teutonic Knights. Lastly must be mentioned the *ch. of St. James* ('Αγιος Ιάκωβος), of which only the outline of the walls can be traced; it was built by Geoffrey de Ville-Hardouin, and by him granted to the Knights Templars. The founder and his sons Geoffrey II. and William II. were afterwards interred here, by order of the latter.

From Gastouni to Clarenza is 2 hrs. ride over a marshy plain. Clarenza is now reduced to a few houses,² and is the usual landing-place from Zante. The fortress picturesquely crowns the height. Near here was *Cyllene*, the port of Elis.³

Clarenza was a place of importance down to the Turkish conquest, and under the French princes formed a regular entrepôt between Naples and Alexandria, etc. Their mint also was here. The currency, weights, and measures of Clarenza were as familiar to mediæval Levantine merchants as those of France or England at the present time. Duke of Clarenza was the title of the eldest sons of the Princes of Achaia, and is usually believed to have passed through Maud, granddaughter of William de Ville-Hardouin, into the House of Hainault, and thence through Philippa, heiress of that house and wife of

Edward III., to her son Lionel, first Duke of Clarence. Such at least is the account usually received, and one is unwilling to disturb a tradition that connects Greece with our own great English Queen. But Col. Leake insists (*Peloponnesiaca*, p. 212) that the Dukedom of Clarence is of Suffolk origin, and that the title was granted to Prince Lionel in 1362, when he succeeded to the estates of Gilbert, Earl of Clare and Gloucester. The country lying between the Peneius and the Gulf of Patras was called by the Venetians the Duchy of Clarence (*Ducato di Chiarenza*) down to the 18th cent. The "Duchy" formed one of the four provinces into which the Morea was divided.

A little to the S. of Clarenza rises a round hill crowned with another decayed fortress, Castel Tornese so often mentioned in Venetian chronicles. Its history is curious. When the French knights conquered the country in 1205, they divided it into fiefs to be held on condition of military service. The clergy took their share, but afterwards refused to fulfil the conditions, whereupon Geoffrey II. confiscated their revenues, and with them built this castle to overawe the disaffected Greeks, and afford a secure stronghold into which the Frank population could retreat in case of disaster.¹ It was of immense strength, as the ruins yet testify, and by its builders believed to form the key of the Morea. They gave it the name of Clermont, of which the mediæval and modern Greek *Khlémoutzi* may possibly be a corruption,² but the Greeks, in humorous allusion to the funds of the despoiled clergy with which it was built, named it *Kastro Tornesi*, whence the Italian Castel Tornese.³ The name of the founder, Τζερεφός (i.e. Geoffrey), survived in local tradition to the

¹ See above, p. 454.

¹ See above, p. 493. The Lady Margaret said "that she came to demand justice, and would accept no favours."

² The traveller may now sigh in vain for the *καστὶς* Clarenza mentioned in the "Decameron."

³ Clarenza is officially called *Cyllene*, but this is a mistake.

² It is called both *Khlémoutzi* and *Khloutmoutzi*; the latter form is at least as old as the 14th cent. Col. Leake is probably right in tracing it to the same source as *Khelmos*—a hill.

³ According to another popular tradition, the name was due to the Princes having had their mint here.

present century. Clermont was taken by Mahomet II. in 1460.

The little hook-shaped promontory immediately S. of Clermont is probably the scene of the defeat and death of Don Ferdinand of Majorca (see p. 455).

Half-way between Castle Tornese and Clarenza is the Convent of Blachernæ, so named probably from the palace at Constantinople. Embedded in its walls are fragments of marble bearing the Ville-Hardouin arms. In the pavement, near the door of the church, is a gravestone bearing a lion rampant, and an inscription dated 1358.

From Clarenza to *Kapeleti* is a ride of 6 hrs. (18 miles). At this spot the two roads to Patras join (see Rte. 51).

ROUTE 53.

PATRAS TO TRIPOLITZA.

	H. MIN.
Patras to Kalavryta	11 —
Kalavryta to Phonia	10 30
Phonia to Tripolitza	12 —
	33 30

The road crosses a stream in the plain of Patras, leaving Mount Voidhia to the lt.; 6½ hrs. from Patras is a *khan* to the rt., and a *Palæo-kastron* which has been supposed to be *Triteæ*, and is very extensive. The road crosses a river, which falls into the sea at Vostitza; 1½ hr. further is a fountain, on a spot formerly notorious for robbers. Mount Olonos is seen to the rt. Near Kalavryta is a cave in the hill, the roof of which is in compartments. There is also near it another sepulchral cave.

Kalavryta. No inn, but accommodation easily obtained.

This place owes its name (*καλὰ βρύτα*) to a fine spring in the neighbouring hill, probably the *Alissus* of Pausanias, a fountain so named because it was said to cure hydrophobia.

The town stands just above the edge of the plain, on either side of the bed of a wide torrent, descending directly from Mount Chelmos. It occupies the site of *Cynætha*, but beyond the tombs named above there are no antiquities. Polybius has described the climate and situation of

Cynætha as the most disagreeable in all Arcadia, and his account of the inhabitants is equally unfavourable. On a hill E. of the village is a small ruined castle, which, as its present name *Tremoula* shows, was once the property of the great French house of La Trémoille. Kalavryta itself, with 12 other fiefs, was in 1208 granted to Raoul de Tournay, one of whose descendants went to Italy in 1268 to fight for Charles of Anjou against the hapless Conradin.

Near Kalavryta, ¾ hr. to the S., is the monastery of Lavra, a dependency of Mount Athos, where Archbishop Germanos took refuge in 1821, and whence he issued to unfurl the banner of independence and summon the Greeks to revolt. The convent was destroyed by the Egyptians, but has been rebuilt.

The historic banner is still preserved here. It is a white embroidered flag without the cross, but inscribed *Ἰπὸ λευθερίας*.

From Kalavryta to the convent of Megaspelæon is only 2 hrs. (see Rte. 58).

From Kalavryta to the *Valley of the Styx* is 4 hrs. (Rte. 57); and the Styx should certainly be visited from hence, if not from Phonia.

On leaving Kalavryta the road ascends a high pass, and descends into a cold, bleak country. 2½ hrs. from Kalavryta is a station at the top of a high pass, whence there is a fine view, with a lake to the rt., and to the lt. Mount Chelmos.¹ After a long descent into the plain the road enters a gorge, and descends to Cleitor on the plain of *Katzanes*.

Cleitor or *Clitorium* is supposed by Otfried Müller to have derived its name from its situation in an enclosed plain. This plain, now called *Katzanes*, is surrounded by some of the highest mountains in Arcadia, at the northern extremity of which Chelmos, the ancient *Mt. Aroanius* (7726 ft. above the sea), rises in conspicuous grandeur. Mountain and sylvan scenery are here interspersed, and fine masses of rock peer out amid the blended foliage of the pine, the plane-tree, the ilex, and the oak, in striking contrast with the grand outlines of the mountains in the back-

¹ The word *Chelmos* signifies mountain.

ground. The foundation of Cleitor was as usual attributed to an eponymous hero. It possessed a small territory (Cleitoria), and ranked as a place of importance among the Arcadian cities. It continued to coin money as late as the reign of Septimius Severus. The ruins of the city are distant 3 m. from a village which retains the ancient name. The entire plain between the rivers *Klitora* and *Karnesi* is strewn with fragments of antiquities. The walls of the city can be traced in the main, though little of them remains above ground. They inclose an irregular oblong space, not more than a mile in circumference, and have circular towers. The general thickness of the walls is 15 ft. This appears to have been the Acropolis. Here too are remains of a small Doric temple with fluted *antæ*, and columns with capitals of a singular form. Towards the W. end of the hill are remains of a theatre. This little state possessed a miraculous fountain, of which it was said that those who drank of its waters lost for ever their taste for wine :

"Clitorio quicunque sitim de fonte levavit,
Vina fugit : gaudetque meris abstemius
undis." Ovid, *Metam.* xv. 822.

Nor was this the only marvel Cleitoria boasted. In the river Aroanius were certain fish (probably trout) called *ρουνίαι*, which *sang like thrushes*. The traveller is admonished not to imitate Pausanias, who, regardless of ague, waited on the banks of the river till sunset in unsuccessful pursuit of this fishy choir.

About 20 min. from Cleitor is a village called *Mazi*. The road passes on to *Lykuria*, near which is an abundant spring, the outlet of the subterranean waters of the river and lake of *Pheneus*, now called *Phonia*. The site of the city of the same name is easily recognised by its Acropolis, which occupied an insulated hill about 10 min. walk S.E. of the flourishing modern village of *Phonia*. On the hill are the remains of a Venetian Tower. Of the ancient city there are few remains. The general circuit of the walls can be traced, but all the other remains are

mere shapeless heaps of stones. Venetian silver coins bearing the figure of Christ (?) on one side, and the Lion of St. Mark on the other, are often found here. *Pheneus* was one of the most ancient cities in Greece. *Hermes*, who was the particular object of worship here, was honoured with games called *Hermaia*. Virgil makes it the country of Evander (comp. p. 510).

The lake is formed by two streams descending from the N. (the ancient *Olbius* and *Aroanius*). The waters escape through *Katabothra* on the S., and, after flowing underground, reappear as the *sources of the R. Ladon*. A very ancient canal, traditionally ascribed to *Heracles*, facilitated the escape of the waters. Some traces of it are still visible. The size, nay, the very existence of the lake, is dependent on the state of the *Katabothra*. When these are unobstructed, the bed of the lake is reduced to a marshy plain. This was its condition when visited by *Pausanias*; and, again, sixteen centuries later (1806), when Colonel *Leake* described it. There was an old Roman prophecy that Greece would never be free until the lake reappeared. Accordingly it was regarded as a good omen when in 1821 the waters began to rise, and continued to do so until they had covered 7 or 8 square miles of cultivated country. In 1832 the waters again escaped, causing a great inundation in the plain of *Olympia*. A quarter of a century later, the lake was again there, and Mr. Clark, who visited it in 1859, has humorously described (*Pelopon.* p. 312) his astonishment at suddenly coming on it.

Lykuria, a straggling village, is 2½ hrs. from *Phonia*. Thence the road ascends by a steep path to the top of a pass, and then, by a steep descent, leads to the *Katabothron*, or *Abyss*, where the waters of the lake sink. This is the scene alluded to by *Catullus*, who compares it to the love of *Laodamia* :—

"... tanto te absorbens vertice amoris
Æstus in abruptum detulerat barathrum ;
Quale ferunt Graii Pheneum prope Cylle-
seum
Siccare emulsa pingue palude solum :

Quod quondam cæcis montis fodisse ma-
dullis
Audit falsiparens Amphitryoniades."

Thus rendered by Sir Theodore Mar-
tin:—

"... So wert thou hurried there,
Upon the whirling torrent of thy love,
Into a steep-down gulf, as dark and deep
As that which erst, in Grecian story famed,
Where rolls Pheneus by Cyllene's steep,
From oozy marsh the fertile soil reclaimed."

We now proceed along the shores of this beautiful lake, compared by Mr. Tozer to Derwent Water. There are some vestiges of walls to the l., and some blocks, seeming to indicate a former fortification of the pass. The marks of the ancient water level, mentioned by Pausanias, are observable across the lake, as a sort of yellow border on the rocks.

The road crosses the river *Aroanius*, having *Mount Ziria* (Cyllene) to the lt. Leaving the lake of Phonia, we cross a level plain; 1 hr. afterwards a romantic dell is passed, whence the road ascends to a summit commanding a view of a small lake to the rt. A very rugged descent through a glen succeeds; soon after is a pretty fountain by the roadside; and another path turns off to *Zaraka*, *Stymphalus*, etc. The road passes another fine spring, and a plain, with a small lake surrounded by mountains; and leaving on the rt. some vestiges of the ancient city of *Caphyæ*, reaches

Kalpaki. This is a small village, a little above which are the foundations of a Doric temple; 15 min. distant, on the summit of a hill, are the remains of the Acropolis of the Arcadian *Orchomenus*, which consisted of an upper and a lower town. Orchomenus is mentioned by Homer, who styles it *πολύμηλος* (*Il.* ii. 605). Her citizens fought on the national side at Thermopylæ and Platæa. Pausanias mentions among the curiosities of the place a wooden statue of Artemis, called *Cedreatis*, because enclosed in a cedar-tree, and some cairns of loose stones, erected to citizens who had fallen in battle. The latter may still be seen on the traveller's lt. hand as he approaches Kalpaki from the south. The fountain mentioned by Pausanias may also be

[Greece.]

recognised near a ruined church below the village. Some remains of the Acropolis may still be seen, though it was already deserted when visited by Pausanias. It commands a fine view. Kalpaki is 6 hrs. from Phonia.

The road proceeds by the village of *Levidi*, and then, by a high pass, to *Kapsa*. Down the valley it enters the plain of Mantinea, passing a *Katabothron*, where some streams fall into an abyss. The ruins of *Mantineia* are passed to the lt.; the road continues thence along the plain to Tripolitza, 6 hrs. from Kalpaki.

ROUTE 54.

KARYTENA TO KALAVRYTA BY DIMITZANA.

	H.
Karytena to Dimitzana . . .	6
Dimitzana to Toporista . . .	10
Toporista to Kalavryta . . .	8
	24

After leaving Karytena (Rte. 48) the path follows up the rt. bank of the valley of the *Gortynius*, which falls into the *Alpheius* below Karytena. The scenery is very fine, with views of the old castle on its high rock, and further on, of the wooded folds of *Lycaeus*, and the meeting of the waters at the end of the valley. The path runs mostly high above the stream.

After 1½ hr. we are opposite *Atchikoh* (*Gortys*) on the lt. bank, with a ch. and monastery on a rock platform, half-covered with the hanging green of the hillside. This is a beautiful spot. Part of the city walls of Gortys may be traced, and Col. Leake also discovered the foundations of the temple of Asclepius, mentioned by Pausanias, S. W. of the town (see *Morea*, vol. ii. p. 24, for plan). This temple was built of Pentelic marble, and contained statues of Asclepius and Hygieia, by Scopas. Farther on the ravine increases in grandeur, and is one of the most striking in the whole Peloponnesus, with its combination of rock, water, and foliage. *Dimitzana*, high on its hill, closes the view.

Dimitzana, situated on the site of the Homeric *Teuthis*, was a flourishing place before the Revolution; it was destroyed by Ibrahim Pasha, but has now recovered much of its former prosperity. The climate, even in summer, is cool and healthy. There are few remains of antiquity in the immediate neighbourhood, but through the intelligent zeal of a priest of Dimitzana, a small *Museum* has been established. The contents are chiefly from Sparta and Messene. They include some interesting archaic reliefs, some fragments of statues, and a few inscriptions. In front of the principal church is an ancient *marble lion*, which has, however, unfortunately been cut down to fit its present place.

The town also possesses a very fair small *Public Library*.

The situation of Dimitzana is very picturesque and beautiful. Besides the ruins of a mediæval French castle, the town retains some remains of the ancient Teuthis, including part of the city walls and some tombs. South of the town is a *Monastery*, founded in 963 by the Byzantine philosopher Lampardopoulos.

From Dimitzana the path strikes N. from the valley of the *Gortynius*, over a bare upland country, with low, fir-clad hills. Among the hills on the S.W. may be discerned the valley and hamlet of *Arakhova*. An old cistern here still supplies the good water praised by the mediæval chronicler. According to one account, William II. owed his death to having drunk too much of it! The road passes between the villages of *Langada* and *Kaltesiniko*, after which it crosses a branch of the *Ladon*, flowing in a wooded ravine.

The traveller is now in the district of *Akovaes*, which took its name from the celebrated castle of Walter des Rosières. The castle of Akova, which was a very important one, was also called *Matagrifon* (*quasi* Muzzle Greek).¹ It is identified with a ruined castle at *Galata*. We have related (p. 492) the iniquitous manner in which

the heiress of Baron Walter was deprived of her inheritance. Roas suggests, with much probability, that the plural form *Akovaes*, the name now used, may be due to Prince William's partition of the barony. The castle of Akova was taken in 1458 by Omar, who dismantled it.

Toporista is a wretched village, where, however, the traveller will have to sleep.

1½ hr. from Toporista, the path crosses the *Ladon* by a bridge, near which there is a *khan*. The *Ladon* flows in a full strong stream, fringed with willows, through the plain of *Philia*. Afterwards the road leads over the plain of *Cleitor* to *Masi*; and thence up the valley of the *Aroanius*, very dreary and savage, under *Mt. Chelmos*, to *Sudena*, with its little upland lake and plain, marked by the gravel tracks of the torrents from Chelmos. Thence it is 1½ hr. to

Kalavryta (Rte. 53).

ROUTE 55.

KALAVRYTA TO CORINTH.

	H.
Kalavryta to Solos	6
Solos to Phonia	7
Phonia to St. George	10
St. George to Corinth	8
	31

From Kalavryta, a wild mountain-track leads under Chelmos to

Solos (Rte. 59). Here a guide should be taken to the *Falls of the Styx* (see Rte. 57), and the traveller should return to Solos to sleep. From Solos it is one short day's journey, by *St. Barbara* and *Zarukhla*, to

Phonia (Rte. 54). From Phonia the road ascends to the summit of the ridge of *Cyllene*, which separates the plains of Phonia and *Stymphalus*. It then descends and skirts the lake of *Stymphalus*, which is about 4 m. long by 1½ broad, when the waters are full. But in summer there is usually only a

¹ The name would perhaps be more correctly rendered by *Bray-Greek* or the *Greek-pounder*. "To mate," in the sense of "to subdue, to

confound, to crush," is used by both *Shakspeare* and *Bacon* (see examples in *Johnson*), and comes from the Spanish *matar*.

pond near the mouth of the Katabothron. The city of Styμφhalus was of no great importance in antiquity. Its remains are to be seen near the edge of the lake, and upon a rocky promontory connected with the mountains behind. The circuit of the walls, with their towers, may be traced; and also the foundations of various buildings. The plain and lake of Styμφhalus take their modern name from the village of *Zarakata*. Hence it is 6 hrs. in a N.E. direction to the ruins of Sicyon (Rte. 58).

Leaving Styμφhalus and crossing another ridge, we reach at the end of a long day's journey the flourishing village of

St. George ("Άγιος Γεώργιος"), 10 hrs. from Phonia. This is now the principal place in the territory of *Phlius*, a little State which played an independent part in Peloponnesian history. The ruins of the city are situated a short hour W. of the village of *St. George*, on one of the spurs of *Mt. Tricarantum*, so called from its three summits, or heads. The remains are of considerable extent, but little importance. On the S.W. slope of the height is the church of *Our Lady of the Ridge* (ἡ Παναγία Παχυρρυσσα), which gives its popular name to the site. There are ruins of a small Hellenic fortress on *Mt. Tricarantum*.

From *St. George* it is about 8 hrs. by *Nemea* and *Cleonæ* (Rte. 60) to *Corinth* (Rte. 1).

ROUTE 56.

ANDRITZENA TO KALAVRYTA.

	H.	MIN.
Andritzena to H. Ioannis	3	—
H. Ioannis to Khora	4	30
Khora to Velimaki, about	5	—
Velimaki to Tripotamo	2	—
Tripotamo to Kalavryta	7	—
	21	30

By the help of a local guide, a shorter route may be found to the Alpheius than that usually taken through *Tchaka* and *Hagios Ioannis*. The traveller must not trust to his dragoman, because he may mistake the passage of the river,

which is only passable at certain fords. After crossing the Alpheius, the road falls into that leading to Olympia, and follows it till it crosses the *Ladon* and reaches *Belesi*. [From *Belesi* the traveller should, when time permits, make a *détour* to the ruin called *Palati*, distant about 1½ hr.

After crossing the Alpheius, the traveller passes through some cultivated fields. The ground rises gradually, and the path approaches a woody hill. Here, in the midst of a fertile corn country, with a background of fine plane-trees and terebinths, stand the ruins of the

Benedictine Abbey of Isova. The walls of the convent are standing in part, while the outer shell of the church is nearly entire. The church is a spacious and noble edifice, with beautiful pointed Gothic windows. It is built of the compact yellow sandstone of the district. The mouldings and gurgoyles are carefully carved, and it is interesting to notice the felicitous manner in which details of Byzantine ornamentation have been wrought into the purely Gothic design. "The whole," writes Col. Leake, "has the appearance of a ruined abbey in England, and the scenery around is well adapted to increase the illusion." The monastery must have been founded early in the 13th cent. We have no record of the founder; but we know, from the contemporary chronicle, that the abbey was burnt by the Greeks in 1262, on their march from *Mistra* to *Prinitza*. When, a few days later, they were utterly routed by a much smaller force of French in the plain of Olympia (see p. 535), the guilty conscience of the Greeks made them believe that they saw *Our Lady of Isova*, mounted on a white horse, charge her despoilers at the head of the French chivalry. Others said it was *St. George*. In this battle the French were led to victory by an old and paralytic knight, John of Catava, whose last order to his followers, "That should any man see him draw back or waver without killing him, that man should be judged an enemy of Christ," has been preserved by the chronicler.

We earnestly hope that some archi-

tect, or other accurate draughtsman, may be induced to visit Isova and make careful drawings of the ruin before it disappears. As a monument of Feudal Greece, it is probably unique. It is only 15 min. distant from the hamlet of *Bisbardi*.]

From Belesi the road ascends the lt. bank of the *Erymanthus*, through beautiful oak-woods, which cover the high banks of the river, forming very picturesque scenery. Behind are extensive views of the valley of the Ladon and Alpheius, rich in woods, while beyond are seen the tops of Mt. Lycæum. The oak trees stand at sufficient intervals to allow of their full development, and afford a grateful shade; while the path is not blocked up by tangled brushwood, but lies among ferns and cypresses. This continues for 4 hrs or more to the village of *Khora*. The road thence lies over the top of the hills to *Velimaki*. Thence we ascend some high hills, and again obtain a view of the vale of the Erymanthus. On the opposite side rises the mountain of *Olonos*, with rugged banks and precipitous sides. In front the eye looks down upon the junction of two streams with the Erymanthus, from which the place takes the name of *Tripotamo*, or *Three Rivers* (see Rte. 50). 2 hrs. descent brings us to the site of the ancient *Psophis*, already described (see Rte. 50). The situation is very grand. We then quit the plain; the path ascends a very steep mountain, whence to Kalavryta is 5 hrs. or more, of which nearly one is occupied in ascending the hill and as much in descending the other side. The village of *Syrbani* is passed on the rt. The scenery is very grand. The snowy *Chelmos* rises above Syrbani, and divides the waters of the N. from those of the S.

[The following route may be suggested as a variation of, or addition to, those just described.

Andritzena to Hagios Ioannis (*Hercea*), 3 hrs. Thence by Belesi and Miraka to Olympia, 8 hrs. From Olympia turn N.E. by Lala to the ruins of Psophis and the modern Sopoto, 2 days' journey. From Sopoto

by the ruins of Cleitor to Sudena, 1 day. Sudena to Megaspelæon by Kalavryta, 1 day. In all, about 6 days.]

ROUTE 57.

EXCURSION TO THE FALLS OF THE STYX.

The Styx should be visited from Kalavryta on the way to Phonia, or else *vice versa*, on the way from Phonia to Kalavryta or Megaspelæon. The distance is 6 hrs. from either Kalavryta or the Convent, so the excursion might possibly be made in one long day, returning at night, but the excursion is a fatiguing one. From Kalavryta there is a rugged path over Mt. Chelmos (hardly passable in winter from the depth of the snow upon it), which reaches in 4 hrs. *Solos*, passing at 2 m. from that village the *Falls of the Styx*. Solos is on, or near, the site of the ancient *Nonacris*, and the river which flows past it, and falls into the Corinthian Gulf at *Akrata*, is the *Crathis*. The Styx is the torrent which, coming down from Chelmos, joins the Crathis just below Solos. The mountains around exhibit a sublime but barren and gloomy scene. The Styx descends rapidly through a deep and rocky glen, at the upper extremity of which the eastern part of the great summit of Chelmos terminates in a huge precipice.

"Over the jagged line which marks the top of the precipice, we see the higher slopes covered with snow, and from a notch in the mountain-side, a thin stream of water falls down the cliff into the rugged heap below. Every now and then the stream is lifted by wind, and scattered over the face of the cliff, which, elsewhere gray with lichens and weather stains, is where washed of a deep red tint. This thread of water is one of the sources of the full clear stream which flows through the glen and joins the Crathis below Solos. The stream and the waterfall are both called *Mavro-nero* or Black-water, and are beyond question the same stream and waterfall

which in Pausanias's time had the name of Styx."—*W. G. Clark.*

Modern travellers have dwelt with natural eagerness on the general agreement of the features of this place with the allusions of Homer and Hesiod. But Mr. Clark has shown that this concordance is rather imaginary than actual. He maintains that the description of Herodotus, on the contrary, is that of an eye-witness, and argues that "when the old Styx had been forgotten among the ruins of the deserted Nonacris, the most remarkable water in the neighbourhood was promoted to the name, and had been firmly established as the Styx before Pausanias's time." When Col. Leake, who discovered the falls, was at Solos, not a single person, not even the school-master, had ever heard of the Styx.

The water is very cold, but, contrary to ancient tradition, both pleasant and wholesome. The water falls down a precipice 220 ft. high.

ROUTE 58.

PATRAS TO CORINTH, BY VOSTITZA,
MEGASPELÆON, AND SICYON.

	H.	MIN.
Patras to Vostitza . . .	8	—
Vostitza to Megaspelæon . .	7	—
Megaspelæon to Akrata . .	5	—
Akrata to Kamari . . .	5	30
Kamari to Vasilika (Sicyon) .	4	—
Vasilika to Corinth . . .	3	—
	32	30

From Patras to Vostitza the route is fatiguing and uninteresting, with nothing but views of the gulf to recommend it. It is better to go by sea—steamer or caique, according to day.

Vostitza (ancient *Ægium*). Pop. 12,838.

Vostitza (a name usually derived from the Turk. Bostan = garden¹), was

formerly a straggling ill-built village, but it is now rapidly improving, and houses of a better description and greater regularity of plan have been constructed in recent years. There is also a small theatre, where a fair provincial company performs during the winter. The currant trade affords means of subsistence to the greater part of the population of the town. Some of the proprietors of the neighbouring currant vineyards are prosperous and hospitable. The situation is not generally considered to be healthy.

The town stands chiefly upon a hill, terminating towards the sea in a cliff about 50 ft. high, which is separated from the beach by a narrow level space. Here are some copious sources of water, shaded by a magnificent and celebrated plane-tree, older probably than the Ottoman Empire, and 46 ft. in girth. The trunk is hollow from age, and a chamber is formed in it, which, during the war of Independence, was frequently used as a prison. Its huge branches extend 150 ft.

Along the shore are the store-houses of the currant-merchants, some of whom here, as at Patras, are English. A broad and well-made road now winds up from the sea to the town above. More to the W. is a remarkable rock arch in the cliff with a paved path through it, connecting the town with the place of embarkation, which is just below the fountains. The currants and other export produce of this part of Achaia are brought here for shipment, and a large number of English and other foreign vessels annually repair to this port. The harbour is formed by a low alluvial point at the mouth of a river, which corresponds to the *Meganites* of Pausanias. Being sheltered from the W. by this point, it is a safer port than that of Patras, but it is not capacious, and is rather too deep for merchant vessels, having a

¹ This is mere conjecture, however, and the name Vostitza (Fr. *La Voustice*) certainly dates from pre-Turkish times, unless we suppose it to have been given by some of the Turkish vassals of the Frankish barons. Many Turks entered the service of the House of Ville-Hardouin, as light cavalry, and not a few of

tair leaders settled in the country, embraced Christianity, married Christian wives, and were thenceforth regarded as part of the Frankish feudal body. The name Vostitza, however, is much more likely to come from the Sláv.

depth of 6 or 7 fathoms close to the shore. It is exposed, moreover, towards the N. and N.E.; still, its easy access, and the fine springs so commodiously placed for watering ships, will always secure to this port a great commercial importance; the more so, as the only other places on the coast frequented by ships between it and Patras are mere anchorages.

The copious fountains, the easily defensible position, the good harbour, and the fertile well-watered plains on either side, were doubtless the original cause of the Greek settlement on this spot. Ægium is mentioned in the Homeric catalogue; and after the destruction of the neighbouring city of Helice by an earthquake in A.C. 373, it obtained the territory of the latter, and thus became the chief city of Achaia. From this time Ægium was chosen as the place of meeting for the Achaean League; and even under the Roman empire the Achæans were allowed to keep up the form of their periodical meetings at Ægium, just as the Amphictyons were permitted to meet at Thermopylæ and Delphi (*Paus.* vii. 24). The establishment of Roman colonies at Corinth and Patrae reduced, however, Ægium from its ancient supremacy among the cities of the Gulf. Pausanias has left a full and interesting description of the city and its public buildings.

Some remains of ancient Ægium have been discovered on a hill to the E. of the modern town. Several statues and other sculptures of some merit have also been dug up, and some of them may be seen in the houses of Vostitza. The foundations of a small temple were discovered in 1881. A great part of the modern town was destroyed by an earthquake in 1819.

Vostitza commands a fine view of the Achaean coast, as well as of all the summits on the northern side of the Gulf, from the mountain behind Naupactus to the peaks near Corinth. Parnassus and Helicon are very conspicuous. Naupactus itself is just hid by the Achaean coast.

After the division of Achaia in 1205, Vostitza was (1209) granted to Hugh

de Lille de Charpigny, (whence this family is often called *de la Voûrice*). The tragic fate of his son Guy has been told in a manner worthy of Froissart in the "*Livre de la Conquete*," but the episode is too long for quotation. An abridgement is given by Mr. Clark (*Peloponnesus*, p. 293). From the last of his descendants, Vostitza passed by sale to Marie de Bourbon, who again sold it to the Acciajuoli. Vostitza surrendered to the Turks in 1478.

At about 3 hrs. ride from Vostitza is the once important convent of the *Taxiarch* (St. Michael Archangel). It is prettily situated, but the original building having been burnt in the war, it contains no object of interest. The monks are hospitable, and the place clean and well kept. The simandro, or wooden gong, is still used here instead of bells.

On the other side of the stream, at *Pepelenitza*, is a convent of women. It is of the kind called *Idiorhythmic*, and each member leads a separate and independent existence. The only badge of the community is a plain blue dress, spun, dyed, woven and made by themselves. Each of the nuns has a separate cottage with a garden attached, besides which she receives an allotment from the lands of the convent. No men are admitted, and all tillage, etc., is performed by women. The nuns are mostly elderly, the daughters of wealthy peasants; the possession of a certain competency is, indeed, a necessary qualification for admission to the community. Besides these, there is a poorer class approximatively corresponding to the lay sisters of Western communities. These, in return for lodging, food, and the conventual protection, perform all the heavy work of the community. Each nun generally has from one to five of these dependents under her roof, according to her means. The chief wealth of the community consists in vineyards and cotton fields. Their own lands supply all their daily requirements, and the surplus produce is sold at Vostitza.

From Vostitza to the convent of Megaspelæon is about 6 or 7 hrs. Tolerably good horses may be procured in

Vostitza for this excursion. The traveller must sleep at the monastery.

Vostitza to Megaspelæon is about 20 m. For 2 hrs. the road lies through the maritime plain of Achaia, $\frac{1}{2}$ m. in breadth from the mountains to the Gulf of Corinth. It crosses the bed of a torrent, in winter a rapid river, the *Selinus*; it afterwards traverses the *Buraicus*, now called the *R. of Kalavryta*.

The city of *Helice*, which once stood on the rt. of this road, was swallowed up by an earthquake in B.C. 373; it contained a fine temple of Poseidon, whence that god was surnamed *Heli-coniades*.

At 2 hrs. from Vostitza the road for some time follows the bed of a torrent, and then turns to the rt. among the mountains. It now becomes very picturesque, passing under the perpendicular rocks of *Bura*, which project over the road. The remains of the ancient city of *Bura* are on a high rock near the projecting cliff just mentioned. The Cave of *Heracles Buraicus* is on the N. side of the rock, and is accessible by climbing. Before the cave is a terrace, and holes in the walls for beams indicate a former portico in front. The cavern has been enlarged by art, and a number of niches for votive offerings attest its ancient sanctity.

Shortly after the khan of *Makaron* is reached. "From thence the road continues to ascend for 40 min. through a wood of scattered planes and oaks, to the top of a ridge, from which there is a grand view of Mt. Chelmos, with its snows and precipices, to the S.E. Turning to the N. is a prospect which combines all the elements of picturesque beauty in a way which I have never seen paralleled. Immediately in front are broken masses of mountain with cliffs, gray below and red above, belts of dark pine on the ledges, and tracts of bright greensward on the upper slopes; beyond, looking down the ravine, a strip of plain by the shore, then the blue gulf, and over all the snowy heights of Parnassus and *Ætolia*. Beauty of form is the unfailing characteristic of Greek scenery; monotony of tint its customary defect. In this

prospect the colours are vivid and various in a degree that would be remarkable anywhere."—*W. G. Clark*.

On the side of Achaia the country is equally picturesque. The traveller then descends a ridge of the Arcadian mountains, and reaches a hamlet in a valley, whence the convent is approached by a zigzag ascent from a bridge across the *Kalavryta* river. To the S. a green Swiss-like valley winds away towards the town of *Kalavryta*, 2 hrs. from the convent, but not visible from it (Rte. 53).

The Convent of Megaspelæon (*Μεγα-σπηλαιον*.) Travellers will find accommodation here for as long as they choose to remain; but they must bring their own provisions, as the convent supplies nothing beyond the complimentary coffee and glykò. Women are not excluded. Formerly no direct remuneration was demanded, but the monks expected travellers to put a donation into the poor-box beneath the picture of the Panagia, and something was usually given to the servants. The monks also sold a history of the convent, of which copies were taken by persons who wished to acknowledge their hospitality; but at the present time a regular tax of 5 frs. per traveller is levied per diem. It is necessary to observe that the monks of *Megaspelæon* have an indifferent character in the country for honesty and general morals. Nothing of value should be left in sight. Of their shameless greed and rapacity most recent travellers have had experience; and in the latest published account of the convent, a French traveller states that he found the abbot, on the score of payment, "plus féroce qu'un aubergiste suisse." The gates are shut at sunset, so that persons arriving after that time have to sleep in an out-house.

No armed person is ever admitted within the convent; therefore travellers carrying firearms must deliver them up at the gate. The arms are restored to them on their departure. This convent is the wealthiest in the kingdom, and when land in Greece shall have acquired its proper value, will be one of the richest in Europe.

The most valuable possessions of Megaspeleon are in the plain of Elis.

There are from 250 to 300 caloyers belonging to it, but it never happens that they are all present, as a certain number reside in the villages, or are absent on the estates to collect rents, etc.

This religious community forms a small republic, governed by its own laws, under chiefs annually elected. In other words, this is an *Idiorrhythmic* convent; that is, it is not governed, like the Cænobia, by a single abbot chosen for life, but by Wardens (*Επιτροποι*) annually elected. During the Turkish dominion the monks purchased, at considerable expense, the free exercise of their own privileges, amongst which was the exclusion of Turkish visitors. The monks are for the most part ignorant, lazy, idle, dirty, greedy, and extortionate. Sir Thomas Wyse wrote of them:—"I had visited many convents, east and west, and few so jarred with previous conceptions as Megaspeleon." The convent was founded by the Empress Euphrosyne in the 13th cent., but completed by John Cantacuzene and Andronicus and Constantine Palæologus.

It has been several times destroyed by fire, and the front part of the present building, except a small part at the N. end, dates only from the close of the 18th cent. It is a vast wall, 12 ft. thick, built in the face of an immense cavern, which, towards the middle, extends 90 ft. within the precipitous front of the mountain, but diminishes in depth from that point, both laterally and vertically. The average height of the wall is 65 ft.; that of the precipice, from its summit to the bottom of the cavern, or ground floor of the Convent, 300 ft.; the length of the wall in front is 180 ft. Within the cavern are a ch., numerous oratories (*προσευχαι*), store-houses, kitchens, and a great cellar, cool even in the midst of summer, and containing a large stock of wine. There are also numerous cells for monks and servants. The massive wall forming the front of the convent is surmounted by a row of odd-looking structures like Swiss cottages cut in half and stuck upon it,

which have given a quaint but picturesque character to the place. They seem like huge swallows' nests stuck upon the cliffs. The abbot has a small chamber and kiosk at the S. end. The roof of the building, being sheltered by the upper part of the cavern, is formed only of deal plank. The slope of the hill below the convent is divided, as far down as the river-side, into terraced gardens, bordered by firs and other trees. The bare precipices at the back, crowned with pine forests, complete this striking scene. But the monastery itself is more curious than picturesque. The church is ancient, but the decorations are modern and tawdry. It has a mosaic pavement, in which appears the imperial eagle, in honour of the Greek emperors, by whom it was so richly endowed. Its ornaments are rich and gaudy. Capodistria presented to the ch. a picture from the Emperor of Russia, which is probably the best in Greece. The subject is, The Agony in the Garden, with the Apostles sleeping.

Here too is a celebrated portrait of the Virgin, attributed to St. Luke. It is of very peculiar work, and probably dates from the 8th or 9th cent. It is a panel stretched with canvas, to which is affixed the figure of the B. V. in wax in high relief. It is quite black, and very hideous. It is venerated throughout Greece under the name of the *Παναγία Χρυσοσπηλαίωσσα*. The Greeks hold it in high repute, and make pilgrimages to the shrine. The image is said to have repeatedly spoken during the war, to have encouraged the Greeks to victory, and to have shed tears on the occasion of a defeat.

There is a small library of less than 1000 volumes, including perhaps 50 MSS. The monks are generally unwilling to show it, and are suspicious of strangers examining their charters, though they themselves have no value for them. Their books and MSS. are nearly all ecclesiastical. Most of the charters are *firmane*, but there are also chrysobulls of John Cantacuzene, etc. The cellars of Megaspeleon are much more important in the monks' eyes, and should be visited.

Within the convent were formed some of the first designs for the liberation of Greece; and Germanos, the patriot Archbishop of Patras, proceeded hence to Kalavryta, near which he raised the standard of revolt, April 1821. The Turks, conceiving this convent to be impregnable, made no attempt to dispossess the monks during the early part of the contest, and it continued to afford a safe retreat till 1826, when Ibrahim Pasha besieged it with a powerful force. The monks raised batteries, planted cannon, and fortified the front of the building, on which side it is alone accessible, with admirable skill and promptitude. They called in a band of brave Palikars to their aid, and set Ibrahim Pasha at defiance. Repulsed in front, the Arabs ascended the summit of the overhanging mountain, and rolled down large masses of rock and trunks of trees from above, hoping thus to destroy the convent and the monks, but the rocks fell beyond the walls, without occasioning any injury. Thus the Pasha, having failed in all his attempts to reduce it, was obliged to raise the siege, with the loss of several hundreds of his troops, while that of the defenders was very trifling. A cannon is preserved from the defence.

King Otho and Queen Amelia visited this monastery on more than one occasion.

"From Megaspelæon or Corinth an excursion may be made to Mt. Cyllene (modern name Ziria), the second in height of the mountains of Peloponnesus, and that commanding the most extensive and interesting view. A rough path leads from the ruins of Sicyon to *Trikala*, a village about 3500 ft. above the sea, where night quarters may be had. Thence the ascent to the highest point (7789 ft. above the sea), is quite without difficulty, and takes 4 hrs. exclusive of halts."—*J. Ball*.

The *Valley of the Styx* is 4 hrs. from Megaspelæon, and may be made the object of a day's excursion from the convent (Rte. 57).

From Megaspelæon to Corinth is 50 m., and occupies 2 days. In order to

regain the shores of the gulf the traveller has the choice of two routes, besides the one he followed in going to the convent. One of these routes is by a *Metokhi* of Megaspelæon, passing near the cave of Heracles Buraicus, which this would be a good opportunity of visiting. The shorter route is by following the course of the river of Kalavryta, through a beautiful ravine, to the sea; the rocks on each side are most precipitous, and wherever there is a projection, they are fringed with trees and verdure. The road then turns to the rt. along the coast, close to the foot of a chain of hills.

The *Khan of Akrata*, 5 hrs. ride from *Megaspelæon*, is situated on the bank of the rapid river *Crathis*. This is the site of the ancient *Ægæ*. From *Akrata* to *Kamari* is 5½ hrs. The route was formerly across a long bridge over the *Crathis*, but it is now necessary to ford the river, the bridge having been partly carried away. After proceeding for 1½ hr., the traveller crosses another stream. On the shore at this spot are some doubtful remains of antiquity. Half an hour farther are a rivulet and some ruins; to the rt. is the wooded hill on which stood *Ægira*; to the lt. is the port, choked with sand.

The route continues along the shore of the Gulf of Corinth, under the same chain of hills; and passing several mountain torrents, the traveller at length arrives at *Kamari*, a village on the coast, probably so called from the arches of an old aqueduct. A little farther on the road to Corinth is a *khan*. On the high peak above *Kamari* is a ch., with some ancient remains, and there are also some traces of antiquity near the *Khan* of *Kamari*, in a plain between the hills and the coast. These are supposed to be the remains of the ancient *Pellene*.

Vasilika, 3½ hrs., is a rapidly improving village, situated on the angle of a little rocky ascent, along which ran the walls of *Sicyon*. This city was built in a triangular form on a high flat, overlooking the plain, about 1 hr. from the sea, near a great tumulus on the shore. The citadel was on the highest angle of *Sicyon*. On the road

thither is a Roman brick ruin, near which is a large but imperfect *Theatre*, of which one range of seats, one vomitorium, and the form of the cavea, are all that can be made out. The remains of the *Stadium* are in good preservation. It was of considerable extent, partly cut out of the rock, and partly artificial.

Sicyon was one of the most ancient cities in Greece, and was celebrated as the spot where Prometheus instituted the Hellenic sacrifices and deceived Zeus. Sicyon was more famous in the artistic than the political history of Greece, and gave its name to one of the great schools of painting; to this Pamphilus and Apelles belonged. The earliest school of statuary was also here. In Byzantine times it was called *Hellas*, and the inhabitants Helladici, probably in contradistinction to the surrounding Slavonic population. The name *Vasilika* (τά βασιλικά) arose from the ruins of temples and other public buildings, (see *Smith's Dic. Anc. Geog.*). The situation was magnificent and secure, without being inconveniently lofty. The view from the theatre is beautiful. The foundation walls of the Acropolis, those of the temple of Bacchus, the remains of some other temples, extensive foundations of Hellenic edifices, the pavement of the road, and the lines of the streets, may all be traced upon the level of this tabular hill. It is melancholy to read, on this now desolate spot, the catalogue which Pausanias has left of the many temples, statues, and pictures, which once adorned it. From *Vasilika* to Corinth is 3 hrs. The road descends into the plain, crosses the *Asopus*, and continues through groves of olives and vineyards to

CORINTH (see Rte. 1).

ROUTE 59.

NAUPLIA TO PATRAS, BY MANTINEIA, PHONIA, AND VOSTITZA.

Nauplia (by Tiryns and Mycenæ)	H.
to Argos	5
Argos to Tzipiana	9
Tzipiana to Phonia	12
Phonia to Solos	7
Solos to Megaspelæon	6
Megaspelæon to Vostitza	7
Vostitza to Patras	8
	54

This route, occupying about a week, will show the traveller some of the finest scenery in the Peloponnesus. We do not, however, think that the objects of interest along this route will generally be found sufficient compensation for the time it takes.

Nauplia by Tiryns and Mycenæ to Argos, see Rte. 37.

From Argos we proceed into Arcadia by the road anciently called *Prinus*. It follows the course of the *Charadrus* (now the *Xeria*, or *Dry River*), and afterwards ascends Mount *Artemisium* (*Malevos*). From the summit of the ridge there is a fine view over the upland plains of Arcadia, separated by the branches of various mountain ranges. Hence we descend to

Tzipiana, a flourishing village, built on rising ground, near the E. edge of the valley of Mantinea.

Hence our route passes the ruins of Mantinea (Rte. 37), and then turning N. crosses several ridges with intervening valleys. The scenery is here more appropriate than usual to our conventional ideas of Arcadia. There is a beautiful view over the Lake and plain of Phonia from the ridge to the S. From this point the path descends through a striking gorge, clad with fine forest trees. It then winds along the eastern side of the lake, among thickets of sweet-scented shrubs. Near the N. end of the lake, the size of which varies considerably in different seasons, is the town of

Phonia, Rte. 53.

We ascend from the lake through a fine ravine. From the summit there

are grand views on all sides. To the lt. are the snows, pines, and crags of the *Aroanian* range. Thence we descend by the bed of a torrent to the pretty village of *Zarukhla*. Then comes a most picturesque ride through the glen of *Klakines* to

Solos, a straggling village built on the site of the ancient *Nonacris*, among groves of chestnut and walnut trees. 2 m. from *Solos* are the Falls of the *Styx* (Rte. 57).

The road to *Megaspelæon* climbs up the steep and rugged *Mt. Olenos*, having *Chelmos*, a mass of rock and snow, on the lt. From the summit of the ridge we descend into a bleak and wild country, interspersed with glades of fir-trees. Farther on, the Gulf of Corinth opens on the rt., and the Swiss-looking valley of *Kalavryta* on the lt. On turning the corner of a rock we discover at length the

Convent of Megaspelæon (Rte. 58).

From the convent to *Vostitza* (Rte. 58).

The road from *Vostitza* to *Patras* lies for the most part along the shore of the Gulf of Corinth, and is only remarkable for the fine views of its northern shore. It will generally be found preferable to go by sea (see Rte. 1).

PATRAS, 8 hrs. (Rte. 51).

ROUTE 60.

NAUPLIA TO CORINTH, BY MYCENÆ, NEMEA, AND CLEONÆ.

	H. MIN.
Nauplia to Mycenæ	3 —
Mycenæ to Nemea	2 30
Nemea to Cleonæ	1 15
Cleonæ to Corinth	2 30
	9 15

There are three routes from *Nauplia* and *Argos* to *Corinth*; one a carriage-road.¹

The most circuitous, which is the most level, issues from the *Argolic* plain, at its N.W. angle, passes over some low hills, then turns to the rt., and arrives at *Nemea*; thence, bearing to the N.E. it leaves *Cleonæ* on the

rt., and reaches *Corinth* after traversing about 33 m.

The other two roads are to the E. of the first; that nearest to it following, after its exit from the plain, two narrow defiles, which were known anciently as the *Tretus* (δ *τρετος*), or *perforated* road (from the caverns fabled to be haunted by the *Nemean* lion), now called *Dervenakia*;¹ the other, to the E. of this, is a footpath skirting the rugged mountains to the N. of *Mycenæ*, and was termed the *Contoporeia*, or *stick* road. These two latter routes were in 1822 the scene of the destruction of a large Turkish force, which had incautiously advanced into the plain of *Argos* without supplies. All the neighbouring towns were long afterwards a mart for the rich clothes and arms of the Turks, and for many subsequent years the ravines were strewed with the skeletons of men, horses, and camels.

The most interesting route for the traveller to follow is the second of these, viz. by *Mycenæ*, through the *Tretus* pass to *Nemea*, and thence by *Cleonæ* to *Corinth*.

From *Nauplia* it is about 3 hrs. on horseback to *Mycenæ* (Rte. 37). This part of the journey may be advantageously shortened by taking a carriage.

As he descends into the plain from *Mycenæ*, the traveller will observe that the rocks here frequently assume the appearance of rude ancient masonry. Quitting the *Argolic* plain, the road enters the *Tretus*, or *perforated* road, and continues through this defile partly along the bed of the torrent. This pass, as already noted, witnessed the destruction of part of the Turkish army in 1822. The road emerges on the valley of *Nemea*.

Nemea. Near *Nemea*, to the rt., are many caves in the rocks, the fabled haunts of the *Nemean* lion.

Of the famous *Temple of Zeus*, the tutelary god of *Nemea*, three pillars only are now standing; but a portion of the cella, several prostrate columns almost entire, and fragments of the entablature still remain. The columns are of the

¹ This is simply the corruption of the Turkish word for a pass.

¹ See above, Rte. 37.

Doric order, but very slender. The breadth of the temple was about 65 ft.; the length is doubtful. According to Col. Leake, "from the front of the pronaos to the extremity of the cella within the length was 95 ft.; the breadth of the cella 31 ft.: the thickness of the walls 3 ft. Two of the columns now standing belonged to the pronaos, and stood as usual between the antæ: they are 4 ft. 7 in. in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 ft. 3 in. in diameter at the base, and about 34 ft. high, including a capital of 2 ft. Its distance from the corresponding column of the pronaos is 18 ft. The total height of the three members of the entablature was 8 ft. 2 in. The general intercolumniation of the peristyle was 7 ft.; at the angles, 5 ft. 10 in." From the character of the columns it may be conjectured that this edifice was not the original structure.

At a small distance S. of the temple are other remains of the Doric order. Traces of the Nemean *Theatre* are to be found at the foot of a hill not far distant. The valley is surrounded by mountains of considerable height, and the waters collected here run into the Corinthian Gulf.

Like Olympia, Nemea was a sanctuary and not a town. The place set apart for the celebration of the Nemean games was a level valley stretching from N. to S., nearly 3 m. in length, and 1 in breadth; but it had no river, and was watered only by several rills which flow down from the mountains that encircle it, the chief of which, that on the N.E., with a flat summit, is *Phuka*, the ancient *Apeas*, it is nearly 3000 ft. high.

The traveller continues his journey to

Cleonæ. The only remains here are some Hellenic fragments round a small height, on which are the foundation walls of several terraces. *Cleonæ* was a small town connected by alliance with Argos. It derived its only importance from the Nemean games being celebrated in its territory, in front of the sanctuary of Nemea, between *Cleonæ* and *Phlius*.

From *Cleonæ* to *Corinth*, the road lies part of the way sometimes in the bed of a torrent, then crosses a bridge and ravine, and ascends by a steep path to two tumuli. It then descends to another deep ravine, and enters the Corinthian plain, across which it continues to

CORINTH (Rte. 1).

SECTION IV.

THE ARCHIPELAGO

OR

ISLANDS OF THE ÆGEAN.

SPECIAL INTRODUCTION.

CONTENTS.

Geographical Position.—*Yachts, Catques, and Steamers.*—*Interest of a Tour in the Ægean.*—*Vestiges of Ancient Customs.*—*History.*—*General Aspects, etc.*—*Books to be consulted.*

The Isles of Greece, the Isles of Greece !
Where burning Sappho loved and sung,
Where grew the arts of war and peace,—
Where Delos rose, and Phœbus sprung !
Eternal summer gilds them yet,
But all, except their sun, is set.

The Scian and the Teian muse,¹
The hero's harp, the lover's lute,
Have found the fame your shores refuse ;
Their place of birth alone is mute
To sounds which echo further west
Than your sires' "Islands of the Blest."

Byron.

THE ÆGEAN SEA, called by the Italians the *Archipelago* (probably a corruption of *Alyator πέλαιος*), and by the Turks the *White Sea*, is bounded on the N. by Macedonia and Thrace, on the W. by Greece, and on the E. by Asia Minor. Ancient writers have divided it into the *Thracian*, the *Myrtoan*, the *Icarian*, and the *Cretan* seas ; but the name is usually applied to the whole expanse of water as far S. as the islands of Crete and Rhodes. The derivation may be from *alyis*, a *squall* ; but the etymology is quite uncertain. The navigation of the Ægean has been dangerous and intricate in all ages, on account of the conformation of its numerous rocks and shoals, and the sudden gales to which it is subject. The ancient poets frequently allude to these storms.

In an earlier part of this Handbook (GEN. INTROD., D.), we have said something of the singular charm of a yachting or *Catque* tour in the Ægean, as well as given a few hints on the best manner of executing such a tour with pleasure and profit. Referring the traveller to the above notice for all needful cautions,² it is here only necessary to remind him that, with the exception of Syra, inns are totally unknown throughout the Archipelago, and accommo-

¹ Homer and Anacreon.

² Although *systematic* piracy is no longer to be feared, yet acts of robbery at sea still sometimes occur in unfrequented districts. The traveller should, therefore, take reasonable precautions for his safety.

As an amusing illustration of Greek versatility, it may be mentioned that the Australian wine trade owes its foundation to three Greek pirates, who were transported to Botany Bay at the close of the 18th cent.

dation of any, even the most primitive, kind usually very difficult to obtain. *Steamers* seldom afford much assistance to the traveller, as they only touch at a few of the more important islands, and seldom oftener than once a fortnight. The traveller's choice is therefore practically limited to the alternative of a yacht or a *caïque*. Only a person of sound constitution, and a cheerful, easy temper, can be advised to follow the latter course. But to a traveller who is willing and able to put up with small hardships, and overcome difficulties with tact and temper, no manner more delightful can be suggested of passing a couple of summer months. Moreover, the voyager by *caïque* necessarily sees and hears a hundred interesting particulars of national life and character, which the ordinary foreign yachtsman entirely misses. Many curious, and elsewhere obsolete, phases of domestic life still linger in these unfrequented spots. Thus, in some of the islands, the traveller will find the curious custom prevailing among the wealthier peasants of commemorating the birth of each successive child by hanging up a gay plate shield-wise against the wall. In former days, the beautiful Rhodian plates were often employed for this purpose, which is the reason the rim of the bottom is so often found to be drilled. Travellers acquainted with Bohemia may be reminded by this custom in humble life of a similar one which has for centuries prevailed in the House of Metternich, where each fresh accession of dignity was commemorated by a new and larger *beer-glass*, the last addition to the collection at Königswart being 3 ft. high! In the islands of Mytilene, Lemnos, Scopelos, Scyros, Syra, Ceos, Psara, Myconus, Paros, Naxos, Siphnos, Thera, and Cos, the traveller may search for remains of the singular custom which prevailed in those islands so late as the close of the eighteenth century, by which the eldest daughter, and her sisters after her, succeeded to all real property to the exclusion of the sons. The first English writer who described this most ancient and extraordinary custom was the Earl of Charlemont,¹ who communicated such facts as he had been able to collect to the Royal Irish Academy. In 1795, Mr. Hawkins² made a careful and extensive investigation of the subject, and embodied the results in a paper published a quarter of a century later in Walpole's *Collection*. Again, by attentive observation, the traveller may detect his own or other seamen practising some of those singular propitiatory rites which yet linger among

¹ Lord Charlemont, the patron of "Athenian" Stuart, may himself be justly regarded as one of the pioneers of archaeological research in the Levant, where he travelled extensively. He was born in 1728, and succeeded his father 6 years later. At the age of 18 he went abroad, and devoted the following 10 years to assiduous study and travel in almost every country of Europe. From this period until his death, which occurred in 1799, Lord Charlemont lived on terms of intimacy with nearly all the ablest men of his time. He belonged to "The Club" in London, and in Paris was introduced, by Montesquieu, to the scarcely less famous "Entresol" Club. Notwithstanding their intercourse, the indefatigable Montesquieu seems to have had no knowledge of this singular Greek custom, which would have afforded a cogent example for Chap. xvii. (*De l'Administration des femmes*), Bk. vii. of the "Esprit des Loix." Probably, however, the information came too late to be used, as the great Frenchman died soon after Lord Charlemont's return.

Lord Charlemont kept detailed journals of his travels, which have never yet been published. These were presented, by the liberality of his grandson, in 1881 to the Royal Irish Academy. Lord Charlemont's writings show great intelligence and good observation, with some sense of humour. It were much to be desired that a good selection, at least, from his journals should be given to the world. Such a publication would help to fill the long blank (nearly a century) which separates the travels of Sir Geo. Wheler from those of Dr. Chandler. We have scarcely any authentic account of Greece during this period. Lord Sandwich's "Voyage" was compiled long after date, and contains little original information. Bishop Pococke's Travels, which belong to the same time (1739), are excellent in many respects, but his notice of Greece is meagre. Moreover, a clever young man of the world, as Lord Charlemont was, would be likely to note many interesting little particulars of daily life, popular customs, etc., which would naturally escape record by grave scholars such as Pococke and Chandler.

² John Hawkins, Esq., of Bignor Park, Sussex, an English traveller of the best type, many of whose valuable observations have never been surpassed or superseded.

the sailors of the *Ægean*, and of which Dr. Sibthorp has given so striking an instance in the sacrifice offered to the *Fish Melinuro*. In all the islands, he will find interesting remains of the ingenious defences devised by the inhabitants against the ever-recurring attacks of pirates, both Christian and Moslem. And again, in most of them he will meet with memorials of the twenty Italian Princes, who ruled the Archipelago for two and a half centuries—in some instances longer—with full feudal power. Few episodes, even in mediæval history, surpass in interest and romantic incident the records of feudal Greece. Yet its history is comparatively little known. On the Latin conquest of Constantinople (1204), Venice found her share of the spoil greater than she could conveniently occupy without weakening her forces. A proclamation was therefore issued to the subjects of Venice and her allies, to the effect that any man of mettle who should, at his own cost and risk, seize an island or other point in the *Ægean* sea within the new Venetian territory, should have and hold the same as an hereditary fief of the Republic as suzerain, but with full enjoyment of the royalties, etc., proper to sovereignty. The popularity and success of this stroke of policy may readily be imagined. The result was the immediate constitution of twenty small vassal States, of which those ruled by the Ghisi and the Sanudi appear to have obtained the greatest influence. Various members of the Ghisi family held Tenos, Myconus, Scyros, Scopelos, Sciathus, and Astypalæa, as well as portions of Ceos and Seriphus, of which the Giustiniani and Michieli had the remainder. The Sanudo family held Naxos and Paros, with many smaller islands, under the title of Dukes of Naxos; the Navigajosi assumed the sonorous appellation of Grand Dukes of Lemnos; the chief of the Venier was Marquis of Cerigo; the Viari were Lords of Cerigotto; the Barozzi of the Santorin group, the Dandoli of Andros, the Quirini of Amorgos, and the Foscoli of Anaphe. The majority of these island dynasties were suppressed by the Turks after the conquest of Constantinople (1453), but a few of them survived till more than a century later, and only succumbed to the renegade Piale Pasha in the latter half of the sixteenth century. Among the latter were the Dukes of Naxos. These princes had early broken their bonds to Venice, and even made common cause with her enemies against the mother country. Mark Sanudo, first Duke of Naxos, completed his treachery by taking an oath of fealty to the Latin Emperor, Henry of Flanders, as his suzerain, at Ravennica in the spring of 1210. As his reward, Henry appointed him the feudal superior of the other *Ægean* Barons, with the titles of Duke of the Archipelago, and sovereign of the *Dodecanesos*, or *Twelve Isles*. The traveller who desires full information on this interesting and generally little known passage of history, is referred to the valuable and laborious works of Prof. Karl Hopf, who has made a special study of the subject. Finlay's account of Feudal Greece, and in especial of the *Ægean* States, is very meagre, but may perhaps suffice for the general reader.

Early in the 17th cent., the *Ægean* was again overrun by Western invaders; but this time of a very different character. From about 1620 to the outbreak of the Civil Wars, the islands of the *Ægean* were the "happy hunting grounds" of English connoisseurs, whose agents ransacked the Archipelago for statues and inscriptions. Admiral Sir Kenelm Digby acted as the agent of King Charles in this matter,¹ while the rival collection of the Duke of Buckingham was enriched by the powerful agency of Sir Thomas Roe, ambassador to the S. Porte. More successful, however, than either admiral or ambassador, was the Rev. William Petty, a chaplain of the Earl of Arundel,

¹ At the time of his death, the king's collection contained 400 pieces of sculpture, apparently chiefly ancient.

whose daring adventures in the pursuit of ancient marbles have, perhaps, never been surpassed or equalled. The famous *Parian Chronicle* was one of his prizes. His employer, Thomas, Earl of Arundel (b. c. 1580, d. 1646), was the first "to transplant old Greece into England," and must be regarded as the founder of classical archaeology in our country.¹

The Civil Wars brought these pleasant archaeological forays to an end, for a while; they also, perhaps, deprived us of an account of Greece by the author of "*Paradise Lost*."² In the same month that Naseby was fought, June 1645, the Turks invaded Crete; during the succeeding twenty-four years the islands of the Archipelago were alternately occupied by the Turks and the Venetians, and the *Ægean* witnessed many sea-fights. Among the most daring and successful leaders on the Venetian side, was a certain Colonel William Scott, who is described as follows by a contemporary writer:—"He became vice-admiral to the Venetian fleet, and the bane and terror of Mussulman navigators. Whether they had gallees, galloons, or galliasses, or great war-ships, it was all one to him. He set upon all alike, saying the more they were the more he would kill, and the stronger the rencounter should be, the greater should be his honour, and the richer his prize. He oftentimes so scourged the Archipelago of the Mussulmans, that the Ottoman power, and the very gates of Constantinople, would quake at the report of his victories; and he did so ferret them out of all the creeks of the Adriatic Gulf, and so sharply put them to it, that they hardly knew in what part of the Mediterranean they should best shelter themselves from the fury of his blows. He died in his bed of a fever, in the Isle of Candy, in 1652. He was truly the glory of his nation and country, and was honoured, after his death, with a statue of marble, near the Rialto, at Venice."

The Archipelago enjoyed a century of comparative peace after the conclusion of the Candian War, but in 1770, the war between Russia and Turkey again brought disaster to many of the islands. The Russian fleet passed the winter of 1770 at Paros, and annexed 18 of the Cyclades to that empire. The Russian rule in the *Ægean* lasted very few years, and from its formal cessation in 1774 to the outbreak of the Greek Revolution in 1821, no event of importance occurred in this part of Greece.

The general appearance of the islands is barren and somewhat monotonous. Instead of the rich and fragrant verdure of Corfu and Zante, they generally present rude cliffs and acclivities, scarcely varied by a single tree, and whose loneliness is seldom enlivened by a human habitation. "The currents of the tideless sea," says Sir J. E. Tennant, "glide wavelessly around their shores, and the rays of the unclouded sun beam fiercely down on their unsheltered hills, 'dimmed with a haze of light.'" On landing, however, every islet presents a different aspect; and every secluded hamlet a new picture of life, of manners, of costume, and sometimes of dialect. "The soil of one is rich, luxuriant, and verdant; that of a second, only a few miles distant, is dry, scorched, and volcanic; the harbour of another is filled with the little trading craft of all the surrounding ports: its quays rife with the hum and hurry of commerce, and its coffee-houses crowded with the varied inhabitants of a hundred trading-marts; whilst a fourth, of equal capacities, and barely

¹ For an account of the services rendered to Greek art by Lord Arundel and his contemporaries, see Prof. Adolf Michaelis's admirable historical sketch of English archaeological discovery in the Levant, prefixed to his "*Ancient Marbles in Great Britain*," Cambridge University Press, 1882. Every Englishman owes a debt of gratitude to Prof. Michaelis for this noble work. Apart from the value of the archaeological data the book contains, it is a full and generous record of the fine taste and disinterested enterprise of our countrymen through 250 years, a record of which every Englishman, whatever his opinions, must feel proud.

² Milton was on his way to Greece when the state of political affairs in England caused him to shorten his travels.

an hour's sail beyond it, will be as quiet and noiseless as a city of the plague:¹ its shores unvisited, its streets untrodden, and its fields untilled. But such is the result of that tenacity to ancient usages, and that predilection for the pursuits, the habits, and the tastes of their forefathers, which vindicates the title of the *unchanging East*."

The islands of the *Ægean* are divided into two principal groups:—1. The Cyclades, so named from their encircling the holy sanctuary of Delos; and 2. The Sporades, which derive their name from being, as it were, *sown* in a wavy line off the coasts of Macedonia, Thrace, and Asia Minor. The Cyclades belong to the kingdom of Greece; the Sporades, with the exception of the group lying off the northern extremity of Eubœa, belong to Turkey. The population is, however, mainly Greek, and having always enjoyed a much larger measure of liberty (amounting in many cases to practical independence), than the continental subjects of the Sultan, have seldom or never shared in the quarrels and revolts of the other Greeks.

Eubœa is described under the head of CONTINENTAL GREECE (Sect II.), and the islands off the Morea under that of PELOPONNESUS (Sect. III.) The present notice is restricted to those islands of the *Ægean* which are usually visited from the European coast. Those belonging to Asia Minor will be found fully described in the HANDBOOK FOR TURKEY IN ASIA.

In conclusion, we may add the names of those books which will be found most useful to the traveller in the Archipelago.² Ross's work is absolutely indispensable to any one who wishes to see the country well. This, with Lacroix's volume, will probably be sufficient for most travellers, but any one who has leisure will do well to look also at the older books mentioned in our list. These often afford interesting information on the past condition and popular customs of the islanders, not obtainable elsewhere.

ROSS, *Reisen auf den griechischen Inseln des ägäischen Meeres*. 4 vols. Tübingen, 1840-52.

LACROIX, *Iles de la Grèce*, Paris, 1852.

TOZER, *Notes of a Tour in the Cyclades and Crete*, published in "The Academy," 1875.

VON LÖHER, *Griechische Küstenfahrten*, Leipzig, 1876.

CONZE, *Reise auf den Inseln des Thrakischen Meeres*, Hanover, 1860.

THEUET, *Cosmographie du Levant*, Lyons, 1554-56.

CORONELLI, *Isolario*, Venice, 1696.

RANDOLPH, *The Present State of the Archipelago*, Oxford, 1687.

BUONDELONTI, *Liber Insularum Archipelagi* (1422), Venice, 1755.

PIACENZA, *L'Egeo Redivivo, o' sia chorografia dell' Archipelago*, Modena, 1688.

DAPPER, *Description exacte de l'Archipel*, Amsterdam, 1703.

BOSCHINI, *L'Archipelago*, Venice, 1658.

DE TOURNEFORT, *Voyage du Levant*, Paris, 1717.

¹ Each succeeding census shows a diminution of population in, we believe, all the islands of the Archipelago except Syra.

² Monographs are not included in this list; the names of *special* works on the various islands, will be found under their respective headings.

ISLANDS OF THE ÆGEAN.

ISLANDS BELONGING TO GREECE.

	PAGE		PAGE
1. Syra or Syros	562	13. Sicinus	583
2. Delos	565	14. Ios	583
3. Tenos	570	15. Anaphe	584
4. Myconus	572	16. Amorgos	584
5. Andros	573	17. Naxos	585
6. Ceos	574	18. Paros	586
7. Cythnus	578	19. OIiarus	587
8. Seriphus	579	20. Thera	588
9. Siphnus	579	21. Scyros	595
10. Cimolus	580	22. Sciathus	596
11. Melos	581	23. Icos	596
12. Pholegandros	583	24. Peparethus	597

ISLANDS BELONGING TO TURKEY.

25. Thasos	598	28. Imbros	600
26. Samothrace	598	29. Astypalæa	601
27. Lemnos	599	30. Crete	601

ISLANDS BELONGING TO GREECE.

1.—SYRA OR SYROS.

Hermopolis (pop. 21,540). *Inns*: H. de la Ville, situated on the *Place Leotsakos* (formerly *d'Othon*). Noisy, dirty, and uncomfortable, but probably the best in the town. Bedroom from 3 frs. a day. No sitting-rooms. All charges *à la carte*, and generally high.

H. d'Angleterre, on the quay; convenient as to steamers.

Valets de place.—There is so little to be seen in Syra, that travellers will not find any advantage in encumbering themselves with a guide. Should one, however, be required, such men can always be heard of at the hotels; none can be recommended.

Saddle-horses are bad, but can be procured through any of the hotels for excursions.

Carriages.—There are no street carriages in Syra; but decent two-horse vehicles may be hired at the rate of 3 to 4 frs. an hour.

Divine Service.—Various Protestant services are held; but usually, none

of the Church of England. Particulars to be learned of the

Consul, W. P. Binney, Esq., who is also Director of the *Eastern Telegraph Company*.

Bankers.—The only bank—a branch of the Greek National Bank—is of no use to travellers. They can, however, get their bills cashed by any respectable merchant to whom they may be recommended. Should, however, the traveller not be known, or have no letter of credit or recommendation, unless his consul will back his bill he will not be able to get it cashed. The *agio* on gold is usually higher in Syra than in any other Greek port.

Physicians.—M. Bottaros. Also many others. Apply to Consul.

Chemist.—Bottaros, brother of the above.

Shops.—All European goods are dear, scarce, and bad at Syra. All such purchases must be made in Athens. Turkish tobacco may be bought better and cheaper here than in any other part of Greece. Syra is also renowned for its delicious *rahat-ul-koum* (vulgarly

known as "loukoumi"), which is only second to that of Constantinople. It is made of various qualities and prices, ranging from 2½ frs. the *oke* upwards. The principal shops are all in the *Rue des Marchands*, which runs parallel to the port.

The traveller is recommended, if time permit, to pay a visit to the glass factory of Argyropoulo and Co., a firm which now exports glass of all kinds and qualities to the principal Levantine ports. Greek glass appears to be gradually replacing that of Trieste in general use. It is inexpensive, and superior in quality to the cheap Austrian wares.

Post-Office.—This is situated in a small street behind the *H. de la Ville*.

Electric Telegraph.—There are two offices. Telegrams for Greece are received only at the Government office. Foreign telegrams are accepted at the head office of the *Eastern Telegraph Company* when the Greek office is closed, viz. from 8 P.M. to 8 A.M.

Theatre.—There is a theatre for the Greek drama, and another for the Italian opera.

Club.—There are two very fair commercial clubs, where newspapers, etc., may be seen.

Foreigners admitted on the recommendation of a member.

Café.—Excellent ices may be procured at the large café near the Mole. The broad terrace before the café is a popular resort on summer evenings.

Commerce, Objects of Interest, etc.—Syra, though insignificant in former history, has, owing to its central position, become of late years a great emporium. It is a free port.

The imports of Hermopolis, according to the Consular Reports, average from £800,000 to £880,000 sterling yearly, and the exports more than a million; the difference arises from the transit of goods, and from the conversion of hides into leather, of wheat into biscuit and macaroni, and of timber into sailing vessels and other articles of commerce. The customs duties collected here form the larger part of the revenues of the island. The local products are a little inferior wine and a large quantity of

vegetables, the greater part of which are exported, principally to Constantinople and Athens. The traffic is chiefly in the hands of Chians, Psarians, and Myconians.

There are extensive tanneries, employing about 1000 people, a large engineering establishment capable of turning out steam-engines up to 200 horse-power, belonging to the Greek Steam Navigation Company; as well as other engineering factories and steam flour-mills owned by private individuals.

Shipbuilding is carried on with great activity, and among the numerous vessels turned out annually are some of over 600 tons burden. Most of the current repairs of the Greek Royal Navy are also at present executed here.

The ancient Greek city stood on the site of the present town, close to the harbour; only a few fragments are left of foundations and walls. In the middle ages, the inhabitants retreated for security from pirates, etc., to the lofty hill, about a mile from the shore, on the summit of which they built the town, now called *Old Syra*. The island was of no importance till the war of the Revolution. Then the immigration of refugees from different parts of Greece, especially from Chios and Psara, rapidly raised it to its present flourishing condition.

Modern Town.—The modern town, called Hermopolis, includes four-fifths of the population of the island, and is built round the harbour, on the E. side of the island; it probably stands on the site of the ancient *Syros*, whence the paucity of ancient remains. A lighthouse, rising on a rock in front of the harbour, a quay with numerous warehouses, and several handsome houses, show the commercial prosperity of the place; but the streets are still narrow and crooked, though mostly clean and well paved. Vestiges have been found of temples of Poseidon, Amphitrite, and Asphalius, and some seats of a theatre.

Hermopolis, seen from the sea, has been happily described by Théophile Gautier as follows:—"Sur un *far* de montagne du ton le plus ch

terre de Sienne ou topaze brûlée, appliquez un triangle étincelant de blancheur, dont la base plonge dans la mer et dont la pointe est occupée par une église, et vous aurez l'idée la plus exacte de cette ville, hier encore tas de masures et que le passage des bateaux à vapeur rendra en peu de temps la reine des Cyclades. Des moulins à vent à huit ou neuf ailes variaient cette silhouette aigüe; au reste pas un arbre pas une pointe d'herbe verte, aussi loin que l'oeil pouvait s'étendre. L'eau, la terre, le ciel, tout ruisselait de lumière; la vie éclatait de toutes parts."

Syra is the principal seat of Protestant missionaries for the Levant, who have schools here.

The favourite promenade in the cool of the evening is on a cliff to the N. of the town.

Old Syra is seated on the hill which commands the port, and is so connected with the new town by continuous buildings, that they may be regarded as one. This hill, from its conical form, resembles a huge sugar-loaf covered with houses. The ascent is very toilsome, up steep streets, crossed by a narrow flight of steps. On the top stands the church of St. George, from which the view is very fine; below may be seen the church of the Jesuits. *Old Syra* contains about 6000 inhabitants, mostly Roman Catholics, often at variance with their Greek neighbours, who regard them as aliens. Generally speaking, the Roman Catholics of the Levant are descended from Genoese and Venetian settlers of the middle ages. They have always been considered as under the protection of France; and this circumstance was the chief cause of the modern prosperity of the island, which became, during the Revolution, the refuge of numerous merchants from the distracted parts of Greece.

It was in the port of Hermopolis that, at the close of the Cretan war, early in 1869, the Greek blockade-runner *Ennossis* was blockaded by Hobart Pasha.

The island is 10 m. in length, by 5 in breadth. The hills are chiefly formed of micaceous schists, with occasional less predominant beds of sandstone and

limestone. Wine is the only valuable natural product of Syra. The island no longer deserves the praises bestowed on it by Homer—

Εὔβοτος, ἐμῆλος, ὀνοπληθής, πολύπυρος,
"Fertile in flocks, in herds, in wine, in corn."
(*Odys.* xv. 402.)

Fair shooting may be found in the interior; the chief game woodcocks and partridges. The zoologist may here study the reptilian fauna of Greece to advantage, as few places offer a greater variety and abundance of snakes, vipers, lizards, etc., besides noxious insects, such as scorpions. This fact must make the traveller cautious where he treads in the country.

Syra has the reputation of being extremely healthy, but the apparent facts of the case scarcely confirm this assertion. Water is scarce, drainage is bad, and in summer the smells in the streets are worse than in Naples.

The natives of Syra are extremely afraid of all diseases, and vessels and passengers are refused *pratique* on very slight suspicion. The Lazaretto, however, and the quarantine establishment at Delos are both disgracefully bad, and woe to the unfortunate traveller who is condemned to perform quarantine at either place.

The spacious harbour, now deserted, of *S. Maria della Grazia* lies on the S.W. side of the island. The Fountain, at which the nymphs of the island were wont to assemble, still remains, as of old, the rendezvous of love, and gallantry, and gossiping. It is near the town, and the limpid water, issuing from the rock, is always in great request. Tradition tells us that the pilgrims, on their way to Delos, resorted hither for purification. The spot is still an object of some religious respect.

The principal Orthodox churches in Syra are the cathedral and the ch. of St. Nicholas. There are none of interest.

Syra is creditably known as the diocese of the learned and enlightened Archbishop Lycurgus. A short biography of this eminent Greek ecclesiastic was published in England soon after his death.¹

¹ "Life of Archbishop Lycurgus, by F. M. F. Skene. 1877.

2.—DELOS.

Delos, the birthplace of Apollo and Artemis, the politico-religious centre of Greece, which boasted an oracle second to that of Delphi alone, and a magnificent temple of Apollo, raised by the common contribution of the Greek states, is now a desert and uninhabited rock, with little to recall its past greatness.¹ This desolation is, unhappily, less the work of time than of men's hands.

Delos in ancient times was principally known as *Ortygia* (*Quail Island*). Homer names it Delos once (*Od.* vi. 162), and more often *Ortygia*. The name Delos (the *Conspicuous*), like *Ortygia*, is not confined to this island, but occurs with slightly varied terminations in other localities. According to Servius, in his Commentary on the *Æneid*, the island was first called *Cynthos*, then *Delos*, then *Ortygia*, and then again *Delos*. According to another authority, it bore the name of *Asteria* before receiving that of *Ortygia*. For further information, the traveller is referred to the elaborate and accurate work of M. Albert Lebègue,² on which the following notice is mainly based.

"According to a legend, founded perhaps on some tradition of its late volcanic origin, it (Delos) was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto for the birth of Apollo and Artemis."—*Smith*.

With regard to the above tradition, however, Dr. Daubeny has pointed out "that the island of Delos, which the poets describe as of recent origin, is almost entirely composed of granite materials." So the volcanic view is quite untenable.

Another legend attributes its anchorage to Apollo. Hence—

¹ Even as early as the 2nd cent. A.D., we find Pausanias observing incidentally, that were the Athenian Temple-guard to be withdrawn, Delos would be a desert.

² "Recherches sur Delos." Paris, 1876.

"Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægeæ:
Quam pius Arcitenens oras et litora circum
Errantem, celsâ Gyro Myconoque revinxit
Immotamque coli dedit et continere ven-
tos." *Æn.* iii. 74.

Possibly this tradition is connected with the occurrence of an earthquake at Delos. Herodotus (vi. 98) quotes an Oracle of Apollo—

Κινήσω καὶ Δῆλον, ἀκίνητον περ ἑούσον.

"Delos, unshaken isle, shall then be shaken."

Thucydides also (ii. 8) alludes to the same presage of evil before the Peloponnesian war.¹ A similar impression of approaching trouble prevailed among the modern Greeks in regard to the earthquakes immediately before the outbreak of the Revolution.

Although Apollo was especially the tutelary god of the Dorians, nevertheless Athens, the chief representative of the Ionian race, and the hereditary antagonist of the Dorians, was among the foremost in acknowledging the religious pre-eminence of this island. Homer (*Hymn to Apollo*) speaks of Delos as the great gathering-place of the "Ionians with their long-flowing robes," for the worship of Apollo. Delos was to the other isles of Greece as Iona to those other Cyclades of North Britain.

The Athenians at a very early date recognised the political advantage of maintaining a close connection with the religious capital of the Ægean. On the formation of the league against Persia, in B.C. 477, Delos was made the common treasury. The money was, however, subsequently removed to Athens, and appropriated to the embellishment of that city. In B.C. 426, the Athenians purified Delos by removing all the tombs to the neighbouring Rheneia (*Thucyd.* iii. 104); and, at a still later period, in order, as they believed, to complete the purifying process, they expelled even the living Delians from their homes. But disasters ensued at Athens; and the Delphian oracle ordered that the

¹ The present state of Delos almost verifies another prediction, viz., that it should become ἀόρατος, or *invisible*; for it is now the lowest and most insignificant of the Ægean isles.

Delians should be restored to their native place. The Holy Isle, however, was forbidden to be polluted by births or deaths, or by the presence of dogs; all persons about to die or to bear children were to be removed to Rheneia. It was in memory of this "purification" that the Athenians revived the games celebrated every fifth year.

Its sacred character, the security which it consequently enjoyed, its good harbour and central position, made Delos a favourite seat of commerce as well as of religion and pleasure. Its festivals were thronged by merchants from Greece, Asia Minor, Phœnicia, Egypt, and Italy. On the destruction of Corinth by Mummius, many of her citizens sought an asylum at Delos, and carried thither the traffic that had belonged to their own princely city. Cicero alludes to the mercantile prosperity of the island. It then became the principal slave market of Greece. At the N.E. corner of the island is an ancient enclosure, which M. Terrier conjectures to have been a *slave pen*.

Crumbling remains of its architectural glories are close strewn all over the island, but no monument of importance has escaped the ravages of later times. For a thousand years past Delos has served as a quarry to the builders of the neighbouring islands. Statues have been burned for lime,¹ and shiploads of ancient marbles have been conveyed to Constantinople and Venice. The island of Delos is 3½ m. long by half as broad; its highest point, the Cynthian tableland, stands slightly over 347 ft. above the sea.

The western coast is indented by three small havens, viz.: *Skardiana*, *Rhevmatari*² (protected by the islets so

named), and *Phourni*. At Skardiana there are traces of columns and a wharf—now submerged. Rhevmatari, the central port, now silted up, was formerly the principal one; at present Phourni is the best. A quay and colonnade skirted the sea between these three ports. The town follows the same direction.

The houses, according to M. Lebègue, date from Roman times, and cluster thickly on the headland which divides Port Skardiana from Port Rhevmatari. The walls are built of the local schist and granite. Three or four buildings to shelter cattle are the only modern buildings found. They are only tenanted for two or three months yearly by the Myconian shepherds and their flocks. The pastures of Delos are let for an annual rent of 4000 drachmæ. Ancient cisterns abound all over the island, and there is also a spring of fresh water.

The principal points of interest are named below. The architectural remains at Delos are at once so numerous and so chaotic, that, to describe their topography and characteristics with accuracy would be entirely beyond our limits. Therefore, all we propose is to afford sufficient information to enable the traveller to decide whether he considers the present interest of the sacred isle sufficient to compensate for the difficulty and fatigue of reaching it. Unless he possess sound archæological knowledge and acumen, a visit to Delos can afford little pleasure or profit. In any case, no one visiting Delos should omit to provide himself with the works of Lebègue, Burnouf,¹ and Leake (*Travels in N. Greece*, vol. iii.). Prof. Jebb's paper (*Journ. of Hell. Studies*, vol. i.) will also be found useful.

Towards the middle of the island rises the renowned Mount Cynthus, which furnished an epithet by which Apollo and Artemis were frequently invoked. It is a rock of coarse granite. In ancient times it was enclosed by a wall: traces of steps and blocks of marble are still found on its slopes;

place where the women of Delos made their offerings of cakes to that goddess."

¹ "Mémoires sur l'Antiquité," by E. Burnouf, 1879, pp. 135-54.

¹ Others, more fortunate, were removed by the Russian fleet in 1770. A complete and critical catalogue of Greek works of art existing in Russian collections, remains a great desideratum, which we hope Russian archæological zeal may ere long supply.

Compare with the present denuded condition of Delos, Buondelmonte's account of the wealth of statues still existing here at the time of his visit, circa 1420.

² Well translated by Prof. Jebb, "Channel Isles." He adds, "the largest and southernmost once bore the name of *Heate*, being the

and half-way up there is a stone gateway leading to a subterranean chamber, formerly conjectured to be the treasury of Delos, but which the researches of MM. Burnouf and Lebègue have invested with a new and far more interesting character (see below). In the N. of the island, S.E. of Port Skardiana, is a very remarkable oval basin, riveted with cement and enclosed by a low wall, the whole about 100 yds. in length. The earlier archaeologists designated this a *naumachia*, but Leake has correctly identified it with the *Limne Trochoeides* of Herodotus and Theognis, the Trochoessa of Callimachus, "which contained the water required for the *lepdw*, or sacred enclosure of Apollo."

Herodotus (ii. 170) speaks of a similar lake at Sais, in Egypt, comparing it to the "circular lake" in Delos.

In this tank were kept the swans of Apollo, and near it was the famous palm of Latona, a tree probably as often renewed as Petrarch's laurel at Posilippo. Near it also was the *kepdreos*, an altar formed of the horns (whence its name) of stags or goats, constructed by Apollo in his childhood, and "considered so admirable and sacred that a temple was built to enclose it; some ruins which touch one side of the Trochoessa may perhaps be the remains of this temple, for Callimachus places the altar near the Trochoessa, and Plutarch, who saw and admired it, describes it as being in the hierum of Apollo."—Leake.

South of the Trochoessa is the shattered

Temple of Apollo, an edifice long since identified, and measured, by Stuart. It was a Doric hexastyle peripteral temple of small dimensions, viz. about 96½ ft. in length, by 44½ ft. in breadth. The cella measured about 67 ft. 7 in. by 24 ft. 8 in. In 1877, M. Th. Homolle (who had been despatched to Delos by the Ecole de France to continue the researches of M. Lebègue) cleared a portion of the site, and obtained a very large number of interesting inscriptions, besides numerous *torsti* and other fragments of statues. M. Homolle agrees with Böckh in assigning the erection of the temple to

the 3rd century B.C. One of the most interesting features of M. Homolle's discoveries is the number of *names of ancient artists* which he has been enabled thereby to add to previous catalogues. Their number has been since increased by the researches of M. Hauvette-Besnault, who was appointed by the Ecole Française to continue the exploration of Delos after the departure of M. Homolle.

On the N. side of the T. of Apollo, and contiguous to it, M. Homolle discovered a very small edifice, apparently a temple, which he suggests may have been that of Latona. On the same site he found several pedimental figures in a mutilated condition. He assigns this small temple to a date not later than the 4th century B.C.¹ East of the temple of Apollo are the remains of a portico with *taurine* capitals. These very curious capitals were long since carefully described by Mr. Kinnaid (in the "Supplement" to Stuart's *Antiquities of Athens*). Exactly opposite the central port stand the remains of the *Stoa of Philip*, dedicated to Apollo by Philip III. of Macedon. Down by the sea-shore, near the Stoa, lie some fragments² of the *colossal statue of Apollo* erected by the Naxians. The date of its destruction is unknown. But Plutarch relates that Nicias when sent to Delos with the *Theoria*, re-established the ancient ceremonial, which had fallen into neglect, and among other votive offerings set up a bronze palm-tree to Apollo,

¹ For all particulars respecting the discoveries of MM. Homolle and Hauvette-Besnault, see *Bull. de Corres. Hell.* vols. i.-viii.

The inscriptions obtained by them are still in course of publication.

² According to a tradition of doubtful authenticity, an English sea-captain carried off the head of this statue early in the 17th cent. Another account, with more probability, attributes the removal to a Venetian providitore. The greater part of the torso yet remained when Spon and Wheler (1675) visited Delos, and Sir George writes of it: "The god himself is so ill-handled, that he hath neither hands, feet, nor head left him; yet what is remaining appeareth still most beautiful. . . The beauty of it is such, that I am apt to believe, if Michael Angelo had seen it, he would have admired it as much as he did that trunk" Vatican."

"which palm-tree," adds Plutarch, "was afterwards thrown down by the wind, and in falling carried with it the colossal statue which had been dedicated by the Naxii."

A fragment of the foot of Apollo was rescued by Mr. Kinnaird, in 1818, and is in the British Museum. The pedestal of the statue is still to be seen *in situ*. On it is engraved the celebrated INSCRIPTIO DELIACA, which the commentaries of Bentley and Montfaucon have made famous. The great Bentley restored it, and established his correction by showing that it thus became "a true iambic verse." The inscription is now almost illegible.

N.E. of the above group of ruins is the *Stadium*; further S. are a very small *Amphitheatre* and the *Theatre*, of which the left wing was excavated in the hill, and the right formed independently of marble. Not far from the theatre to the E. is the temple assigned by Leake to Isis, and by M. Lebègue to Serapis. Its correct attribution has since been ascertained by M. Hauvette-Besnault, who terms it

The Temple of the Foreign Gods.—This temple faces due N.-S., and its only entrance is to the S. It is a small Doric temple *in antis*, built without any proper stylobate, and evidently of late date. The ground around the temple has yielded an extraordinary harvest of inscriptions, besides statues, and some smaller objects of bronze and terra-cotta. Some of the inscriptions contain joint-dedications to Serapis, Isis, Anubis, and Harpocrates,¹ in which these divinities are expressly addressed as *σύνναοι* and *σύνβουμοι* (i.e. *co-inshrined* and *altar-partners*); other votive inscriptions refer to the Syrian Aphrodite and to the Syrian divinities Adad and Atargatis.² An inscribed basalt statuette of Isis has also been found here; as, however, the hieroglyphic inscription which it bears is referred by M. Maspero to an earlier date (4th cent.

¹ There is evidence to show that at Delos, as elsewhere, Harpocrates was sometimes assimilated to Apollo.

² With respect to these divinities and their occasional identity with the Syrian Aphrodite, see M. Hauvette-Besnault's remarks, *Bull. Corr. Hell.* vol. vii. p. 479, *et seq.*

B.C.) than any of the other remains found with it, M. Hauvette-Besnault infers that the statuette must have been dedicated in some Egyptian temple, whence it was subsequently transferred to Delos. M. Hauvette-Besnault explains the circumstances which probably led to the foundation of the temple as follows:—

"The new gods, introduced by commerce from abroad were at first only recognised as foreigners domiciled, so to say, in the city, in the same way as the metœci. At a later date they were incorporated into the official religion, but not before they had undergone modifications so considerable as to make them lose their original character. Then, when they had thus become unrecognisable to the Orientals who frequented Greece, the Oriental divinities were re-introduced under their primitive form, and continued to be worshipped as foreign gods until the time came when they were again transformed and re-absorbed in the Greek religion."

By far the most interesting object in Delos is the so-called •

Cave of the Dragon.—The researches of MM. Burnouf and Lebègue have identified this as the "Cave of the Sun," alluded to in a much disputed passage of the *Odyssey* (see *Odys.* xv.; also comm. of Didymus of Alex.), the Virgilian "*Templa dei saxo venerabar structa vetusto*;" in short, the earliest sanctuary of Apollo and the place of his birth. In 1873 M. Lebègue, after studying the question under all its aspects with M. Burnouf, proceeded to Delos, and (with the sanction of the Greek Government) cleared out the cave in Mt. Cynthus. The result revealed that the supposed gate or "treasury" was not a cave at all, but a natural gully in the rock, artificially covered in, and forming a temple of extremely archaic character. The sides are vertical, and at the mouth stand 15 ft. 1 in. apart, which width gradually decreases to 9 ft. 10 in. at the inner extremity. The depth of (the enclosed portion of) the gully is only 14 ft. 11 in. The gully was here barred by a wall of rough hewn granite blocks. This

wall formerly reached the roof, as shown by a mark of junction on the rock, but only about two-thirds of the original height is now standing. The lintel of the doorway has also disappeared, but the whole of one, and the chief part of the other, jamb remain. Along the upper portion of the lateral walls of the gully is a sort of cornice groove, into which the ends of the slabs forming the

pent roof are inserted. The junction of the slabs along the crest of the roof is formed by small stones imbedded in pure lime (*i.e.* not mortar). The roof is heaped over with loose granite boulders, giving the temple the appearance of a natural cave. The roof, which is complete, stops short of the inner extremity of the temple, which was left open to the sky. The statue of the god stood



PRIMITIVE TEMPLE OF APOLLO, CALLED THE CAVE OF THE DRAGON.¹

just before this opening under the roof, so that the light illuminated it from behind, as proved by the base of the statue, which was found *in situ*. The discovery at Delos thus affects the much disputed question of the position of the tutelary deity in hypæthral temples. The pedestal in question is a natural block, or rather boulder, of granite, and, according to M. Lebègue,

¹ This illustration is far from accurate, but shows sufficiently well the peculiar structure of the roof, for which reason we give it. It is taken from Fergusson's "History of Architecture," 2nd ed. (1874), vol. i. p. 237; it is there stated to be from Stuart's "Athens," but we cannot find any such illustration in the latest edition (1825-30) of that work. The little vignette view of this temple, published by Mr. Kinnaird, in the Supplement to Stuart's work, differs very essentially from Mr. Fergusson's woodcut. Yet the notice in the text (p. 236) referring to the woodcut, reads as if founded on an incorrect version of Mr. Kinnaird's description.

was a *batyle*. Any way, the veneration in which it was held is proved by the fact, that when in historical times, the temple was enriched and received its famous statue of Parian marble, the old base was preserved intact, its upper surface alone being modified to receive the statue. In the course of the excavations, M. Lebègue found a large portion of the plinth of a statue in Parian marble, which, on being placed on the pedestal, exactly fitted into the socket (see M. Burnouf's sketch). Adhering to the plinth was the left foot, nearly entire, and the toes of the other, with the support of the heel. From the position of the feet, M. Burnouf conjectures the god to have been represented in the same attitude as the *Apollon Belvedere*. From the proportion assumes the statue to have been 7 feet 6½ inches high. Acco'

accounts extant of the Delian statue, Apollo was represented holding the lyre, while on the trunk of a tree to his left hung his bow and quiver. A portion of the trunk in question has been recovered. In confirmation of the legendary statement that Apollo was born in a "damp grotto," M. Burnouf notes that a little spring trickles down the wall behind the statue, losing itself in a cavity below. Before the temple is a terrace artificially shored up by a wall (after the manner of the Italian vine terraces). Here a hole was found containing small bones, cinders, charcoal and charred grains. Similar *débris* were found within the temple. Between the edge of the terrace and the cinder hole, M. Lebègue uncovered a circular block of white marble, about 6 ft. in diameter, internally hollowed out as a basin. On the inner margin were three small sockets, evidently intended to receive some metal insertion. The exterior of the basin is polished, but the cavity is left rough, whence M. Burnouf concludes that it was not exposed. He conjectures that the tripod of Apollo rested in the sockets on the basin, but that attached to (the stem of) the tripod was a huge metal disk covering the cavity. And he suggests that this disk, when struck by an invisible hammer, formed the renowned Virgilian *Cortina*, which "roared" when the Oracle was about to deliver an utterance, —a suggestion which gives fresh force to Virgil's grand description, —

"Vix ea fatus eram: tremere omnia visa repente,
Liminaque, laurusque dei: totusque moveri
Mons circum, et mugire adytis cortina
reclusa." *Æn.* iii. vv. 90-92.

For some exceedingly interesting speculations and arguments, respecting an obliquity observable in the relative positions of the axis of the temple, the base of the statue, and the entrance, (which, exceptionally, opens to the W.), the traveller is referred to the above-mentioned essay of M. Burnouf. He is strongly advised to read the two works on Delos together; M. Lebègue's careful work will gain in interest by the comments of his chief, while that distinguished writer's vivid descrip-

tions and tempting theories may be more safely received when checked by the cautious and matter of fact observations of his disciple.

With the exception of some of the inscriptions, all the more important antiquities have been removed to Myconus. A very large number of inscriptions found in and near the Temple of the Foreign Gods, have been carefully built up by M. Hauvette-Besnault on the spot. The Phœnician bi-lingual inscription, which has attracted a good deal of attention, has been removed to Athens.

To the W. of Delos, separated from it by a strait only $\frac{1}{2}$ a mile across, and forming a good land-locked harbour, is the island of *Rheneia*, called the *Greater Delos*, now uninhabited except by a few shepherds and quarantine officials. This island is about 10 miles in circumference, and is divided into two parts by a narrow isthmus at the head of a large bay. Herodotus relates that Polycrates, the tyrant of Samos, fastened Rheneia by a chain to Delos, as an offering to Apollo and Artemis. Plutarch, in his life of Nicias, mentions that Nicias, being appointed by the Athenians to conduct the Theoria, or sacred procession, to Delos, entered the island from Rheneia over a magnificent bridge thrown across the Strait. On Rheneia may still be seen the *cemetery* containing the graves of those whose bodies were removed from Delos during the Peloponnesian war, as already related (p. 465). "It extends over half a mile, and is a scene of wild desolation, worthy of the circle of the *Inferno* in which Farinata's spirit emerged from its fiery tomb. Broken stones lie strewn about in all directions, mixed here and there with sides and lids of sarcophagi. Usually the graves are only distinguishable by depressions in the ground, but in some places the areas and walls are traceable."—*H. F. Tozer.*

3.—TENOS.

Tenos was originally inhabited by Ionians. Stephen of Byzantium derives its name from its earliest colonist.

But another etymology refers it to the Phœnician *Tanoth* (= a snake or dragon), a suggestion rendered plausible by its ancient acknowledged title of *Ophiussa* (isle of serpents). In ancient times a celebrated temple existed here dedicated to Poseidon, in gratitude for his having cleared the island of snakes. Mention of this temple is made in the reign of Tiberius, but no remains now subsist. The snake traditions of Tenos are also commemorated on its coins, some of which are stamped with the trident entwined by a snake. Tenos was also known as *Hydrussa* from being well-watered.

The Tenians were compelled to serve in the fleet of Xerxes against Greece; but one of their ships deserted to their countrymen just before the battle of Salamis, with tidings of the Persian intentions. For this good service to the national cause, the name of Tenos was inscribed on the tripod at Delphi among the liberators of Hellas (*Herod. viii. 82*).

Tenos was captured by the Venetians under Andrea Ghisi in 1207, and from that date forward played a gallant part in all the wars of the Levant. The garrison of Tenos successfully withstood the repeated attacks of the Turks for no less than 507 years. Finally, in 1714, the island was lost to Venice through the pusillanimity of the *provveditore*, Bernardo Balbi. 200 families then emigrated under compulsion to Africa. The orthodox of Tenos took a conspicuous share in the War of Independence, but the Catholics held aloof from the movement.

Tenos is 60 m. in circumference; it consists of one long, lofty, rugged chain of hills, running from N.W. to S.E., and opening in the latter direction into a level plain of no great size. But the hereditary industry of the Tenians—for which quality they are conspicuous—assisted by the abundance of rills and the friable nature of the mica-schist, has covered the greater part of this range, even to the summit, with narrow terraces for vines and fig-trees. The wines of Tenos, famous in ancient times, are still esteemed.

The modern town of *Tenos*, some-

times called *St. Nicholas*, stands on the site of the ancient city. In 1675, when visited by Spon and Wheler, it consisted of only two or three houses; but it has now increased to a considerable size; mainly by the influx of inhabitants from *Ezoburgo* (*το ἐξω-βουργον*), the old residence of the Venetian *provveditore*, or governor, which has become completely deserted since the Revolution. Within a 5 min. walk of the town stands the Greek *Cathedral* of "Our Lady of Good Tidings," (*Evangelistria*), the resort of pilgrims (*προσκυνηταί*), which forms, with its courts, schools, etc., a very picturesque group of buildings. A nun is said to have dreamed in 1824 that an image of the Virgin was buried here; and an image was, of course, found. The fame of this was spread far and wide. Thousands of pilgrims and idlers flock hither twice every year, viz. on the festivals of the Annunciation, ^{25th March} and the Assumption, ^{6th April} 15th Aug. This pilgrimage is a favourite amusement of the Athenians, and 3 crowded excursion steamers usually leave the Piræus on the same day for this sole object. From the offerings of pilgrims this large ch. was raised even before the cessation of the war; and afterwards it was surrounded by a school, a hospital, and houses to receive guests. It is built almost entirely of white marble, (brought in part from the ruins of Delos), and presents in the interior a lavish display of gold and silver.

A native of the island published in 1871, at Athens, a history of Tenos, dealing especially with the part taken by it in the struggle for freedom. The present population numbers 12,565 souls, of whom at least half are Roman Catholics.

The Tenians are very skilful marble workers. Their tables, chimney-pieces, etc., are exported to Smyrna, Constantinople, and Greece. The quarries which of old supplied the precious marble known as *verde antico* have been re-opened, and are now regularly worked. A Venetian writer (1688) has eulogised the onions of Tenos, (noted also in classical times), which, according to him, have no odour, and are eaten raw "like apples."

The Tenians are also noted for the manufacture of silk gloves and stockings. The best growth of wine here is the famous Malvasian or *Malmsey*, formerly cultivated at Monembasia (Napoli di Malvasia), in Peloponnesus. Tenos has no commerce to boast of. The harbour at the town is wretched, but there is a tolerable one at Panormos, on the N. coast. In sailing round *Cygnias*, the S.E. promontory, the traveller is often reminded that Æolus, King of the Winds, was fabled to hold his court in the caves of this mountain.

Exoburgo, the Venetian town, was perched on the peak of a lofty hill, 6 m. from the port of St. Nicholas. The ascent is steep, but the mules in Tenos are sure-footed. Below may be seen the small plain, smiling with corn-fields, orchards, and gardens. On the summit are the ruins of the Venetian castle, resembling one of the ruined fortresses on the Rhine. From this eminence there is a very fine view of the Cyclades. The history of the fortress is interesting, but we have only space here to mention a single episode. At the close of the 17th cent. (the precise date is uncertain), the Capitan Pasha sent a summons to the governor of Tenos, ordering the islanders to pay the capitation tax to the Porte, or submit to see their island laid waste by fire. The *provveditore* replied, that the Capitan Pasha had only to fetch it; but when, on the appointed day, the Turkish galleys entered Port San Nicolo, *Provveditore Moro*, at the head of some 1200 Tenians, suddenly sprang forward from the shelter of their entrenchments, and, surrounding the Turks, opened so deadly a fire that the Ottoman admiral beat a speedy retreat. A Venetian writer, in reference to the constant danger, alike from Turk and Greek, to which the garrison were exposed, quaintly styled the castle of *Exoburgo* "a rose amid thorns."

Near the ruins is a house belonging to the Jesuits; also a small Franciscan convent.

The worthy fathers at either establishment will afford all friendly assistance to foreigners visiting the island, especially if English. Should the traveller intend to make any stay, he

will do well to apply to them for accommodation, which they will gladly either supply or assist him to find.

There is also a Catholic convent of nuns, of whom the head is an English lady. The Greek Nunnery here contains 103 sisters, and is said to be the largest now existing in the Greek kingdom. They are of the kind called *Idiorrhythmic*, and have a school. Unlike the majority of Greek monastic communities they are of agreeable appearance. Mr. Tozer, who visited this convent in 1874, says he "was most agreeably surprised by the cleanliness and order which prevailed here," and was "struck by the good, cheerful, and intelligent faces" of the nuns. They make and sell various pretty and inexpensive trifles.

On descending from the burg to the N.E., the traveller finds a large ravine full of villages, mostly Roman Catholic, with their tiny houses closely packed together, and projecting so far over the narrow streets as to make the way almost impassable to a laden mule. The churches, with their little perforated towers, resemble those in parts of Germany. The quaint pigeon-houses, also, scattered about the fields, are noticeable. Near the village of *Avdo* (Αἰδὼ) is an ancient Greek monument, of marble, in the form of a pyramid.

4.—MYCONUS.

The name of Myconus rarely occurs in history. Here the Mede Datis, staying to breathe awhile on his flight from Marathon (*Herod.* iii. 119), was visited by a dream, in consequence of which he caused a statue of Apollo, carried away from Delium in Bœotia, to be given to Delos. The Myconians were noted for their poverty and parsimony, whence the proverbial expression of *Μυκωνίους γελῶν* for a disagreeable neighbour. Scylax speaks of two towns in this island; perhaps the second of them stood on one of the creeks of the northern coast, *Panormus* and *Ptelia*. Of the ancient town, which Ross believes to have occupied the same site as the modern, scarce a vestige remains. The

only remains of antiquity hitherto discovered in the island are part of an ancient mole opposite the town, a ruined round tower $\frac{1}{4}$ hr. S. of that place, two inscriptions (almost illegible), in the chapel of *Hagia Marina*, and some fragments of marble. The name of *Palæokastron*, given to one of the hills, excites hope; but there is nothing to be seen except a small monastery, the only habitation out of the town. The antiquities discovered by the French explorers at Delos (see above), are stored in a temporary museum at Myconus. In the Middle Ages Myconus formed part of the duchy of Naxos. It is 36 m. in circumference, and is for the most part rocky, the only ground susceptible of cultivation being a few declivities round the town, where are some corn-fields and vineyards: the rest affords pasture for a few flocks; and the huge blocks of granite, wildly strewn over the hills, recall the tradition that this island was the scene of the contest between the Giants and Heracles. Nevertheless the town, situated on the W. side, is large and prosperous on account of its commerce.

30 ships and a large number of boats belong to the islanders, who are mostly seafaring men. The population numbers 4466 souls. Strabo and Pliny (*N. H.*, vii. 37) relate that the Myconians become bald at a very early age. However this may be, they are generally a good-looking race, even among the handsome islanders of the *Ægean*. Many of the inhabitants of Psara settled here in 1824, after the destruction of their homes by the Turks. The town abounds in small churches and chapels, many of which have been erected as thank-offerings for escapes from shipwreck. The bay on which it is built is much exposed to the W.; but round the town to the southward there is a harbour running far in to the E. and S.E., and sheltered from the W. by a cape and islet. Here ships can winter in safety.

The harbour of Myconus is of peculiar interest to the English traveller as the scene, on 17th June 1794, of the brilliant action between H.M.S. *Romney* (50 guns), Capt. the Hon. William Paget, and the French Republican

frigate *La Sibylle* (46 guns). It is memorable both as one of the few engagements fought by our countrymen in Greek waters, and for the chivalrous conduct of the English commander. The episode, which every Englishman must recall with pride, is related by Dr. Clarke as follows:—

"The French officer was an old acquaintance, and one with whom he (Capt. Paget) had lived in habits of friendship. Capt. Paget sent a boat to him, saying he was sorry they had met under such circumstances, but that he must desire him to surrender. He received for answer that the captain of *La Sibylle* well knew Capt. Paget's force, (the *Romney* was short of her complement by 75 men), and would defend himself to the last extremity. The Frenchman fired first, aided by four armed vessels, which were stationed so as to rake the *Romney*. Capt. Paget having observed that from the situation of his ship some mischief would ensue to the inhabitants of Myconus, patiently sustained this powerful attack without returning a single shot, until, by getting a spring upon his cable, he had brought the *Romney* into a situation where the cannon might play without doing any injury to the town; then he gave his broadside, with three cheers from his crew. The Frenchman returned the salute; and a warm contest ensued, in which the *Romney* was victorious."

The action lasted one hour and ten minutes, and the loss of the *Sibylle* was 44 men killed and 112 wounded.

5.—ANDROS.

Andros, the most northerly and one of the largest of the Cyclades, is 21 m. long and 8 broad. It is separated from the S.E. promontory of Eubœa (the "*Euboicæ cautes, ultorquæ Caphareus*" of Virgil), by a narrow strait, now known as the *Doro passage*, and still dreaded by sailors.

It was colonised by Ionians, and early sent out colonies to Acanthus and to Stagirus in Chalcidice, about B.C. 654 (*Thucyd.* iv. 84, 88). The Andrians joined the fleet of Xerxes in his

invasion of Greece, B.C. 480, in consequence of which Themistocles afterwards attempted to impose a heavy fine on the people, and on their refusing to pay it laid siege to their city, but was unable to reduce it. Herodotus (viii. 111) relates that Themistocles threatened them with the two powerful deities of the Athenians, *Persuasion* and *Necessity*, when the Andrians retorted that they possessed two churlish gods, *Poverty* and *Inability*, who prevented them from complying with his exactions. The island, however, afterwards became subject to Athens, and, at a later period, to Macedonia. It was taken by the Romans in their war with Philip, B.C. 200, and given over to their ally Attalus (Liv. xxxi. 45).

The ancient city was situated nearly in the middle of the western coast of the island, at the point now known as *Palæopolis*. It extended from the Acropolis (a spur of *Mt. Kuvari*) as far as the sea, where remains of an ancient mole exist. The intervening space is covered with tombs, ancient foundations and fragments of marble, many of them sculptured.

Ross discovered several inscriptions, particularly an interesting hymn to Isis in hexameter verse, printed in the "Classical Museum" (vol. i. p. 34).

The inhabitants also had a good harbour in the neighbourhood, called *Gaurion*, a name which it still retains.

On the little plain W. of Gaurion are some slight remains of the ancient place of that name. At the village of *Hagios Petros*, $\frac{1}{2}$ hr. N.E. of the latter, is a fine round Hellenic tower, about 65 ft. high. There are also in the island some of the usual Frankish towers.

The modern town of Andros stands on the E. coast, where it has a bad and shallow port. The present population of the island is estimated at 22,562 souls, about one-third of Albanian race, who form the chief inhabitants of the southern portion of Eubœa, as well as of the islands of Salamis, Poros, Hydra, and Spetzia. Andros produces a considerable quantity of figs, oil, oranges, lemons, silk and wine. The corn raised generally suffices for the consumption of the inhabitants. Andros was sacred to

Dionysos, and there was a tradition that for seven days during the festival of this god the waters of a certain fountain were changed to wine (Plin. ii. 103, xxxi. 13; Paus. vi. 26). This tradition is localised by the present inhabitants at a spring in the ch. of the Virgin at *Menidi*. Apart from this mythical fluid, the ordinary vintage of Andros was famous in antiquity. At present the island is only noted for the excellence of its dried figs and the beauty of its women.

The mediæval history of Andros, under its Frankish princes, has been made a subject of special study by the learned German historian Hopf, to whose interesting essays the traveller is referred.

6.—CEOS (ZEA).

Ceos is situated 13 m. S.E. of the promontory of Sunium, and is 14 m. from N. to S. and 10 from E. to W.

According to a legend preserved by Heraclides Ponticus, this island was originally called Hydrussa, and was inhabited by nymphs, who afterwards crossed over to Carystus, having been frightened away from the island by a lion, whence a promontory of Ceos was called *Leon*. Bursian supposes this to be *Cape Spanopulo*.

In historical times the island was inhabited by Ionians, and they fought on the national side at Artemisium and at Salamis (*Herod.* viii. 1, 46). From the period of the Antonines to that of the Frankish invasion in the 13th cent., Ceos is never mentioned. In 1207 it was (in conjunction with Seriphus), divided into 4 parts between as many Italian freebooters, viz. Andrea and Geremia Ghisi, Pietro Giustiniani, and Dom. Michieli. In 1537 the island was seized and laid waste by Khairaddin (Barbarossa). Four years later it was united to the duchy of Naxos. In 1566 it passed with the latter under the Sultan's rule.

In early times Ceos possessed 4 towns, each of which formed an independent state, with its own coinage and politics. They generally acted, however, as a

federation in treaties, etc., with foreign states. Their names were *Iulis*, *Coressia*, *Carthæa*, and *Pœëssa*; but in the time of Strabo two were deserted; the Coressians had been transferred to Iulis and the Pœëssians to Carthæa.

At present the only town (or rather village), in Zea¹ bears the same name as the island, and occupies the site of the ancient Iulis. It resembles *Old Syra*, the houses being piled up in terraces one above the other, so that the roofs of one tier sometimes serve as a street to the higher range. Great ravages were committed here by the Russians in the expedition of 1769, and were still subject of complaint by the inhabitants when Dr. Clarke visited Zea at the beginning of this cent. The population of the island is 4311, nearly all of whom live in the capital.

The traveller may easily obtain accommodation by applying at the *café* of *Constantine Macas*, who, moreover, is an intelligent cicerone to the curiosities of his native island.

A Greek steamer from the Piræus touches at the port of Zea twice a week.

The island is one of the most fruitful of the Cyclades, and in this sense is mentioned by Virgil in the *Georgics*—

“et cultor nemorum, cui pinguis Cees
Ter centum nivei tondent dumeta juvenci.”
I. v. 14, 15.

Unlike most of these islands it is well supplied with water, whence, probably, its reputed name of Hydrussa.

The staple product is valonea, which is exported in considerable quantities. A strong white wine is made, of some repute in Greece. Figs are largely grown, but the present Cean trees do not maintain their classic reputation of bearing fruit three times a year. Nor are the famous *edible sponges* any longer to be heard of. Oranges and lemons are abundant, and in Brøndsted's time sold at about a halfpenny the dozen. The Cean honey is celebrated, and by Greeks preferred to the Hymettian. Silk is also exported in small quantities. In late Roman times, the silk fabrics of Ceos were a favourite luxury with the Roman

¹ Pronounced *Tzia*, or sometimes *Tchia*, by the islanders.

ladies, and often mentioned by contemporary writers. They seem to have consisted chiefly of transparent gauzes, probably similar to those still made in many of the Greek islands. They are mentioned by Pliny and Varro, and alluded to by Lucretius (*De rerum nat.* lib. iv. 1118-1124).

Antiquities, etc.—The town of Zea is situated in a valley in the centre of the island at the foot of its loftiest mountain, *Mt. St. Elias* (1600 ft.) On a hill N. of the town are remains of the Acropolis, where in ancient times there stood a temple of Apollo. Remains of both ancient and mediæval fortifications are found scattered through the town. According to the Danish traveller Brøndsted, (who explored the island in 1810, and published a valuable monograph on it in 1826), there was at the time of his visit scarcely a building in Zea which did not include some fragments—occasionally sculptured—of ancient marble in its walls. None of these, however, (though including some inscriptions in the walls of churches), proved of much importance. The most interesting was the architrave of a Doric structure built into the wall of the *ch. of St. George*. From its dimensions, Brøndsted argues that it must have belonged to a Doric temple larger than that of Theseus at Athens. The marble is Parian. According to Dr. Clarke, some of the Arundel marbles, including the famous *Parian Chronicle* (see p. 587) were discovered here in the 17th cent. A few sepulchral bas-reliefs and miscellaneous antiquities exist in private houses in the town, and may be seen on inquiry. None are of much merit or interest.

E. of the Acropolis is a singular chamber hewn in the rock, the roof of which is supported by a Doric column of the same material. In the floor is a circular aperture, forming the mouth of a subterranean cistern, of which half lies under the chamber and half extends before it.

About $\frac{3}{4}$ m. E. of the town is a colossal lion hewn in the rock (mica schist). The monument is a very remarkable one, rude, but exceedingly spirited and powerful. Its dimensions, as given by Brøndsted, are 28 (French) ft. from the

tip of the muzzle to the root of the tail, by 9 ft. in height. The Danish traveller points out that from the position of the animal, (and the schistose character of the rock), there is reason to fear that, at no distant date, the sculptured mass, under the action of the rain, may be loosened, and sliding backwards down the natural incline be dashed to pieces. The danger is a real one, but hitherto, happily, the schist has withstood atmospheric influences better than could have been anticipated.

Brøndsted unhesitatingly associates this lion with the legend of the Nymphs already mentioned; but Bursian, rejecting this view, regards it merely as a monument to some citizens of Iulis fallen in battle.

On the road to this spot, the traveller has a good view of the ancient defences, consisting in part of masonry and in part of the rocks themselves, modified by saw and pick-axe.

The laws of Iulis, relating to the morals of the citizens and their mode of life, were very celebrated in antiquity; and hence "Cean Laws" were used proverbially to indicate any excellent institutions. Strabo has preserved from Menander an ancient law, of particular repute:—

ὁ μὴ δυνάμενος ἔην καλῶς οὐ ἔην κακῶς.

"He who cannot live happily (=happily or comfortably), must not live wretchedly."¹ It was alleged that every man above 60 years of age had to put an end to his life by poison, but this seems to have been a voluntary custom, not a law imposed. The object was that there might be sufficient maintenance left for the other inhabitants, and that people might not suffer from sickness or weakness in old age. Other Cean laws are mentioned by Heraclides and Athenæus. The Ceans were noted for modesty and sobriety—not so the Chians, and hence the adage, οὐ Χίος ἀλλὰ Κεῖος (Aristoph. *Ran.* 970).

Iulis is also celebrated as the birth-

place of the two lyric poets, Simonides and Bacchylides, of the sophist Prodicus, of the physician Erasistratus, and of the peripatetic philosopher Ariston. From the great celebrity of Simonides, he was often called emphatically *the Cean*; and so Horace alludes to his poetry under the name of *Ceæ Camenæ* (*Carm.* iv. 9; ii. 1).

Coressia or *Coressus*, the port of Iulis, is also that of the modern Zea, from which it is distant about 3 m. This harbour, now called simply *The Port* (τὸ λιμάνι), is large, and fit for ships of any burden.

The stream which flows into it is the anc. *Elizus*. A few walls and fragments of columns on the neighbouring heights is all that remains of the anc. town, which was already uninhabited in the time of Strabo. Near *Coressia* was a temple of Apollo Smintheus.

Carthæa, which ranked second in importance after Iulis (distant from thence 6 m.), was situated on the S.E. coast, and connected with the latter town by a fine road, of which remains may still be recognised. It had no port, only an open bay. The name *Carthæa* is of Phœnician origin. The site has been only imperfectly explored as yet, but several interesting remains have been brought to light, including the well-known *Temple of Apollo*. Near the shore is a hill, with two terraces artificially formed on its seaward slope, one above the other. On the *upper* terrace are remains of a large building of uncertain character, which we will notice later. On the *lower* terrace, Brøndsted discovered the remains of an interesting small Doric temple *in antis*. Inscriptions found on the spot identified it as the temple of the Carthæan Apollo. The details of the temple cannot be made out completely, owing to the *cella* having been converted into a graveyard in Byzantine times, and the walls and pavement broken up for tombs. This curious fact shows that the site of *Carthæa* (now deserted) was inhabited in post-classical times, but no mention of it has hitherto been found in any Byzantine writer. Brøndsted discovered three fine *torii*, including an Apollo, all of which are now at Copen-

¹ The translation of this law given in Smith's *Dic. Gr. and Rom. Geog.* is quite inaccurate, and indeed unintelligible. For the amended version we are indebted to that eminent Greek scholar, Mr. W. Watkyns Lloyd.

hagen, and several valuable inscriptions. Some of the latter formed part of the *antæ*, and proved too heavy for removal, with the means at Bröndsted's command. Other inscriptions, according to Vilhoisson, were discovered and removed by the Russian expedition in 1769-70. From the temple-terrace a flight of steps, part of which still exists, led to the upper terrace, and thence, skirting the summit, to the upper town.

With respect to the large building of which remains exist on the upper terrace, it has been very ingeniously conjectured by Bröndsted that it was the *chorægium* of the *T. of Apollo*, alluded to by Athenæus (Deip. x. 84) when quoting an epigram of Simonides. According to Athenæus, the *chorægium* at Carthæa was on a height near the temple of Apollo, *far from the sea*. Bröndsted very reasonably observes that it is easier to suppose the omission of a negative (ὅν) in transcription than the existence of another temple of Apollo at Carthæa, all the more that among the inscriptions found on the site of the temple some specially refer to prizes distributed to the *chorægi*. Assuming, therefore, Athenæus to have written *not far from the sea*, we are justified in regarding the building referred to as the *chorægi* school of Simonides.

Considerable remains of the city walls of Upper Carthæa may be traced, with the foundations of various large buildings within their circuit. In the S.W. quarter of the *lower* town, remains of the *cavea* of a small theatre, opening to the S., have been found. Ancient lamps and terracotta toys have been found in very great numbers on the site of the town. Small statuettes have also been found, but in fewer numbers.

Pæëssa (Παῖσσα) was situated on the W. coast (distant about $1\frac{1}{2}$ hr. W. of Carthæa, and about 2 hrs. S.W. of Iulis), on high ground overlooking the *Bay of Koundoura*. It was already in ruins in the time of Strabo. There are no antiquities of importance here, but remains of the city walls exist and innumerable ancient foundations.

About half-way between Pæëssa and Iulis is the monastery of *Hagia Marina*.

[Greece.]

In the court stands a splendid ancient Hellenic tower, probably the finest specimen of its kind in Greece. It is about 25 (French) feet square, and built of rectangular blocks of schist, admirably joined, without mortar. The interior is divided into two equal parts by a thick wall. There are three stories, supported by stone joists, thrown from the side to the central wall. Part of the stair remains, and consists of flags projecting inwards from the side walls into which they are built. There seems to have been an external gallery round the top of the tower, probably a primitive sort of *machicoulis*, but it cannot now be reached. $\frac{3}{4}$ m. N. of *Hagia Marina* are two small hills surmounted by remains of similar towers.

Ceos was celebrated in ancient times for a fountain, whose waters produced madness in those who drank them. A spring in the W. district of the island is popularly identified as the fountain in question, and is kept closed by order of the authorities; it is regarded by the inhabitants as dangerous from its very low temperature.

There are three barren and uninhabited islets a few miles from Ceos, which may be conveniently noticed here.

1. *HELENA*, or *Macris* (*Makronisi* = *Long Island*), derived its more ancient name from a tradition of Helen having landed on its shores. It is situated between Ceos and Sunium, and is about 3 m. broad by 7 long. The island shows no traces of inhabitation, ancient or modern. The inhabitants of Zea have the right of pasturage for their flocks here. Near its southern extremity the temple of Sunium is seen to the greatest possible advantage, as it appears from this point of view as almost entire.

2. *GYAROS* (*Gioura*) is a barren and uninhabited rock between Ceos and Tenos. It is probably the *Gyræ* of Homer (*Od.* iv. 507). Its citizens sent an embassy to Augustus at Corinth, (where he was staying after the battle of Actium), to petition for a diminution of their tribute, which amounted only to 100 drachmæ. Gyaros was one of the islands of the *Ægean* used by the

Romans as a place of banishment. So Juvenal says (*Sat.* i. 73)—

"Aude aliquid brevibus Gyaris et carcere
dignum
Si vis esse aliquis."

According to Pliny, the inhabitants were finally driven out of the island by a formidable race of rats or field-mice, which in turn were reduced to gnaw mineral ore to stay the pangs of hunger! Tournefort claims to have seen their descendants.

3. BELBINA (*St. George*) is an islet at the entrance of the Saronic Gulf, inhabited only by a few fishermen.

7.—CYTHNUS (THERMIA).

This, like the neighbouring islands, was colonised by Ionians. Part of the ancient population of Cyprus traced its descent to Cythnian settlers (*Herod.* vii. 90); but Cythnus does not appear to have been at any time either wealthy or powerful. It was one of the few islands that refused to give earth and water to the envoys of Darius; and it supplied two ships to the Grecian fleet at Salamis (*Herod.* viii. 46). It was a member of the confederacy of the Ægean Islands against Persia, and we find it one of the tributaries of Athens when the Peloponnesian war began. Demosthenés (*περὶ συντάξεως*) speaks very contemptuously of unimportant places like "Siphnus and Cythnus." There is only one Cythnian of note in antiquity, Cydias the Painter; and by Pliny and other ancient authors the island is only mentioned as producing excellent cheese, a reputation it still preserves. In the war between Rome and Philip III. of Macedon, it was attacked by the Romans; but they retired after a very short siege, not considering the place worth further effort (*Livy*, xxxi. 15, 45). After the death of Nero, an impostor, who assumed the name of that Emperor, was driven by a storm to Cythnus, where he endeavoured to raise a disturbance, but was seized and put to death by Calpurnius, the Proconsul of Galba (*Tacit. Hist.* ii. 8, 9).

The ancient city stood on the W.

coast, upon a cliff rising over the sea to the height of 600 ft. The only remains of it now are some foundations, from which it appears to have been large enough for 10,000 inhabitants. The situation is so advantageous, with two good harbours to the N., *Phycias* (from *φύκος*, seaweed), and *Colonna* (from a solitary column standing near the shore), and two more to the S., that an idea was once entertained of again making it the seat of the local administration.

On the N.E., near Cape Kephalos, is the small fork-shaped *Port of St. Irene*; having a chapel with a few houses on the S., and on the N. the famous *warm springs*, from which the island derives its modern name (*τὰ θερμὰ* for *θερμεία*). They rise very near the shore, at the foot of a schistose rock, and cover the ground to the sea, by their overflowings, with a porous crust, here and there of a reddish colour, from the iron, which, with salt, is their principal ingredient. They are three in number: the highest in position is the lowest in temperature; it is the only one used for the sick: the two others are called by the islanders *κακκαβος* (= *the burning*). These warm springs, though not mentioned by ancient authors, are thought to have been used in early times. At the present day many invalids resort hither every summer from Greece and Turkey; but the accommodation at the *Kurhaus*, erected by King Otho, is very poor.

Palæokastron (or *Τῆς ὥπας τὸ κάστρον*, *the Castle of the Fair Lady*), is seated on a rock overhanging the sea, N.W. of the springs, and commands a wide prospect of Ægina, Sunium, Peloponnesus, and most of the Cyclades. In the middle ages this was the most important place in the island, containing about 2000 inhabitants, and was a nest of pirates. It has an Iliad of its own, in the tradition of the Cythnians, that it stood a siege of 10 years, and was taken at last by the stratagem of a Turk, who disguised himself as a woman; it is now deserted and in ruins.

The modern capital is situated inland

about 4 m. from St. Irene. It is called by the same name as the island, or sometimes *Messaria*. A few m. to the S. is another village, named *Syllacca* (τὰ Σύλλακα, that is, *the Caves or Hollows*). Here is a large grotto, with stalactites. On Easter Day the villagers dance here by torchlight. In the S. of the island iron is found. An interesting account of the extensive caverns of Cythnus is given in Lyell's *Principles of Geology*.¹

The chief produce is barley, which is consumed locally; wine, of which about half the quantity made is exported; and honey. There are about 2000 sheep, goats, and swine on the island, which abounds in red-legged partridges. The population, 1543 souls, is entirely concentrated in the two villages. The Cythnians are a quiet, ingenious, cheerful, religious race. Here, too, are still found some old-fashioned phrases and customs, which are rapidly disappearing in Greece. One of these is that the Cythnian maidens during the summer months cover their faces with linen masks. This custom was once general in Europe, but as the privilege of the upper classes. It is alluded to in the oldest known Scottish comedy, where, among the other advantages offered by the wealthy but unattractive suitor to his intended bride, is

"Your missle,² when ye gang the gait,
Frae sun and wind, baith air and late,
To keep that face sae fair."

Philorus, Edin. 1603.

During the summer months the Greek mail steamers touch at Cythnus several times a week.

8.—SERIPHUS (SERPHO).

This is a small rocky island between Cythnus and Siphnus. It was celebrated as the place where Danae and Perseus landed after they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. According to ancient writers the frogs of Seriphus were mute. Seri-

phus was colonised by Ionians from Athens; it was one of the few islands which refused submission to Xerxes. Iron is abundant here.

The only village is situated 3 m. from the harbour on a rocky hill 800 ft. high, and contains the whole population of Seriphos—2943 souls. The ancient city stood on the same site; but there are scarcely any remains. The island produces wine and corn in small quantities. On the S.W. side there is a good harbour, called by the Franks *Porta Catena*.

9.—SIPHNUS (SIPHENO).

This island, situated to the S.E. of Seriphus, is about 36 m. in circumference. In consequence of their gold and silver mines (of which the remains are still visible), the Siphnians attained great prosperity, and were regarded in the time of Herodotus as the wealthiest of the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines, was equal in wealth to that of any other Greek state. They also carved and exported ornaments in soapstone. Siphnus refused tribute to Xerxes, and one of its ships fought on the national side at Salamis (Herod. viii. 46). At a later period the mines were less productive; and Pausanias (x. 11) relates that, in consequence of the Siphnians neglecting to send the tithe of their treasure to Delphi, the god destroyed their mines by an inundation of the sea. The reputation of these islanders seems to have been the reverse of good, for to act like a Siphnian (Σιφνιδέω) was a term of reproach. The Siphnians of the present day are a quiet and industrious race, worthy of their picturesque and fertile island, with its delightful climate and abundance of excellent water. The population amounts to about 6000.

A range of hills extends along the island from N.W. to S.E., and there is a small monastery, dedicated to St. Elias, on the highest summit, which reaches an elevation of 3000 ft. On the tableland towards the E., 1000 ft.

¹ Prof. E. Forbes noted that *Thermia* possesses an unusual variety of land shells.

² Mask.

above the sea, stands a group of villages containing about 5000 inhabitants; the central and largest is Stavri (Σταυροί), or *Crosses*. This is a delightful residence in the summer, with a fine view of the eastern Cyclades. The natives frequently attain a great age. On the S.E. coast there is a good harbour, named *Pharos*, from an ancient light-house and watch-tower, now in ruins. Between this port and Stavri stands the *Monastery of The Fountain* (ἐν τῇ βρύσῳ) in a very picturesque situation.

The capital, called by the name of the island, or more frequently *the Castle* (τὸ Κάστρον, from its ruinous Venetian fortifications), is on the eastern cliffs, which rise abruptly from the sea to the height of 1000 ft. It contains only 1000 inhabitants. There are here some scanty traces of the ancient city, which occupied the same site; and a few remains of Hellenic masonry and sculpture, which contrast with an inscription in Gothic letters setting forth the name of the Italian governor in A.D. 1369. Some of his descendants still live in Thera, but the Latins are now extinct in Siphnus. There is a pretty *Grotto of the Nymphs*, at the mouth of a romantic valley near the N.W. coast; and in its neighbourhood are found some traces of ancient buildings.

Ancient watch-towers are very numerous in this island.

10.—CIMOLUS (ARGENTIERA).

This is a small island lying between Siphnus and Melos, and separated from the latter by a narrow strait only $\frac{1}{2}$ m. in breadth. The extreme length of the island is 5 m., and its breadth $3\frac{1}{2}$ m. Pliny relates (*N. H.* iv. 12) that Cimolus was formerly called Echinusa, a name derived, not from Echinida (*viper*), as some writers have supposed, but from Echinus, the *sea-urchin*. Cimolus is not mentioned in political history, and appears, though colonised by Ionians, to have followed the fortunes of the neighbouring island of Melos. Mark Sanudo united it to the duchy of Naxos. Very little is

known of either its previous or subsequent history, but throughout the last three or four centuries it was noted as the worst pirate-nest in the Mediterranean. The harbour is small and insecure. On landing the first object that attracts the attention is a row of ancient rock tombs along the shores, a few of which are inhabited, but the majority used as boathouses, etc. This was the ancient burial-place of the town, and when the tombs were opened at the close of the 18th and beginning of the 19th cent. some of them were still surmounted by stelæ, with reliefs and inscriptions, and contained vases, gold ornaments, etc. These have all disappeared.

All the olive-trees of Cimolus were cut down by the Venetians during the Turkish wars, and the island is now destitute of trees, almost of vegetation. But nature has atoned for this want of colour by the exquisite tints and variety of its rocks—blue, yellow, black, rose, green, white, crimson, gray, every tint is under foot, and the rough uncemented field walls are some of them as gay as a Turkey carpet. The present village crowns the hill, about 10 minutes' walk from the harbour; it is built in a quadrangle, all the doors opening into an inner street, from which only public gates give exit. Within the *enceinte* are other houses. All are built of stone, and very wretched; but some show traces of Italian influence. This part of the town is known as the *Kastro*. Detached from it stands the principal church, a fine new building on old foundations. From the terrace on which it stands is a lovely view of the neighbouring islands. The Byzantine eagle is carved on a marble flag embedded in the pavement before the chief entrance. There are five other churches in the village, though the total population is only 1337 souls. The village school is highly creditable to the islanders; it is extremely poor, and deserves encouragement. Tournefort notices as a curious fact that Cimolus, unlike other places, was allowed by the Turks to retain a score of church bells. No springs exist in the island, nor wells of potable water; all has to be collected

in cisterns during the rains, or fetched from Melos. In the middle of the W. coast there is a *Paleokastron*, upon a steep rock 1000 ft. in height; it appears only to have been built as a place of refuge to be used in times of danger. The ancient town seems to have been situated at *Daskalio*, also called *St. Andrew*, on the S. coast, opposite Melos. This is the name given to a rock, distant at present about 200 paces from the island, to which, however, it was originally united. The whole rock is covered with the remains of houses, and as long as it was united to the island by an isthmus there was a good though small harbour on its eastern side. Around this harbour was the burial-place of the ancient town, of which traces remain. Dr. Daubeny¹ describes the island as being "partly composed of trachyte and partly of tertiary rocks, altered by subterranean vapours." The island owes its Italian name of *Argentiera* to the silver mines formerly worked here. Tournefort, who visited Cimolus in 1700, says of these mines:—"On y voit encore les restes des ateliers et des fourneaux où l'on travaillait à ce métal. . . . les gens du pays croient que les principales mines sont du côté qui regarde Poloni, petit port de l'Isle de Milo." If, as is highly probable, scoriæ and old washings remain in the neighbourhood of the mines, it might prove a sufficiently remunerative enterprise to subject them to improved modern processes, as has been successfully done in the well-known case of the *ekvolades* of Laureium.

Daubeny compares these mines to those of Königsberg in Hungary. Cimolus in a manner preserves its ancient fame for its fuller's earth (Pliny's *Creta Cimolia*, the *Κιμωλιαγή* of Greek writers), used in the preparation of cloth, and, in Aristophanes's time,² in the barbers' shops of Athens. The islanders still carry on a small traffic in this natural soap, which they make up into small cakes for sale. It is still used by clothiers, and even for bathing

purposes. Ovid (*Met.* vii. 463) speaks of the "*cretosa rura Cimoli*." Olivier attributed the origin of cimolite to the decomposition of trachyte by sulphureous vapours. Virlet regards it as tertiary, the equivalent of the blue clay of Sicily and the Morea.¹

According to Klaproth's analysis, cimolite is constituted as follows:—

Silica . . .	63·00
Alumina . . .	23·00
Iron . . .	1·25
Water . . .	12·00

The uninhabited rock of *Polino*, anciently called *Polyægos*, lies near the S.E. extremity of Cimolus.

11.—MELOS.

This island is the most westerly of the Cyclades, hence it was called Zephyria by Aristotle. It is about 65 m. E. of Peloponnesus. Its length is nearly 14 m. from E. to W., and its breadth about 8 m. It contains on the N. a deep bay, which forms one of the best harbours in the Ægean, and on which was situated a flourishing town, bearing the same name as the island. Melos is of volcanic origin; and volcanic agency is still at work in its hot springs and mines of sulphur and alum. Mt. Kalamos is, indeed, at this moment semi-active, emitting smoke and sulphureous vapours. Obsidian also occurs. Melos was held by the Phœnicians, who are said to have named it after the Phœnician town Byblus; afterwards, it was colonised by Dorians from Lacedæmon. The Melians were among the victors at Salamis (Herod. viii. 46, 48). In the Peloponnesian war, though favouring the cause of their kinsmen the Spartans, they declared their neutrality in the contest. Athens, however, having the command of the sea, and fearing this example of independence among the Ægean islands, determined to coerce the Melians into submission. Though the first expedition sent against them, in B.C. 426, failed, the second, in B.C. 416, was more successful. Thucydides (vi. 84-116) has

¹ "Descrip. of Active and Extinct Volcanos," chap. xviii. 2nd ed. 1848.

² See *Aris. Ra.*, 713.

¹ Daubeny, "Descrip. of Active and Extinct Volcanos," chap. xviii.

preserved the substance of the speeches made by the Athenian commanders to the Melians previous to their commencing hostilities; and in all history there is no example of the plea having been more unblushingly avowed—

"That they should take who have the power,
And they should keep who can."

When the Athenians had forced the Melians to surrender at discretion, after a siege of several months, they put the adult males to death, sold the women and children as slaves, and peopled the island with an Athenian colony. When fortune had turned against Athens, the captive Melians were restored to their native country, and the island recovered some portion of its ancient prosperity.

The island has improved since it has formed part of the kingdom of Greece; but the whole population amounts to under 5000 souls, principally of the Greek communion, though there are a few Latins. A settlement of Cretan refugees was established here in 1868.

The ruins of the ancient Melos are on the northern shore of the harbour, and extend to the water-side from the hill above. On the highest part, immediately overlooked by the town or village called *Kastron*, are some remains of polygonal walls, and others of regular Hellenic masonry with round towers. The western wall of the city is traceable all the way down the hill to the sea; on the E. it followed the ridge of some cliffs; but foundations remain only in a few places. Within the enclosure, on the slope of the hill, are fragments of ancient buildings, of a Roman theatre, and of a Corinthian temple of Parian marble. Here was found the celebrated statue known as the *Venus of Melos*, now deposited in the Louvre. A fine head of *Æsculapius*, now in the British Museum, is from the same site. In 1879 several fine Roman statues were found lying together in this island (see p. 200). Coins, small earthen figures, and vases, are also often discovered by the islanders. For a notice of the so-called *Melian reliefs*, see above, p. 205. Melos has hitherto been very imperfectly examined. As early as 1810, the Crown Prince (afterwards King)

Louis of Bavaria, purchased an estate in Melos, for the express purpose of making excavations. But we are not aware how far his plan was realised.

On the height immediately to the eastward of the ancient city, is a village named Trypiti (Τρυπητή), from the small catacombs with which the hill is pierced in every part. Some of these are of irregular shapes, with narrow passages and niches on each side. They were generally made for three, five, or seven bodies. Some of them have now been converted into magazines for straw and corn, and a few into cisterns. A little further to the E. a narrow vale planted with olives and gardens, and sloping to the sea, has several sepulchral excavations on its western side. This valley is terminated by the sea, near the eastern angle of the ancient city, where there is a mole. Besides these Hellenic sepulchres, extensive early Christian catacombs have been discovered in Melos. A careful plan, accompanied by a detailed notice of them, was published by M. Ch. Bayet in 1878.¹

The hottest of the warm springs is on the beach, about 1 m. from the old town. The ground around is impregnated with sulphur. In the side of a little rocky height above, is another hot source, in a natural cavern, known as the Bath (τὸ λουτρόν). It is much frequented by persons afflicted with scrofulous diseases.

To the S.E. of this height are some salt-pans and a marshy level, in which stood the mediæval capital of the island. It is now in ruins, as nearly all the inhabitants, to escape the *malaria* of the low grounds, have retired to *Kastron*, the large village situated on a peaked rocky height above the northern entrance of the bay. Here is now the seat of the local government. A *British Consular Agent*, M. Nicolas Brest, resides here. The Melians gain their livelihood, in great measure, as sailors and pilots.

The surface of the island has a sterile appearance; but the valleys and low grounds are extremely fertile, producing corn, wine, oil, cotton, oranges, and

¹ See *Bull. de Corr. Hell.*, vol. ii. p. 349.

other fruits in abundance. Melos is, however, but sparsely populated, a result to be ascribed to the ravages of the plague in former times, to the badness of the water, which is generally brackish, to the prevalence of malaria, and to the exactions to which the island was exposed under the Venetian and Turkish rule.

A few miles off the N.W. coast of Melos, is situated a rugged islet, called Anti-Melos, uninhabited save by wild goats of the Cretan breed (see p. 31).

12.—PHOLEGANDROS

(POLICANDRO).

This is one of the smallest Cyclades, and contains little of interest. It was colonised by Dorians. Aratus calls it the "iron-bound" island, but this epithet is applicable only to the cliffs of the eastern side; the western half is fertile and well cultivated. The harbour is on the E. coast. The modern town is 4 m. N. of the harbour, at the foot of the hill on which the ancient city stood. Of the ancient city there are no important remains, its materials having been used for building the church of the Panagia at the S. of the island. Adjoining this church there is a sort of public hall, called the *Table* (Τράπεζα, a name also applied to the refectories of monasteries), where the islanders yearly assemble on the Festival of the Assumption.

There are some traces of a mediæval fortress on the summit of the hill above the town, from which point there is also a fine prospect of the Cyclades. The *Golden Grotto* (χρυσόσπηλαιον), is a large cavern in the cliffs facing the S.E. The approach to it is by sea. It retains its ancient niches for votive offerings and an inscription (partly in Greek and partly in Latin), which appears to be a *visitors' book* of ancient times. To most travellers, the prominent association of the place will probably be with childish recollections of Mme. de Genlis' "Veillées du Château," in which the Grotto of Policandro plays so conspicuous a part!

The Pholegandrians (pop. 969) export corn and sheep to Thera and other neighbouring islands.

13.—SICINUS.

Sicinus is said to have been called in ancient times CEnoe, "the wine-island," a title which it still deserves from the fertility of its vines. During the Persian war it submitted to Xerxes, but afterwards formed part of the Athenian Empire. In the middle ages it belonged to the Dukes of Naxos.

The S. coast is rocky and barren; but other parts of the island produce wine, figs, and wheat. The landing-place is on the S.W., in a very exposed situation. The village stands on an elevated ridge about an hour's walk from this port, and contains the whole population, viz. 702 souls. The remains of the ancient Sicinus, consisting only of some foundations and fragments, occupy an abrupt cliff to the W. of the same range. Not far from these ruins is the only attraction in the island, a small temple of Apollo, of bluish marble, in good preservation, but converted into the principal Church. The columns have Doric capitals, but the cornice is Corinthian. From this combination of the orders, it is probable that the temple is not older than about the 3rd or 2nd cent. B.C. The entrance is on the western side, an unusual peculiarity in a Greek temple.

14.—IOS (NIO).

As the name shows, this island was Ionian. An apocryphal life of Homer relates that the poet, in sailing from Samos to Athens, was driven to Ios, that he died on that island, and was buried near the sea-shore. The Dutch traveller, Count Pasch van Krienen, believed that he had discovered, in 1770, the *Tomb of Homer* on the N.E. coast, near the creek Plakotos. This monument has disappeared,¹ but another

¹ Dr. Ross has vindicated the good faith of Count Pasch van Krienen, in his interesting notes to a re-print (Halle, 1860) of the Dutch traveller's work, "Breve descrizione dell'

sarcophagus from Ios was subsequently sold to Count Stroganoff, as the tomb of Homer, and Sir R. Ker Porter has wasted a great deal of wrath on the impious Russians who thus violated Homer's grave! (*Travelling Sketches in Russia, etc.*)

After the rugged scenery of Pholegandros and Sicinus, it is refreshing to gaze upon the lovely features of this little island. It has an excellent harbour on the E., with a few store-houses round it, and the S.E. and S.W. coasts are indented with creeks affording good anchorage. The town occupies part of a small hill rising from the harbour; this was the site of the ancient city, of which some foundations are visible.

So great was the former piety (or quarrelsomeness?) of the inhabitants, that nearly every house owns a church of its own. Francesco Piacenza, a Neapolitan, writing in 1688, alludes to a once famed hot mineral spring situated in the S.W. of the island, but which even then was almost forgotten. The same writer aptly describes the form of Ios, as that of "a dove with wings extended." *Palæokastro*, a mediæval ruined fortress in good preservation, stands on a commanding height in the N.E. extremity of the island, not far from the sea. Near this castle is the creek Plakotos, already mentioned, which derives its name from the *terraces* (*πλάκες*) of the neighbouring hill. From the numerous graves discovered in this part of the island, Ios seems to have been populous of old. At the present day it numbers only 2113 inhabitants. Under the Venetian rule the total of the population fell as low as 300 souls. Ios was a fief of the Venetian family Pisani, but so early as 1537 was captured by the Turks. A traveller who visited Ios in the 17th century, has left a curious account of the extraordinary precautions taken by the inhabitants, morning and evening daily, against possible in-

vaders. Ios produces a small quantity of corn, wine, oil, and cotton. Its oak forests were formerly a considerable source of wealth. Some prehistoric remains have been found here.

15.—ANAPHE (NAFIO).

This island was celebrated for its temple of Apollo *Ægletes*, or *the Refugent*, which the legends relate was founded by the Argonauts, because Apollo raised up the island as a place of refuge when they were overtaken by a storm. At the eastern extremity of the island there are still considerable remains of this temple in the walls of a Greek monastery, now occupying the same site. The ancient city stood nearly in the centre of Anaphe. On a hill relics of it are still found, also traces of the Sacred Way from the town to the temple. Several important inscriptions have been discovered here.

The modern village is near the W. end of the island. There is little fertility, and less cultivation, in Anaphe. It abounds, however, now as of old, in red-legged partridges. The population is only 687 souls.

16.—AMORGOS.

The name of this island is rarely mentioned in history. In ancient times a red dye was manufactured here, probably from a kind of lichen still found in the island. The soil of Amorgos is fertile, and produces corn, oil, wine, figs, tobacco, and cotton, all of good quality. It was considered, under the Roman empire, one of the most favourable places for banishment (*Tac. Ann. iv. 30*). There were three ancient towns, all situated on the western side of the island, opposite Naxos, viz. *Ægiale* at the N. and *Arcesine* at the S.; *Minoa*, centrally at the head of a large and convenient harbour, now called *Katapola* (because it is *κατὰ τὴν πόλιν*), or *Vathy* (*Βαθύς*), i.e. *Deep Bay*.

Considerable remains subsist of *Minoa*, including traces of a gymnasium, a stadium, and a temple of Apollo. There

Arceipelago," originally published at Leghorn, in 1773. The ultimate fate of Pasch van Krienen's valuable collection of antiquities is unknown, but there is reason to think that it came to England, and Dr. Ross did actually recognise there one inscription, in the British Museum, as belonging to the collection.

are also sepulchral vaults near the sea, now used as warehouses by the Customs.

The modern town, of the same name as the island, is built a short distance inland from the port of Katapola. Here are the ruins of a castle of the Dukes of Naxos. The inhabitants of Amorgos amount to 2338, and dwell in several villages besides the capital.

Amorgos possesses a celebrated convent founded by the Emperor Alexius Comnenus (dedicated to Ἡ Παρὰ τὴν Χαλὸς ὕψιστος), and built in the mouth of a cavern, in the face of the eastern cliffs, about 3 m. from the town. The situation is exceedingly romantic, and the place well deserves a visit, even apart from the image of the Virgin supernaturally conveyed from Cyprus, and other curiosities which are treasured up by the monks. Tournefort gives a description of the convent, which may still be consulted with advantage. Under the Turks Amorgos enjoyed special privileges, and was practically an independent little republic. The islanders are said to preserve many ancient peculiarities in their customs, a subject which would probably repay investigation.

17.—NAXOS (NAXIA).

Naxos is the largest of the Cyclades, being 18 m. in length and 12 m. in breadth. It was very flourishing about the time of the Persian invasion (Herod. v. 28), and has always been celebrated for its wine; consequently it is connected with various legends relating to Dionysus. The god is described by Catullus, in one of his most beautiful poems, to have here found Ariadne, when deserted by Theseus. From its round shape, Naxos was sometimes called *Strongyle*, as also *Dionysias*, from the worship of Bacchus. It is also frequently named *Dia* by the ancient poets. Naxos is said to have been inhabited first by Thracians, and then by Carians, and to have derived its present name from a Carian chieftain named Naxos. In the historical times we find it occupied by Ionian emigrants from Athens (Herod. viii. 46). In B.C. 540

it was conquered by Peisistratus, who established Lygdamis as tyrant of the island. The Persians, in B.C. 501, attempted, at the suggestion of Aristagoras, to subdue Naxos; the failure of the expedition drove Aristagoras, who feared punishment, to precipitate the great Ionian revolt (Herod. v. 30). In B.C. 490, Naxos was conquered by Datis and Artaphernes (*ib.* vi. 96), but the Naxians recovered their liberty after the battle of Salamis. They were the first of the Allied States which the Athenians reduced to subjection; after which date (B.C. 471), they are rarely mentioned in ancient history.

Naxos at the present day is the most fertile and beautiful of the Ægean islands, and some very interesting excursions may be made in the interior, where several of the villages retain what are evidently ancient names. Groves of olive, orange, cedar, pomegranate, fig, and lemon trees abound in the well-watered valleys, and a large quantity of fruit, oil, corn, and wine is exported. A white wine, boasting the classic name of *Bacchus-wine*, is in especial repute here. Emery is found in abundance, particularly in the southern parts of the island. The marble of Naxos, scarcely inferior to that of Paros, was employed at an earlier period for statuary.

The fate of Naxos in the Middle Ages was remarkable. Soon after the Latin conquest of the Byzantine Empire in A.D. 1204, this and several of the neighbouring islands were seized by a Venetian adventurer, named Marco Sanudo, who founded a powerful state under the title of the *Duchy of Naxos, or of the Archipelago (Dux Egæi Pelagi)*. Favoured by the protection of Venice, his dynasty, and that of Crispo, which followed, ruled over a great portion of the Cyclades for 360 years, and only finally succumbed to the Turks so late as A.D. 1566. These princes did not fall by the arms of the infidels so much as by their own vices, and from the hatred of their Greek subjects, who preferred Moslem to Latin rule.¹

¹ For a brief notice of the history of the Duchy of Naxos, see Finlay's "History of Greece," vol. v.

The inhabitants (about 12,500) now all belong to the Greek Church, with the exception of 300 or 400 Latins, descendants of settlers in the time of the Dukes. Many of these bear famous Venetian names; they have a Latin bishop, a Capuchin, and also a Lazarist convent, and live in a great measure apart from their *orthodox* neighbours.

The capital, also called Naxos, occupies the site of the ancient city on the W. coast. Its white houses look gay and bright from the sea; but the streets are narrow, intricate, and dirty. The ducal palace, plundered by the Corsair Barbarossa, is entirely in ruins. On a point of land below the town, are the remains of a massive mole, constructed by Duke Marco Sanudo, and corresponding with an ancient mole projecting from the little rock of *Palati*, which is separated from Naxos by a channel of the sea 50 yards across. *Palati* received this modern name (*Παλάτιον* = *palace*) from the ruins of a *Temple of Bacchus*, of which only the western portal now remains. This portal consists simply of three huge marble beams; and frames, so to speak, a charming picture of the town and of part of the island. The antiquities of Naxos relate almost exclusively to the worship of Bacchus, and this god is generally represented on the Naxian coins and medals. There is a fountain near the town named Ariadne. The principal mountain is called *Dia* (vulgarly *Zia*), doubtless after the ancient name of the island. Here is a curious Hellenic tower. *Coronon*, another hill, recalls to our recollection the nymph Coronis, the muse of the infant Bacchus. Many of the names of localities are distinctly ancient. Perhaps the most remarkable curiosity in the island is an unfinished colossal statue, lying in an ancient marble-quarry near the northern extremity. It is roughly hewn, and measures 34 ft. from head to foot. The tradition of the peasantry has always identified it with a statue of Apollo.

The Government Emery Works will repay a visit. S. of Naxos, and included in the same Eparchy with it and Paros, are several barren and rocky islets, viz. Don-

ussa, Keros, Makares, Heraclea, Skin-ussa, etc. Traces of ancient buildings have been discovered on some of them, but they are now uninhabited, except occasionally by a few shepherds and their flocks.

18.—PAROS.

This island is about 36 m. in circumference. It is said to have been originally inhabited by Cretans, but afterwards colonised by Ionians. In the first invasion of Greece Paros submitted to the Persians, and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound which eventually proved fatal (*Herod.* vi. 133). After the defeat of Xerxes, Paros came under the supremacy of Athens. It is rarely mentioned in subsequent history. It was the birth-place of the satirical poet Archilochus, the inventor of the Iambic verse.

The scenery of Paros is picturesque. The soil is fertile, but imperfectly cultivated; (population about 9000). Before the Revolution Paros was more populous, but in 1823 and 1824 it was desolated by the plague. Both *Parakia*, the principal village, and *Marmara*, a village on the E. coast, suffer from intermittent fevers. The island consists of a single round mountain, sloping evenly down to the maritime plain, which surrounds it on every side. In good years, there is a large exportation of wine, barley, and wheat; but there are no olives, and very few trees of any kind. Sheep and goats, oxen and asses, are very numerous. The island possesses an excellent harbour at Naussa, and three others at *Parakia*, at *Marmara*, and at *Drios*, on the S.E. coast. Naussa was the chief station of the Russian fleet in 1770. (See Finlay, *Hist. Greece*, vol. v.)

The approach to *Parakia*, which stands on the W. coast, near the site of the ancient city, is very dangerous. The harbour is adapted only for small vessels. Ships are obliged to anchor outside of a chain of rocks, which border the coast. The town, though neither large nor wealthy, has a pleasant aspect; it consists of neat small houses, with

terraced roofs, surrounded by gardens and vines on trellises. The ch. of "Our Lady of the Hundred Gates" (Ἡ Παναγία Ἑκατομυλιάρη) is a fine building, said to have been founded by the Empress Helena; but the number of portals implied by the name is a pious exaggeration. Although Paros suffered much from the Russians in 1770, it retains some interesting remains of antiquity. About a mile to the S. of the ch. already mentioned, was a temple of Æsculapius, in the precincts of which a fountain, with ancient stonework, is still visible. Upon a rocky height on the seaside, in the centre of the town, are the ruins of a castle, constructed chiefly of marble from some ancient buildings on the same spot. N. of the castle is a ruinous ch. of "Our Lady of the Cross" (Ἡ Παναγία τοῦ Σταυροῦ), which contains the only perfect specimen of Hellenic architecture in Paros, a semicircular apse of white marble. Fragmentary remains are very abundant. Half the cell of a temple, built of Parian marble, with an elegant Ionic frieze, is still standing; in the wall of an adjoining tower some pieces are inserted of a Doric cornice, with several rows of broken columns, and portions of an architrave.

But the especial curiosity of Paros are the famous quarries in Mt. Marpessa, reopened in 1844, after many centuries of disuse, for the construction of the tomb of Napoleon.

Some of the finest specimens of ancient sculpture known, e.g. the Medicean Venus, the Dying Gladiator, the Antinous, etc., are executed in Parian marble. The quarries consist of several excavations, all under ground (not, as at Pentelicus, with a surface open to the air), of which the largest is about 300 ft. long and 25 ft. broad, having a chamber on the right hand, and another on the left, of the central passage. The marks of the wedges with which the ancients wrought are visible everywhere. On the rise of the opposite hill is another small quarry, on one side of which is the celebrated sculptured tablet, exhibiting figures of Pan, a horned Bacchus, Silenus, Cybele,

Atys, etc. From a passage in Pliny (*Nat. Hist.* xxxvi. 5), it is supposed that a faint outline resembling Silenus was discovered on the face of the rock, in the process of quarrying, which suggested to the sculptor Adamas the idea of completing the work commenced by the hand of Nature.

The most important of the Arundel marbles, now belonging to the University of Oxford, are those which form the famous *Parian Chronicle*, so called because it appears to have been executed in the island of Paros (about B.C. 264). It contains a chronological account of the principal events in Greek history down to that date. It was obtained by William Petty (see p. 559),¹ and reached England in 1627; it was first published by John Selden in 1629, and has several times been reprinted. The authenticity of the Parian Chronicle has been questioned, but on insufficient grounds. On this question the traveller may advantageously consult a brilliant essay by Porson *On the Parian Chronicle*.² The Arundel collection was formed early in the 17th century by Thomas, Earl of Arundel, who employed several agents, among others Petty, to make purchases for him in the Levant. At his death (1646), his extensive and valuable collection was dispersed; but one portion of it was afterwards presented to the University of Oxford, in 1667, by his grandson, and another portion in 1755 by the Countess Dowager of Pomfret, into whose possession it had come by inheritance.

19.—OLIARUS (ANTI-PARO).

Oliarus is about 7 m. in length by 3 in

¹ It is not known where the *Parian Chronicle* was discovered; though Dr. Clarke thought he had ascertained that it came from Ceos, which seems improbable. The *Chronicle* was first secured by a Jew in the employment of the celebrated Dilettante, Nicolas de Peiresc (b. 1580, d. 1637); but this agent having apparently quarrelled with the vendors, they put him in prison, and sold the *Chronicle* (which, in the meantime, had been injured) to William Petty.

² Originally published in the "Monthly Review" for October 1788, January 1789; and subsequently reissued in the "Museum Criticum," vol. i. pp. 229-50.

breadth, and is separated from the W. coast of Paros by a narrow strait, where there is depth for the largest vessels, though the port is navigable only for small craft. The island was formerly a great resort of pirates. It is now inhabited by about seventy families, who live in the *Kastron*, a village one mile from the sea, and support themselves chiefly by fishing. They also grow a little corn and wine.

The island is only remarkable for its celebrated grotto, which, however, is not named by any ancient writer.

From the village to the Grotto takes $1\frac{1}{2}$ hr. on ass-back. The path crosses a small valley which separates the ridge on which *Kastron* is built from the principal mountain of the island. The celebrated cavern is on the southern side of this mountain, just above a cliff which borders the coast, facing Ios and Thera. The entrance is extremely picturesque, but the passage thence to the cavern is long, narrow, and in parts precipitous. It is entered by ropes, which are either held by men, or joined to a cable fastened at the entrance round a stalagmite pillar. In order to accomplish the descent comfortably, the traveller should be provided with a rope-ladder of 12 ft. for the upper descent, and with one of 50 ft. for the lower: both are precipitous. In this manner the descent was accomplished by Queen Olga, in May 1871. A rope of 80 fathoms, or two of 40 fathoms, are necessary in addition to ladders. The caverns below present a fine specimen of stalactitic formation; but the length of all that the eye can take in at once is only about 150 feet, the breadth 100, and the height 50; so they are not to be compared in grandeur or dimensions with the caves of Adelsberg. The roof, the floor, and the walls of a series of chambers are invested with a dazzling incrustation; columns 25 ft. in length, hang like icicles from above; others, with diameters equal to that of the mast of a first-rate man-of-war, extend from the roof to the floor. Probably there are many chambers still unexplored, and therefore unsullied by the smoke of torches and undefaced by the rude hands of visitors. A good supply

of candles and torches, and specially some *blue lights*, are required for the full view of the grotto.

The existence of this cavern was first made generally known by the visit paid to it by M. de Nointel, ambassador of Louis XIV. to the Porte, who descended into it with a numerous suite on Christmas Day 1673. On this occasion it was brilliantly illuminated, and high mass was celebrated with great pomp in this subterranean temple. The smoke from the torches of succeeding visitors has somewhat impaired its once unrivalled brilliancy. The memorial which M. de Nointel left of his celebration of mass, is not much less defaced by the rapid increase of the stalagmitic surface than the Hellenic inscription, which has been exposed on the outside of the cave for two thousand years longer to an obliterating action of a different kind. The latter memorial was easily deciphered by Colonel Leake in 1806. Like that at Pholegandros, it is merely a record of the names of persons who descended into the grotto in ancient times, and who seem to have been as eager for this species of immortality as their modern successors.

Mines of calamine have been opened in the island.

20.—THERA (SANTORIN).

Thera is situated about 60 miles N. of Crete, and rather more than 12 miles S. of Ios; its circumference is estimated at 30 m.

According to tradition, Thera was formed of a clod of earth dropped from the ship of the Argonauts. In early times it was inhabited by the Phœnicians, and known by the name of Caliste, or *the Beautiful Isle* (*Herod. iv. 148*). Subsequently it was colonised by Dorians from Sparta, under Theras, after whom it was named; and it was connected with the Dorians of Crete (*Herod. iv. 54*). In B.C. 631, Thera sent forth a colony under Battus (or the Stammerer), which founded the celebrated city of Cyrene in Africa.

Thera was one of the few islands which sided with Sparta in the Pelo-

ponnesian War. The island owes its present name of Santorin to its patron saint Irene, martyred here in 304. In the Middle Ages Santorin was subject to the Dukes of Naxos. It was ultimately conquered by the Turks, under Solymán the Great, in 1537. The Turks treated the islanders with clemency and moderation; the history of their rule here is a peaceful one, and when the Greek Revolution broke out in the present century, though Santorin was forced to take its part in the movement, none of the brutality and fanaticism, which too often stained the Greek cause elsewhere, occurred in the Santorin group of islands.

The annexed plan shows the general position of the Santorin group, of which *Thera*, *Therasia*, and *Aspronisi* form segments of the island in its original oval form; while the central group of the *Kaimeni* are of later, and historically fixed, dates.

The capital of the island was formerly *Scaro*, a bold rock crowned by the ruins of the ducal castle, but repeated earthquakes have driven the inhabitants southwards to *Thera*. This is the seat of authority, and the residence of the Eparch. The traveller may apply to one of the Catholic convents for assistance in seeking accommodation. The population of the islands is estimated at 16,702, of whom about 600 are Roman Catholics, the descendants of former Frank settlers. The R. C. community is confined to Thera, and is under a bishop of that church. The Catholic schools in Thera deserve the highest praise. Both that of the Lazarist missionaries and that under the French Sisters of Charity, give gratuitous instruction, without distinction of creed. Captain Leycester writes of the latter, "I have seldom felt more pleased than I did during my visit to the school of the French Sisters of Charity. The scholars are all girls, and they are taught modern Greek and French, with the rudiments of arithmetic, geography, and history, also needlework, and other useful knowledge. There is a chapel and dispensary belonging to this establishment, from which medicines are freely given to

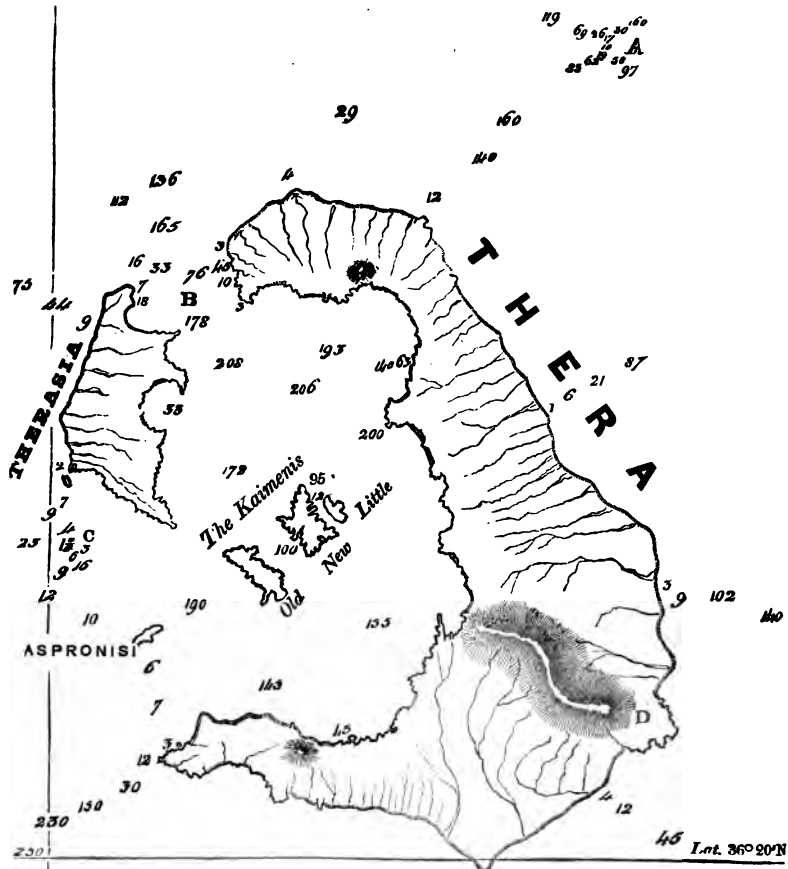
people of all communions; the very poor get a weekly supply of bread also." Every traveller, in the Levant or elsewhere, will heartily re-echo Captain Leycester's concluding observation, "Wherever I have met these good sisters, whether in Santorin or elsewhere, I have always heard them highly praised."

The travellers should, if permitted, visit the interesting collections of local antiquities of Mme. Delenda and M. de Cigalla. The latter is the author of an excellent little work on Santorin, published at Turin in 1845. Both these families are of *Spanish* origin, and descended from Catalan warriors who came to Greece in the 14th cent.

The inhabitants are an honest and industrious community, passionately attached to their "lone volcanic isle." The Latins (descended from Frank settlers in the middle ages), live on unusually good terms with their countrymen of the Greek Church, and are not separated from them by so strong a line of demarcation as elsewhere. There are both a Greek and a Latin bishop. The dialect of Thera is still marked by a Doric roughness, and abounds in archaisms. The island possesses about 50 ships and small craft, which find shelter for the most part in the creeks of the islands.

Large vessels occasionally put into Thera harbour to avail themselves of the peculiar detergent properties of the sea-water here. After a short stay a vessel comes out with almost as clean a bottom as when freshly launched. There are two landing-places in the great concave bay on the W. side; viz. below the town of Thera, and at St. Nicholas; each with a steep ascent up the cliffs. The dark calcined rocks around this bay have a somewhat dismal, though highly picturesque, appearance; but the S. and S.E. districts of the island are verdant, well-cultivated, and beautiful, well worthy, even at this day, of the ancient title *Calliste*.

Thera is 36 m. in circumference. Its surface consists of decomposed pumice-stone, supplying, in certain localities, a fertile soil, which, after careful cultivation, produces a little corn and cotton, and an abundance of wine of

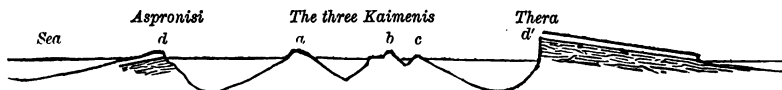


MAP OF THE SANTORIN ISLES, FROM A SURVEY IN 1848 BY CAPT. GRAVES, R.N.

(From Lyell's "Principles of Geology," vol. II.)

- | | |
|---|-------------------------------------|
| A. Shoal formed by submarine volcanic eruption in 1850. | C. Mansell's Rock. |
| B. Northern entrance. | D. Mount St. Elias, 1887 feet high. |

The soundings are given in fathoms.



SECTION OF SANTORIN, in a N.E.—S.W. direction, from Thera through the Kaimenis to Aspronisi.

- a. Old Kaimeni.
b. New Kaimeni.
c. Little Kaimeni.

d, d'. Great covering of white tufaceous agglomerate, or of ejected matter containing fragments of brown trachyte.

considerable strength, and which with age becomes very good. A quantity of that known as the *Vino Santo* is annually exported. Water and firewood are very scarce; and the islanders are sometimes obliged to procure even the former from Ios or Amorgos. The antiseptic nature of the soil, and the frequent discovery of undecayed bodies, have given rise to many wild superstitions among the peasantry of the island. It is supposed to be the favourite abode of the *Vrukolakos*, (a word of uncertain etymology), a species of Ghoul or Vampire, which, according to a belief once popular in Greece, has the power of resuscitating the dead from their graves, and sending them forth to banquet on the living. (See Pashley's *Trav. in Crete*, chap. xxxvi.) This belief is not yet extinct; and in 1882, the inhabitants of Andros were thrown into a state of violent panic for several weeks by the reported exploits of a Vampire in their midst. Peace was only restored after severe traditional justice had been executed on the body of the supposed delinquent.

An interesting paper on Santorin, with notices of the place, people, and customs, by Lieut. Leycester, will be found in *J. R. G. S.*, vol. xx.

Pozzolana is exported from Santorin in considerable quantities, and was largely used in the construction of the Suez Canal.

Several pleasant short excursions may be made in the islands, time permitting. A good notion of the general topography of the group may be obtained by ascending *Mt. Elias*, the summit of which may be reached in 2 hrs. from the village of Thera. The view is very fine, and extends as far as Crete.

Near the village called *Megalokhorio*, is a small chapel bearing the name of *St. Nicholas Marmarites*. This interesting little monument is a temple of the Macedonian period, and is in a more perfect state of preservation than perhaps any other existing Greek temple; even the details have been left almost intact. It is built of large blocks of gray marble (without cement), whence the modern name. An inscription shows it to have been dedicated to a

goddess worshipped under the name of *Basilica*, and whom Bursian supposes to have been Cora.

Inscriptions and other miscellaneous antiquities are found at the villages of *Gonia*, *Kontokhori*, *Kamari*, *Mesavouna*, *Parissa*, and *Emporion*, all within easy reach of the capital. A few remains of sculpture may still be seen in the island; but all the finest were removed to Russia by the Russian fleet in 1770.

An excursion should, in any case, be made to the *Island of Therasia*. Midway between *Capes Kimina* and *Tripti*, at the S. extremity of that island, are the quarries in which M. Christomanos discovered the prehistoric village so excellently described by M. Fouqué, (see his great work *Santorin*, 1879, and also *Revue des deux Mondes*, Oct. 15, 1869). The construction of the Suez Canal having caused an increase in the demand for pozzolana, and consequently the extension of the quarries, led to the discovery, 100 ft. below the surface, of the ancient settlement called by M. Fouqué a "Prehistoric Pompeii." The following summary of M. Fouqué's article is taken from the "Spectator" for Nov. 6, 1869:—

"The principal building uncovered contains 6 rooms of various sizes; the largest being about 20 ft. by 17 ft., the smallest a little more than 8 ft. square. One of the walls is carried out so as to enclose a sort of court about 26 ft. long, with a single entrance. A smaller building of one chamber has been opened close to this, and the crests of several walls in the neighbourhood bear witness to the existence of houses still buried. The masonry is quite different from that at present in use in the island, containing neither pozzolana nor lime; the walls are composed of irregular blocks of unhewn lava, laid one above another without order, the interstices being filled up with a reddish-coloured volcanic ash. Among the walls are laid in every direction long branches of olive wood, now for the most part so decayed that they crumble at the first touch. The object of these was to make the walls less rigid, and so less subject to disturbance from earthquakes. Some

pieces of roughly-hewn stone mark the place of the windows and doors, but the lintel was of wood, and its decay has led to the falling in of the stone above it. The roofs, which in all cases have given way, were constructed of a layer of stone and volcanic earth about a foot thick, supported on rafters inserted in the wall very close to each other. In the largest apartment the whole roof rested against a central pillar of wood, which was carried on a cylindrical stone sunk into the earth. In one instance, and only one, there were signs of a chamber being divided into two floors. One human skeleton was found; that of a man of middle age, who was doubled up in one corner of a room, as if crushed under the weight of the roof when it broke in. Much of his property had escaped destruction, and objects of various kinds were there; vessels of lava and earthenware, grain, straw, bones of animals, tools of flint and of lava. There was no trace of metals; not even a nail in the woodwork of the roof. The pottery is of several kinds. Large yellowish jars, holding sometimes as much as 20 gallons, are the most common; they contained barley, pease, anise, etc., and are such as were usually employed in Greece for storing grain. Barley was found also piled up against the walls. A smaller kind of jars, of a light colour ornamented with a red pattern, present peculiarities which distinguish them from all Greek, Etruscan, or Egyptian pottery. There are but two examples of such ware in France, says M. Fouqué, one of which comes from the Syrian desert, the other from the neighbourhood of Autun, whither it was probably brought from the East through Marseilles. There is yet another kind, made of a fine, light yellow earth, and adorned with spots and curved lines, or even with garlands of leaves. The execution of these shows great skill and taste on the part of the workman.

"Other rougher vessels have been found, and some large troughs of lava, which seem to have been used for feeding animals. They were fixed in the ground; some in the court, others in a room, where were also some sheep-bones. An-

other lava vessel was probably an oil-press. Similar presses are still used in some islands of the Archipelago. Some handmills of lava were turned up, consisting of two hemispherical blocks about 8 in. across; the flat sides are worn as with use. In the thousands of years during which these have been hid, the islanders have so far improved on this that they now put a wooden handle to the upper stone. There is another and more curious instance of the preservation of primitive methods of manufacture. Some disks of lava were found, pierced in the centre. A faint groove running on each side from the hole to the edge of the disk, looked like the mark of a cord by which it had been suspended. M. Fouqué could imagine no use for these, till he learned that similar disks of stone are employed by the weavers for stretching their work upon the frame. With the disks were found some weights of lava, as well as a flint lance head, and a sort of small saw, also of flint. These resemble the usual flint tools known to archaeologists.

"We have thus proof of the existence of a people who, although they had not yet learned to work in metals, had made considerable advance in civilisation. They had domestic animals, some of them stall-fed; they cultivated various kinds of grain; they grew olives and pressed the oil. Even with their imperfect flint tools they had some skill as carpenters and masons, and constructed houses which must have been tolerably comfortable. Lastly, they had already a sea-going trade. Their pottery must have come from abroad, as the clay for its manufacture was not to be found in the island.¹ The discoveries at Therasia have led to searches at Santorin, which have not been without success. The articles found there are of the same character as those dug out at Therasia, but some of them are proved by their position to be of a date subsequent to the deposit

¹ As to this point, see the next paragraph. That these early inhabitants had, however, some foreign trade, appears probable from the presence in their dwellings of objects made of *obsidian*, which mineral has not yet, we believe, been found in the Santorin group. *Obsidian* is plentiful in the island of Melos.

of the pumice. It is evident that the colonists, who repeopled the islands, were in the same stage of civilisation as those who perished in the eruption."

Since the above was written, M. Fouqué has ascertained by soundings that clay, proved identical (by microscopic and chemical analysis,) with the material of which these vases are formed, occurs in the central portion of the gulf, at a depth so great as to prove, he argues (in conjunction with its position in the gulf), that this pottery dates from a period antecedent to the original subsidence of the island, and therefore, according to the same calculation, to a date about 2000 years before the Christian era.

Santorin offers little of archæological attraction, but its value as an unique geological illustration must always secure it permanent interest. Élie de Beaumont called Santorin "one of the most remarkable and instructive islands in the world." And certainly no other spot in the Levant has been honoured by such a long roll of eminent scientific investigators as Santorin—Humboldt, Von Buch, Lyell, Daubeny, De Beaumont, Scrope, De Verneuil, Virlet, Reiss, Fouqué, have all contributed either *data* or criticism to the subject.

No one, who wishes to understand the geological structure of the islands, should visit Santorin without consulting the splendid quarto monograph published by M. François Fouqué (*Santorin*: Paris, 1879), the fruit of thirteen years of special study and research.

Sir Charles Lyell has described the group as follows:—

"The largest of the three outer islands of the group . . . called Thera, forms more than two-thirds of the circuit of the gulf. . . . In the middle of the gulf are three islands, called the 'Little,' the 'New,' and the old Kaymeni or 'Burnt Islands.' Pliny informs us that the year 186 B.C. gave birth to the old Kaymeni, also called Hieria or the 'Sacred Isle'; and in the year 19 of our era Thia (the Divine) made its appearance above water, and was soon joined by subsequent eruptions to the older island, from which it was only 250 paces distant. The old

Kaymeni also increased successively in size in 726 and in 1427. . . . In 1573 another eruption produced the cone and crater called Micra Kaymeni, or the 'Small Burnt Island.' The next great event which we find recorded occurred in 1650, when a submarine outbreak violently agitated the sea, at a point $3\frac{1}{2}$ miles to the N.E. of Thera, and which gave rise to a shoal (see A in the map). This eruption lasted three months, covering the sea with floating pumice. At the same time an earthquake destroyed many houses in Thera; while the sea broke upon the coast, overthrew two churches, and exposed to view two villages, one on each side of the mountain of St. Stephen, both of which must have been overwhelmed by showers of volcanic matter during some previous eruptions of unknown date. The accompanying evolution of sulphur and hydrogen, issuing from the sea, killed more than 50 persons, and above 1000 domestic animals. Lastly, in 1707 and 1709, Nea Kaymeni, or the New Burnt Island, was formed between the two others, Palæa and Micra, the Old and Little Isles. This island was composed originally of two distinct parts; the first which rose was called the White Island, composed of a mass of pumice extremely porous. Goree, the Jesuit, who was then in Santorin, says that the rock "cut like bread," and that when the inhabitants landed on it, they found a multitude of full-grown fresh oysters adhering to it, which they ate. This mass was afterwards covered in great part by the matter ejected from the crater of a twin island formed simultaneously, and called *Black Island*, consisting of brown trachyte. The trachytic lava which rose on this spot appears to have been a long-time in an intumescent state, for the new Kaymeni was sometimes lowered on one side, while it gained height on the other, and then disappeared again. The eruption was renewed at intervals during the years 1711 and 1712, and at length a cone was piled up to the height of about 330 feet above the level of the sea, its exterior slope forming an angle of 33° , and the crater on its summit being 80 yards in diameter. In addi-

tion to the two points of subaërial eruption on the New and Little Kaymeni, two other cones, indicating the sites of submarine outbursts of unknown date, were discovered under water, near the Kaymeni, during the late survey.

"Another eruption broke out in Nea Kaymeni in February 1866. At the end of January the sea had been observed in a state of ebullition off the S.W. coast, and part of the channel between New and Old Kaymeni, marked 70 fathoms in the Admiralty chart, had become on February 11 only 12 fathoms deep. According to M. Julius Schmidt, a gradual rising of the bottom went on until a small island made its appearance, called afterwards Aphressa (see I in map). It seems to have consisted of lava pressed upwards and outwards almost imperceptibly by steam, which was escaping at every pore, through the hissing scoriaceous crust. On Feb. 11 the village of Vulcano, on the S.E. coast, . . . was in great part overwhelmed by the materials cast from a new vent which opened in that neighbourhood, and to which the name of George was given (see K), and which finally, according to Schmidt, became about 200 feet high. Comm. Brine having ascended, on Feb. 28, to the top of the crater of Nea Kaymeni, about 380 feet high, looked down upon the new vent then in full activity. The whole of the cone was swaying with an undulating motion to the right and left, and appeared sometimes to swell to nearly double its size and height, to throw out ridges like mountain spurs, till at last a broad chasm appeared across the top of the cone, accompanied by the tremendous roar of steam, and the shooting up from the new crater, to the height of from 50 to 100 feet, of tons of rock and ash, mixed with smoke and steam. Some of these which fell on Micra Kaymeni, at a distance of 600 yards from the crater, measured 30 cubic feet. This effort over, the ridges slowly subsided, the cone lowered and closed in, and then, after a few minutes of comparative silence, the result would begin again, with precisely similar sounds, action, and result. Aphressa, of which the

cone was at length raised to a height of more than 60 feet, was united in August with the main island. This was due, in part at least, to the upheaval of the bottom of the sea, which is now only 7 fathoms deep in the channel dividing the New and Old Kaymeni, whereas, in the Admiralty chart, the soundings gave 100 fathoms.

"We may compare the three Kaymeni in the centre of the gulf to the modern cone of Vesuvius, and consider the outer islands—Thera, Aspronisi, and Therasia—as the remains of the older and ruined cone like Somma."—*Lyell*.

From the spring of 1866 till the autumn of 1870, the phenomena described above continued with varying intensity, but without cessation. In January 1868 Mount Aphressa had disappeared. In 1868 Mount George, still without a crater, but under continuous eruptions, formed a regular cone to the S. of Nea Kaymeni, of the height of 325 feet. At the end of August 1870 all these phenomena ceased.

Our space has only permitted the insertion of a mere abridgment of Sir C. Lyell's notice of Santorin. The traveller should refer to his original description (*Principles*, 10th ed. vol. ii. pp. 65-74). Splendid photographs of the eruption of 1866, will be found in the report published by MM. Fritz, Reiss, and Stübel. These three savants were despatched to Santorin, in 1866, by his late Majesty King George V. of Hanover; this service to science being thus one of the last acts of his reign, and doubly honourable to him that no other foreign government¹ took any steps to investigate the interesting and instructive phenomena presented by the eruption of 1866.

Dr. Julius Schmidt, of Athens, the eminent astronomer, also well known for his seismological researches, was despatched to Santorin by the Greek Government, and his reports on the subject should be consulted by those interested in the question.

¹ M. Fouqué's mission can scarcely be considered an exception, as he was sent by the Académie des Sciences.

Santorin was confidently adduced by Von Buch as an irresistible example of his upheaval theory. It is therefore curious to notice that M. Fouqué, in the monograph already referred to, explicitly declares that the examination of Santorin affords a final contradiction to the theory of craters of upheaval. The great Prussian geologist, it may be added, never visited the island.

21.—SCYROS.

This island is the chief of the northern Sporades. It is divided into two parts, nearly equal, by a narrow isthmus which lies between Port *Achilleion* on the E. and the Port *Kalamitza* on the W. There is another natural harbour of great size, on the S. coast, vulgarly called *Trim-pouchais* (a corruption of "Tre Bocche"), from the *three mouths* formed by the two little isles which protect the entrance. There is also anchorage for small vessels at *Puria*, 5 miles to the N. of Port *Achilleion*, where an islet shelters a low point terminating a plain, which extends southwards thence as far as the heights of the town of St. George. This plain, about 4 miles in extent, produces corn, wine, and figs; it is well watered, and the little valley above it is rich in oaks, planes, and fruit trees. The S. of Scyros is uncultivated. It consists of high mountains, intersected by deep gullies, rugged, except towards the summits, where they are clothed with oaks, firs, and beeches. The N. is less mountainous, and the hills there all bear corn and vineyards.

The wheat of Scyros is some of the best in the *Ægean*. Wine, corn, wax, honey, oranges, lemons, and madder, are exported in large quantities. The island abounds in water, and affords pasture to a few oxen and numerous sheep and goats, many of which are exported. Traces of gold are said to have been discovered in the bed of one of the streams.

Formerly the inhabitants of Scyros, amounting to about five hundred families, were congregated, for security from

pirates, in the town of *St. George*, on the northern and western sides of a high rocky peak, which falls abruptly to the sea on the N.E. coast. On the table summit of the rock, which crowns the town, are the ruins of a castle, enclosing some houses now deserted, and the celebrated monastery of St. George, which was in great repute for miracles in former days. The castle was the site of the ancient city described by Homer as "*the lofty Scyros*" (*Il. i. 664*):—

—*δῖος Ἀχιλλεύς*
Σκύρον ἑλὼν αἰπείαν, Ἐνυῆος προλιθρον.

Remains of the Hellenic walls may be traced round the edge of the precipices, particularly at the northern end of the castle. But the greater part of the ancient city was to the E., near the sea. Starting from the remains of a large semicircular bastion, the wall is traced, along the slope above the sea, as far as a round tower, now in ruins: about 50 yards beyond this are the remains of another tower; and from each of these a wall is traceable down the slope towards the sea, 300 to 400 yds. in length, which covered the communication between the city and the port. The circumference of the ancient city was barely 2 miles. The only other relics of antiquity are a sepulchral stone in one of the churches, a cornice in a chapel in the gardens, a fine statue of a recumbent lion, a headless female figure, and a large arched cistern near *Kalamitza*. An ancient temple of *Pallas* stood on the shore, the vestiges of which are not easily discovered: thus *Statius*:—

"*Palladi titorea celebrabat Scyros honorum*
Forte diem."

The houses in Scyros, though flat-roofed like those of all the Cyclades, mostly boast two stories, of which the lower one is built of stone, and the upper of wood. There are several islets lying to the W. of Scyros. Of these the two largest are called *Skyropulos*, (*πῶλος*, proper "*a colt*," being commonly added to names as a diminutive); and *Chamannesos*, or "*Low Island*" (*χαμηλή νῆσος*).

Scyros is mythologically famous. Here *Thetis* concealed *Achilles* in wo-

man's attire among the daughters of Lycomedes, in the vain hope of saving him from Fate. Here also Pyrrhus, the son of Achilles, was brought up, and from this island he was taken by Ulysses to the Trojan war. According to another tradition, Scyros was conquered by Achilles in vengeance for the death of Theseus, who is said to have been treacherously hurled from its cliffs by Lycomedes, the king of the island. The bones of Theseus were discovered in Scyros by Cimon, after his conquest of the island in 476 B.C. (*Thucyd.* i. 98), and were conveyed to Athens, where they were enshrined in the Theseium. From that date Scyros continued subject to Athens till the period of the Macedonian supremacy. The Romans compelled the last Philip to restore it to Athens in 196 B.C. The island was celebrated in ancient times for its quarries of variegated marble, now abandoned. Some unfinished ancient columns remain on the spot.

22.—SCIATHUS.

Sciathus is frequently mentioned in history. The Persian and Grecian fleets were stationed near its coasts before the battle of Artemisium; the Greeks made a successful attempt to defend the narrow strait between Sciathus and Magnesia, until the loss of Thermopylæ obliged them to retreat to Salamis (*Herod.* vii. 176, etc.) Sciathus afterwards became one of the subject-allies of Athens, but attained to so little prosperity that it was only required to pay a tribute of 200 drachmæ yearly. It was wrested from Athens by the last Philip of Macedon.

No Grecian island is richer in wood and thicker than Sciathus; the steep sides of the low hills with which it abounds are overspread with evergreen foliage. The new town is prettily situated upon a declivity on the S.E. coast, with densely-wooded hills rising behind it; but the streets are wretched. It has an excellent harbour. After the destruction by Philip of the ancient city, which occupied the same site as the

modern capital, the inhabitants built their town near the N.E. coast, in an almost inaccessible position, with a view to security from pirates; nor did they venture to return to the ancient site until 1829. The deserted town presents a singular and picturesque appearance, its little white houses gleaming afar on the dark rock. It lies cradled in the hollow of a rugged cliff, which can only be approached from one side; on every other side the precipitous rock is washed by the sea. There is an extensive group of monastic buildings, with a small chapel in their centre, on the western range of hills. It is tenanted now by a solitary monk, who shows the place to strangers; it is the only survivor of five monasteries that once stood within the narrow limits of this little island. The scanty population of Sciathus is almost entirely seafaring. Notwithstanding the natural fertility of the valleys, and the advantages afforded by the magnificent harbour, the inhabitants (3200) are very poor. Olives, vines, and barley are cultivated here and there.

A severe earthquake occurred here in October 1868. The beauty of the women in this island is as conspicuous as their costume is picturesque and remarkable.

23.—ICOS (CHILIODROMIA).

There is considerable uncertainty about the ancient names of these northern Sporades. *Chiliodromia* (τὰ Χιλιοδρόμια), which name Ross believes to be derived from some mediæval proverb, alluding to the number of paths over its barren hills, has been supposed by some travellers to be the anc. *Halonesus*, about which an oration is extant (attributed to Demosthenes, but more probably written by Hegesippus), relating to a dispute between Philip of Macedon and the Athenians. The best recent critics, including Bursian, identify it as the anc. *Icos*. This view agrees with a passage in Livy (xxxi. 45), where he speaks of Romans sailing from Carystus, in Eubœa, and arriving at *Icos*

after passing Scyros ; and with passages in Scylax and other ancient authors. Mention is very rare in history of this unimportant, though comparatively large, island. Appian relates that Mark Antony adjudged the possession of it to Athens. The legendary grave of Peleus, the father of Achilles, was anciently shown here.

Chiliodromia abounds in wooded slopes. The population does not exceed some 50 families, all collected in one village, which stands on the southern extremity of the hills, near the sea ; the position is naturally very strong, and the village is fortified by a wall, as an additional security against pirates. The houses are mean and irregularly built ; the island abounds in rabbits, and there is a plentiful supply of fish.

Some vestiges of the ancient city remain. The German geologist Fiedler discovered several Hellenic graves here, in good preservation ; they are described and illustrated in his "Reise durch Griechenland," vol. ii. p. 50.

There is a landing-place below the village on the southern coast, and another on the northern ; there is also a large natural harbour, commodious and secure, well sheltered, and affording anchorage for vessels of any size, between Chiliodromia and the smaller island now called *Xeronisi* (*Dry Island*), which lies to the W., and was anciently called Eudemia. The eastern part of this bay is called *St. Demetrius* (τοῦ ἁγίου Δημητρίου) ; the Western *Basilika*. Formerly a few houses stood on the eastern coast of Chiliodromia, but they have been destroyed by pirates.

There are several rocky islets E. and N. of Chiliodromia, wholly uninhabited except by a few Caloyers, and occasionally by shepherds with their flocks ; these are *Pipéri* (τὸ πιπέρι, *peppercorn*, so called from its shape) ; *Gioura* (τὰ Γιοῦρα), also known as "Devil's Isle," and *Pelagonesi* (or *Kypla Paragla*), etc. etc.

24.—PEPARETHUS (SKOPELOS).

The situation and physical character of the island now called *Skopelos* (Σκόπελος, a *peak* or *look-out place*), appear to coincide so closely with the allusions to *Peparethus* in ancient writers, as to confirm the opinion of Ross and other good critics of their identity. Dionysius Periegetes describes *Skopelos* exactly when he speaks of—

Σκύρος τ' ἠνεμόσσα καὶ ἀλπερὴ
Πεπάρηθος.

"Windy Scyros and lofty Peparethus."

Scylax mentions the existence of 3 towns on Peparethus, which agrees with the fact that traces have been discovered of 3 ancient towns in *Skopelos* : one on the site of the modern capital, another at the Harbour *Panormos*, and a third, supposed to have been called *Selinus*, in the N. W. of the island. *Peparethus* was one of the most considerable of this group of islands, and, like the rest, passed into the possession of Athens in the later period of its empire.

There are two towns on *Skopelos* at the present day ; the capital bears the same name, and stands on a rock near the landing-place on the S. E. coast, and is bordered on the S. by a fertile plain surrounded by a semicircle of woody hills. It is a flourishing little town, containing 5000 inhabitants ; about 2000 more reside in *Glossa* (γλῶσσα, a *tongue of land*), on the N. W. extremity of the chain of hills which bisects the island from N. to S. Some ancient graves have been discovered near *Skopelos* ; but the remains of the city are very scanty. There are two good harbours, *Panormos* and *Agnontias*. The chief produce of the island is a light and pleasant red wine, besides oil and citrons ; these commodities the *Skopelites* export in their own vessels to Constantinople and the ports on the Black Sea. The islanders are a handsome and industrious race. A great earthquake occurred at *Skopelos* in 1867.

ISLANDS BELONGING TO TURKEY.

THE following Turkish Islands are described here as being usually visited from the European coast. [For descriptions of the other Turkish islands, see HANDBOOK FOR CONSTANTINOPLE AND TURKEY IN ASIA.]

*25.—THASOS.

This island is situated off the coast of Thrace and the promontory of Mount Athos, from which it forms a conspicuous and picturesque object. It is about 40 m. in circumference. At a very early period it was taken possession of by the Phœnicians, on account of its valuable gold-mines. It was afterwards colonised by the Parians, B.C. 708, and among the colonists was the poet Archilochus. Besides the gold-mines in Thasos, the Thasians possessed others still more valuable at *Scapte Hyle* on the neighbouring coast of Thrace. "The mines in the island had been most extensively worked by the Phœnicians, but even in the time of Herodotus they were still productive. The clear surplus revenue of the Thasians before the Persian conquest amounted to 200, and sometimes even to 300 talents (£66,000), of which sum the mines in *Scapte Hyle* produced 80 talents, and those in the island somewhat less. They possessed at this time a considerable territory on the coast of Thrace, and were one of the richest and most powerful peoples in the W. of the *Ægean*. They were subdued by the Persians under Mardonius, and subsequently by Athens. They revolted from Athens B.C. 465, and were subdued by Cimon after a siege of three years; when they were obliged to surrender to the Athenians all their possessions in Thrace, to destroy their fortifications, to give up their ships, and to pay a large tribute for the future."—*Smith*.

In the 8th year of the Peloponnesian war the Athenian squadron at Thasos was commanded by Thucydides. The Thasians again revolted from Athens in

411, but the island was again reduced by Thasybulus in 407.

Thasos was celebrated for its marble and its wine (*Virg., Georg. ii. 91*), as well as for its general fertility—a character it still preserves. On the latter account it was named *Ἀκρή Δημήτριος*. The island is well wooded, and still justifies the description applied to it by Archilochus,

"An ass's backbone, overspread with wild wood."

The highest mountain, now called *Ipsario*, rises to 3428 ft. above the sea, and is covered with fir.

The principal town in the island, called Thasos, was situated on the N. coast, upon three eminences, where there are still remains of ancient walls, mingled with towers built by the Venetians, who held the island for some time after the taking of Constantinople by the Turks. In the neighbourhood is a gigantic statue of Pan cut in the rocks. The mines have long ceased to be worked.

Thasos is now scantily inhabited by about 7000 Greeks, dispersed in several villages. Timber, chiefly fir, is exported.

*26.—SAMOTHRACE.

This famous island is about 32 miles in circumference; it is rugged and mountainous.

It was the chief seat of the worship of the *Cabiri*, and was celebrated for its religious mysteries. Their origin dates from the time of the Pelasgians, who are said to have been the original inhabitants of the island; and they enjoyed great celebrity down to a very late period. Both Philip of Macedon and his wife Olympias were initiated in these rites.

In the centre of the island rises a lofty mountain called *Saos* or *Saōce*; whence Homer (*Il. xiii. 13*) represents Poseidon as surveying the plain and city of Troy and the Greek fleet. The highest peak is 5240 feet above the sea. There is no decent harbour in this

island, though there are some anchorages off its coast.

The history of this island is of little importance. The Samothracians fought on the side of Xerxes at the battle of Salamis; and at this time they possessed a few places on the Thracian mainland.

Perseus fled hither after his defeat by the Romans at Pydna, B.C. 168. Its later history is without interest.

At the Latin conquest of Constantinople, Samothrace was assigned to the family of Dandolo. The Emperor John II. (Ducas) seized it within the century; later it was captured by the Gattelusii, Princes of Lesbos (whose arms may still be seen in the island); by them it was retained till 1462, when it finally succumbed to the Turks under Mahomet II.

Samothrace is peculiarly inaccessible, and its storm-bound coast is seldom visited, even by the Levantine seamen. From its position it bears the brunt of all the storms of the Black and White¹ Seas. The inhabitants are exceedingly poor and primitive, and accommodation can only be obtained with the very greatest difficulty. The archæology of Samothrace has been carefully worked out by a commission of Austrian *savants*, despatched hither in 1874, by the liberality of the Imperial Government. They discovered the remains of several temples and other edifices, and obtained a rich harvest of inscriptions and miscellaneous antiquities. The results of these researches were embodied by Prof. Conze and his assistants, MM. Hauser and Niemann, in a splendid work, published at Vienna in 1875, under the modest title of "Archæologische Untersuchungen auf Samothrake."

The ancient defences, in great part, remain, and afford a very fine example of early Greek military architecture.

Samothrace possesses some exceedingly powerful thermal springs, strongly charged with sulphur, to which sick persons from the neighbouring islands are occasionally brought for relief. The rocks of Samothrace are, in part at least, Silurian.

¹ The *White Sea* is the name given by all the Slavonic and Turanian races to the *Ægean*.

* 27.—LEMNOS (STALIMENE, *i.e.* *els τὰ Δῆμονον*).

(*Brit. Consular Agent.*) This island is midway between Mt. Athos and the Hellespont, and about 22 miles S.W. of Imbros. Its area is nearly 150 square miles. In early times it appears to have contained only one town, which bore the same name as the island (Hom. *Il.* xiv. 299); but at a later period we read of two towns, Myrina (*Kastron*), on the W., and Hephestia (near *Rapanidi*), on the N.W.

The most ancient inhabitants of Lemnos, according to Homer, were the Thracian *Sinties*; a name, however, which probably only signifies *robbers* (*σίνιοι*). Tradition further relates that when the Argonauts landed at Lemnos they found it inhabited only by women, who had murdered their husbands. Some of the Argonauts settled there, and became, by the Lemnian women, the fathers of the *Minyæ*, the later inhabitants of the island. The *Minyæ* are said to have been expelled by the Pelasgians, who had been themselves expelled from Attica. These Pelasgians are further said to have carried away from Attica some Athenian women; but as the children of these despised their half-brothers, born of Pelasgian women, the Pelasgians murdered both them and their children. In consequence of these repeated murders, *Lemnian deeds* became a proverb in Greece for atrocious acts. Lemnos was afterwards conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long period. The subsequent history of the island presents little worthy of record. Lemnos, according to Pliny (*Hist. Nat.* xxxvi. 13), had a famous labyrinth, supported by 140 columns. No traces of this have been discovered in modern times.—(Abridged from *Smith*.)

The principal production of Lemnos is a red earth, called *Terra Lemnia*, or *sigillata*, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents, and

which is still valued by the Turks and Greeks for its supposed medicinal virtues. Dr. Daubeny observes that it is "probable that the Lemnian earth . . . may be nothing more than a decomposed condition of trachyte, since it is found to be associated with volcanic products, and would seem from analysis to consist of the same ingredients as that rock, united in proportions not very different." The analysis gives the following result:—

Silica	66·00
Alumina	14·50
Oxide of Iron	6·00
Water	8·50
Soda	3·50

"Lime and magnesia in inappreciable quantity. Its external characters are described in Phillips's *Mineralogy*."¹

"It is collected with the same superstitious ceremonies by the Christian as by the heathen priest, and is given credit for equal virtues when it has received the impress of the Grand Signor's signet, as it was of old when it had obtained the seal of the chief magistrate of the place; its estimation has survived the very volcano to which it owes its existence, and has continued without interruption from the time of Philoctetes to the present."—(*Choiseul Gouffier*, vol. ii., quoted by Daubeny.) A hot spring in the island is still resorted to for its healing properties.

At the present day the population of Lemnos amounts to about 12,000, chiefly Greeks. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, *Port Paradise* on the N., and *Port St. Anthony* on the S. The latter, which is capacious and landlocked, has good anchorage for large ships. The E. side presents to the sea a bold rock, identified as the beacon site in Æschylus's magnificent description.

"The Fire-God kindling his bright light on Ida!
Beacon to beacon fast and forward flashed
An estafette of fire, on to the rocks
Of Hermes-hallowed Lemnos."

WILSON'S Trans.

The general appearance of Lemnos is far from picturesque: barren and rocky,

¹ *Daubeny*, "Descr. of Volcanos."

though not very high, mountains cover about two-thirds of its surface; and scarcely a tree is to be seen, except in some of the narrow valleys, which are green and fertile. The high grounds are pasture lands; but the W. and S. valleys produce corn, grapes, and figs. The inhabitants are employed in agriculture or fishing; and the women (celebrated for their beauty, and wearing a picturesque costume), weave cotton cloths. The chief town, *Kastron*, on the W. side, contains about 2000 inhabitants, who are excellent seamen; its little port is defended by a pier, and commanded by a ruinous mediæval fortress on the overhanging rocks.

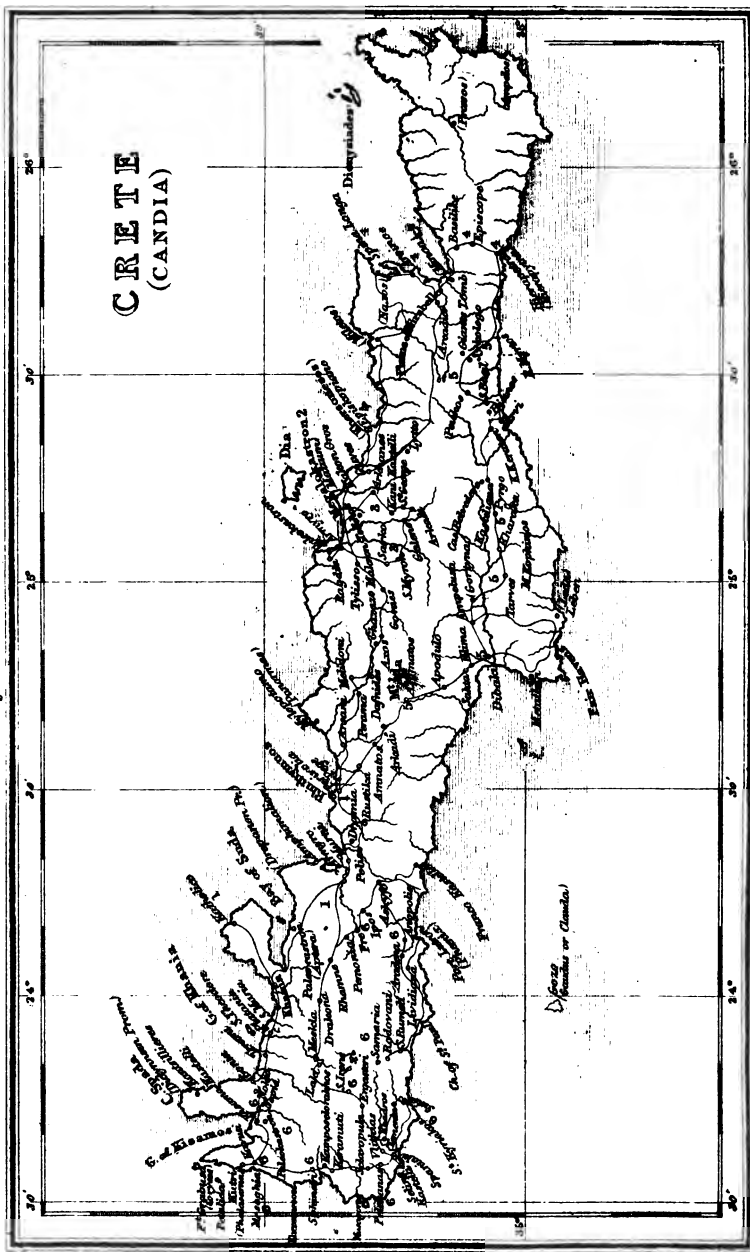
The whole island bears marks of volcanic action; hence its legendary connection with Hephestus.

A few miles S.W. of Lemnos is situated the small island marked in the charts *Stratia*, and called by the modern Greeks *Άγιος Στρατηγός*, "the leader of the heavenly host," that is St. Michael. It is the ancient *Nea*, and contains a few families.

*28.—IMBROS.

Imbros is situated near the Thracian Chersonese, about 18 miles S.E. of Samothrace, and 22 miles N.E. of Lemnos. It is about 25 miles in circumference, and is hilly and rugged (*παραλίσσα* is the Homeric epithet); but it contains many fertile and woody valleys, and several villages. The highest summit is 1845 feet above the level of the sea. There was a town on the N. side of the island, of the same name, and of which there are remains. Imbros, like Samothrace, was a chief seat of the worship of the Cabiri. Its history contains no events of importance. This island was regarded in ancient times as an Athenian possession; hence the peace of Antalcidas, while declaring the independence of the Grecian States, nevertheless allowed Athens to retain Lemnos, Imbros, and Scyros. The coins of Imbros bear the Athenian emblem, the head of Pallas.

The island is frequently resorted to, in the autumn, by sportsmen, on ac-



count of the excellent partridges and other small game which it affords.

In concluding this necessarily brief notice, we must refer the traveller to a scholarly little volume, published in 1876, by M. F. de Löher, entitled "*Griechische Küstenfahrten*," which will be found a charming companion in visiting these islands.

*29.—ASTYPALÆA (STAMPALIA).

Astypalæa consists of two large rocky masses, united in the centre by an isthmus, which, in the narrowest part, is only 500 ft. across. On the N. and S. the sea enters two deep bays between the two halves of the island; and the town, which bore the same name, stood on the western side of the southern bay. To the S. and E. of this bay lie several desert islets, to which Ovid alludes in the line, "*cinctaque piscosis Astypalæa vadis*" (*Ar. Am.* ii. 82). The modern town contains about 1500 inhab., who are tributary to the Pasha of Rhodes. Here is a stately mediæval castle, which commands a splendid prospect, extending in clear weather to Cos on the E. and Crete on the S. The castle was built in the 15th cent. by Giovanni Quirini, whose arms remain over the entrance, as well as an inscription, in which he styles himself *Comes Astineas*.

This little town contains an extraordinary number of churches and chapels, sometimes as many as six in a row; they are built to a great extent from the ruins of the ancient temples, and in every part of the town are seen capitals of columns and other remains. In a cavern called by the peasants *Dracontospilia*, or the *Dragon Cave*, there is a curious thermal spring.

The island was originally inhabited by Carians, and afterwards colonised from Megara. In B.C. 105, as we learn from an inscription, the Romans concluded an alliance with the islanders, a distinction they probably owed to their excellent harbours and their central position in the *Ægean*.

The favourite hero of the island was an athlete named Cleomedes, who appears to have been confounded by Cicero

with Achilles, when he says (*de Nat. Deor.* iii. 18), that the Astypalæenses worship Achilles with the greatest veneration.

Hegesander relates that a couple of hares having been brought into Astypalæa from Anaphe, the island became so overrun with them that the inhabitants were obliged to consult the Delphic oracle, which gave them the profound advice to hunt them down with dogs (*Athen.* ix.)! This tale is a counterpart to one about a brace of partridges introduced into Anaphe. Pliny (viii. 59) says that the mussels of Astypalæa were very celebrated; they are still taken off the coast.

It was off Astypalæa, on 6th Nov. 1827, that Lieut. H. Bisson (of the Royal French Navy), in command of a vessel taken from the Turks, finding himself in danger of its recapture, gallantly blew up the vessel and himself to avoid surrender.

*30.—CRETE (CANDIA).

RTE.	PAGE
Preliminary Notice . . .	601
61. Canea and its Environs . . .	608
62. Tour of Western Crete . . .	611
63. Canea to <i>Retimo</i> , by Suda and Aptera . . .	620
64. <i>Retimo</i> to <i>Candia</i> , by Axus and Eleutherna . . .	623
65. <i>Candia</i> to <i>Hierapetra</i> , by Mirabello . . .	629
66. <i>Hierapetra</i> , by Gortyna to <i>Retimo</i> . . .	631

PRELIMINARY NOTICE.

This island has always retained among its own inhabitants its original appellation of Crete; the Italian name *Candia*, with its English form *Candy*, are mere corruptions of the Saracenic name of the old capital (see p. 626).

Crete is nearly equidistant from Europe, Asia, and Africa, but has always been reckoned as part of Europe. Its length from E. to W. is about 160 m.; its breadth is very unequal, being in the widest part nearly 40 m., and in the narrowest only 6 m. The island may be considered a prolonga-

tion of that mountain chain which breasts the waters at Cape Malea, with Cythera interposed. The geological structure in the main resembles that of the Hellenic peninsula. An irregular but continuous mountain backbone, throwing off subordinate ramifications to the N., runs from one extremity of the island to the other. The western portion forms the lofty ridge called the *White Mountains* (Λευκά Όρη, or in *Romaic*, Άσπρα Βουνά), whose snow-clad summits and bold outlines are said to be visible, in clear weather, from the shores of the Morea. The White Mountains attain a maximum elevation of between six and seven thousand feet.

The eastern extremity spreads into a network of subordinate chains, which, attaining in the S. W. a height of over 7000 ft., gradually diminish in the E. prolongations to heights averaging from 1000 to 2000 ft. and less. These mountains are known under the general term of *Lassithi*, a name properly only applicable to the anc. *Dictæ*.

Both the eastern and western mountains are connected with a central system, forming that of *Mt. Ida*, now called *Psilloriti* (= the *Lofty*). *Mt. Ida* terminates in three lofty peaks, of which the highest summit is 7674 ft. above the sea.

The rivers of Crete are very numerous; but the majority are mere mountain torrents, dry in summer. Even the larger rivers resolve themselves into small straggling streams and stagnant pools at that season, when they generally become dangerous centres of malaria.

The position occupied by Crete in ancient history is a peculiar one. From the earliest known period it appears as invested with a halo of past glory, derived from a long series of traditions, but as totally isolated from the daily social and political life of the other Greek states. The Cretan States stood aloof collectively both in the Persian and the Peloponnesian wars. The several states, though at constant feud with each other, when assailed by foreign enemies, laid aside their private quarrels in defence of their common country, to which they gave the affectionate title

of motherland (*μητρίς*), a term peculiar to the Cretans.

This insularity (comparable in some respects to that enjoyed by our own favoured country), has continued a marked peculiarity of the Cretan character down to our own times, with the result of making the islanders one of the most interesting branches of the Greek race.

Of the various vague traditions of the colonisation of Crete, it is useless to speak. It has been assumed that Phœnician and other colonies settled in Crete, and were the parents of its early civilisation. Homer speaks of its hundred cities (*Il. ii. 649*); and Minos was said to have extended his maritime empire over the *Ægean*.

It is doubtful whether any genuine autonomous coins of Crete are extant; several of the Imperial period exist, with the *epigraph* ΚΟΙΝΟΝ ΚΡΗΤΩΝ, and *types* referring to the legendary history of the island (*Eckhel*, vol. ii. p. 300).

"The Dorians first appear in Crete during the heroic period; the Homeric poems mention different languages and different races of men—Eteocretes, Cydonians, thrice-divided Dorians, Achæans, and Pelasgians—as all co-existing in the island, which they describe to be populous, and to contain 90 cities (*Od. xix. 174*). These Dorian mountaineers, converted into mariners—the Norman sea-kings of Greece—must therefore have come to Crete at a period . . . long before the return of the Heraclidæ. In the same poems they appear as hardy and daring Corsairs; and this characteristic gave rise to that naval supremacy which was assigned by Herodotus, Thucydides, and Aristotle to the traditionary Minos and his Cretan subjects. The social fabric which the ancients found in Crete, so nearly resembled that of Sparta, that they were in doubt whether it should be considered as the archetype or copy (*Aris. Pol. ii. 7*; *Strab. p. 482*). But the analogy . . . is one of form rather than of spirit; the most remarkable resemblance consisted in the custom of the public messes, 'Syssitia,' while there is a marked difference in the want

of that rigid private training and military discipline which characterised the Spartan government. The distinction between the Dorian freeman and the serf comes out vividly in the drinking song of the Cretan Hybrias (*Athen.* xv. p. 695); but there was only one stage of inferiority, as the Cretan Periœcus had no Helots below him."—*Smith's Dict. G. and R. Geog.*

Whatever the origin of the Cretans may have been, the Dorians obtained the ascendancy, and formed the ruling class in the independent republics into which the island was subdivided. Of these states, Cnossus and Gortyna were the most important, and exercised a kind of supremacy over the rest.

The chief magistrates in the city were the *Cosmi*, ten in number, chosen from certain families; there was also a Senate (*Γερουσία*); and a Popular Assembly (*Εκκλησία*), which, however, had very little power until a late period.

The Cretans, from ancient times to the present day, have always had a high reputation as light troops, and served as mercenaries both in Greek and barbarian armies.¹ The Cretan archers were especially famous, and retained their favourite weapon long after the introduction of firearms. In some parts of Crete, the name Mocenigo is still given to the native firelocks, from the Venetian governor who first issued them to the Cretan militia. In handling these weapons they display as much skill as their ancestors did with the bow; they are reckoned the best marksmen in the Levant, and their warfare is now, as in mediæval times, entirely one of ambushade and bush fighting. Since 1878 they have adopted the Chassepôt rifle, of which 22,000 were then introduced into the island.

The historian Polybius accuses the Cretans of his time of numerous vices, and St. Paul (probably quoting the Cretan poet Epimenides) describes them as "always liars, evil beasts, slow

bellies" (Titus i. 12). Their internal disorders became so violent that they were under the necessity of summoning Philip IV. of Macedon as a mediator, whose command was all powerful (Polyb. vii. 12). Finally, in B.C. 67, Crete was conquered by the Romans under Q. Metellus, who received in consequence the surname of Creticus. Subsequently Crete and Cyrene were united as a single Roman province. Under Constantine a division took place, and in A.D. 823 the Saracens wrested the island from the Lower Empire. In A.D. 961, after a memorable struggle of 10 months, Crete was recovered to the Byzantine Emperors by Nicephorus Phocas. At the time of the 4th crusade, the island was granted to Boniface III., Marquis of Montferrat, who speedily (1204) sold it to the Venetians, and it became the first of the three subject-kingdoms whose flags waved over the piazza of St. Mark. In spite of frequent attacks from the Mohammedans, and incessant revolts of the Greek inhabitants, who here as elsewhere preferred Moslem to Latin masters, Venice retained her hold on this magnificent island until A.D. 1669, when it was reduced by the Turks after a 24 years' war. The small Greek insurrection of 1770 and the revolution of 1821, were followed by corresponding movements in Crete, though neither extended over the whole island. The consequent anarchy was terminated in 1830 by the transfer of Crete to the Viceroy of Egypt. In consequence of Mehemet Ali's revolt it was restored to the Sultan in 1840. Previous to 1830, Crete was the worst governed and most oppressed province in the empire; but since that date, the general condition of the island has been one of prosperity, interrupted, however, by lamentable outbreaks in 1866¹ and 1878, when local discontent, fomented by foreign emissaries, burst into open insurrection, with disastrous results to life and property. The result was the concession

¹ For a vivid sketch of the ancient Cretan institutions, see Thirlwall's "History of Greece," chap. vii.; Cf. Aristotle, "Polit.," ii. 10. Höck (Kreta, Göttingen, 1829) is a writer of great merit and research, who has accumulated much curious information on this subject.

¹ The traveller desirous of information on this subject, may advantageously consult an interesting little volume entitled *The Cretan Insurrection*, by W. J. Stillman. New York: 1874.

to Crete, in 1868, of a special charter, by which the island obtained a species of semi-autonomy similar to that of the Lebanon; this charter was further revised and extended, through the mediation of Her Majesty's Government, in 1878, and forms the basis of the present excellent administration of Crete.

Population,¹ etc.—Accurate statistics are wanting on this subject, and an approximate calculation is all that can be attempted. Previous to 1821, the whole population was rated at 250,000; it had sunk by war and exile, in 1834, to 150,000; but in 1878 (the latest report known), had risen to 275,258 souls, of whom 37,840 Mussulmans and 3200 Jews, the last being found exclusively in the towns.

But those Cretans who profess the faith of Islam must be looked upon as Mussulman Greeks, rather than Turks, their origin being mainly derived from apostasy, and the custom, which prevailed until the present generation, of intermarriage between the two faiths. In these cases, the boys followed the religion of the father, and the girls that of the mother, while the Christian and Moslem festivals were kept in common, in many districts, by the peasants of both creeds. There seems also to have existed in many cases a species of *Crypto-Christianity* among the Mussulmans, presenting the converse of the state of things in Spain, where, according to Mr. Borrow, many of the descendants of the Spanish Jews still secretly cherish the faith of their forefathers, though ostensibly professing Christianity, and even holding dignities in the Church.

The Moslem population of the three chief towns is believed to be principally descended from the conquerors of the 17th century, who have now adopted the language and many of the customs

of the conquered. Besides these, a number of the Turkish landed proprietors are sprung from the former Venetian *Signori*, very many of whom, like the aristocracy of Bosnia and Albania, apostatised from the Christian faith, in order to preserve their properties and privileges. Thus the great names of *Orsini*, *Ventura*, *Pignatelli*, etc., are still preserved with pride in many families now Mussulman, and cases exist where the latticed window of the Turkish *harem* surmounts the sculptured armorial bearings of the Italian barons.

Taking Christians and Mussulmans together, about forty great Italian names may be found in the possession of Cretan families, many of them in very humble circumstances. Careful enquiry would probably produce others.

The appearance and dress and language of both Christians and Moslems is the same in most cases, though slight differences are generally perceptible to the experienced eye. The dress of the peasant of both creeds continues to be that of his ancestors, including the boots described by Galen, and the short cloak, *κηρικόν*, mentioned by Aristophanes. They are generally of finer stature, more manly bearing, and (despite their proverbial reputation) of greater honesty than the continental Greeks, whom they detest with a cordiality warmly reciprocated.

Crete is subject to the patriarch of Constantinople, and is divided into 8 bishoprics, the metropolitan see being that of Megalo-kastron. There are 30 large and many small monasteries in the island, all endowed with lands, like the mosques. The priesthood are generally very ignorant. There are excellent schools, both Christian and Mussulman, for both sexes, at Canea and Candia, with smaller schools in the other towns.

Government, etc.—"Crete at the present day has an autonomous system of government, which was granted to the inhabitants after the suppression of the insurrection of 1866-68, and completed in 1878. It is a *Vilayet*, being governed by a *Vali* or Pasha of the highest rank, under whom are 4 *Mutassarrifs*, or Pashas

¹ The population of Crete in ancient times is estimated by Mr. Pashley (vol. ii. p. 326) at not less than a million, which amount would not people it so densely as Malta is peopled at the present day. In Venetian times, systematic efforts were made to depopulate the country and replace the Cretans by foreign immigrants. In the 16th cent. numbers of Cretans voluntarily emigrated to Turkey, where they found greater comparative liberty than under the Venetian rule.

of inferior rank. The present Vali is a Christian, 2 of the Mutessarifs being Christians and 2 Mussulmans. Canea is the capital, and the 2 Mussulman governors have their head-quarters at Retimo and Candia, while the Christians reside, one at Vamos in Apokorona, a village 4 hrs. from Canea, and the others at Neo Khorio, in Mirabello, in the E. of the island. These 5 districts or *Sanjaks*—Canea, Candia, Retimo, Mirabello, and Apokorona *cum* Sphakia—are subdivided into 18 sub-districts or *Kazas*, in each of which a *Kaimakam* resides. The most remarkable feature of the new system of government is the General Assembly, which is elected by universal suffrage, and meets in Canea for 40 days in the year. It is composed of 49 Christians and 31 Mussulmans. It is authorized to discuss most questions affecting the general interests of the island, to put measures to the vote, provided they do not encroach on the authority of the Sultan, to whom they must be submitted for sanction before they become law. The sittings of the Assembly are presided over by the Vali. At the capital there sits an administrative council, composed of the Vali and 3 Christian and 3 Mussulman Councillors, who are annually elected by the General Assembly. To it are submitted all questions of an administrative nature, such as those connected with taxation, industrial enterprises, public works, etc.

"There is a similar Council at the seats of government of the 4 Sanjaks.

"The Mutessarif Pashas are appointed by the Porte, the *Kaimakams* by the Governor-General.

"The judicial system of the island is thus regulated. A Court of First Instance sits at the capital, and one in the chief town of each *Sanjak*. In every *Kaza*, also, there is a court of law which takes cognisance of all suits in which is not involved property of more than £150 in value. Disputes about interests or property exceeding that value are tried by the higher Courts. An appellate Court sitting at Canea receives appeals from the lower tribunals. Each Court is composed of four judges, 2 Mohammedans and 2

Christians, and a president; the former are elected by the people, the president appointed by the Government. The elective system does not work well, experience proving that the people are not qualified to decide on the qualities required for forming an upright judge.

"Besides the above, there is a commercial tribunal in each of the 3 principal towns, Canea, Candia, and Retimo, the judges and president being local merchants.

"Crete is very lightly taxed; it pays a tithe of all its produce, which may be roughly estimated to produce £100,000. The customs receipts come to £30,000, but are capable, under honester management, of bringing in nearly double that sum. The sheep and goat tax produces £2300 more, and the excise on wine and spirits £5000. The tax on sheep, which in other parts of Turkey is 3 piastres (6d.) a head, is in Crete only a halfpenny a head; while the *Verghi*, or personal tax, which is levied everywhere else, does not exist.

"The above taxes have not, since the new administrative system was introduced in 1868, by any means sufficed for the local expenditure. The General Assembly which met in 1879, seeing the absolute necessity of making both ends meet, cut down the salaries of the officials by nearly one-half, but even with such sweeping reductions it will be difficult to bring about an equilibrium, the great expense being the keeping up of the gendarmerie, consisting of 1800 men, and costing £40,000 a year."—(*Handbook to the Mediterranean*, pp. 132, 133.)

Agriculture and Commerce.—Mr. Thomas Gordon, in his "History of the Greek Revolution," gives the following glowing description of Crete at that date. "Crete is indeed the garden of Greece, and were it thoroughly civilised and cultivated, would produce in vast abundance corn, wine, oil, silk, wool, honey, and wax. In the state, however, to which this superb island was reduced, grain, silk, and cotton were imported from other provinces, and its exports consisted only in a large quantity of oil (the staple commodity), wine of fair quality, excellent soap, and

cheese of Sphakia, much esteemed in the Levant. The land is stocked with game, the sea with fine fish; fruit is plentiful and of a delicious flavour; its valleys are adorned with a variety of flowers and aromatic shrubs, and with groves of myrtle, orange, lemon, pomegranate, and almond trees, as well as interminable forests of olives."

The peasants are generally proprietors of the lands which they farm; otherwise they cultivate the property of the *Agas* on a kind of *métayer* system. Agriculture is still at a low ebb, but is now improving, and recovering from the devastating effects of the revolts, when (especially in that of 1821-1824), so many of the olive plantations and vineyards were destroyed and villages burnt down.

The olive and orange grounds are irrigated on the excellent old Italian system—a system still scarcely known to the Attic peasant, who sorely needs it. The chief wealth of the country at present lies in its olive crops. The trees are well tended and carefully pruned, the result of which is that the crops are so abundant that the surplus fruit is often used instead of acorns for fattening the pigs. Corn, one of the principal exports in Venetian times, is now only grown for home consumption. The orange trees are of few varieties, but bear largely, and frequently attain the great height of fifty feet. During the season, oranges are said to be dear at a lira (about 18s.) the thousand. The orange, instead of its usual Levantine name of Portogallo, is here called Malta. The only product exported to Europe is oil, of two qualities, chiefly shipped to France and Austria. Part is used locally for making soap, of which there are twenty factories in Canea, and a much larger number at Candia. Oil, soap, wax, honey, and oranges are largely exported to all the Levantine ports, especially Egypt. Almonds, valonia, cheese, and carobs are also exported, though in smaller quantities. To these may be added in winter the export of Cretan snails.¹

¹ This is a highly popular *Lenten* luxury with the wealthy orthodox communities of Constantinople and Alexandria.

Silk, wine, and dried raisins seem no longer to form any appreciable part of the exports, though before the revolution of 1821 they certainly did so. Silk gauze (similar to that of Broussa), lace, and coloured woollen and cotton goods, are largely produced throughout the island, but not exported. Many potteries exist, but the wares are for home use only.

Cretan wine enjoyed a high reputation from the 14th to the 17th century, and was exported to almost all parts of the known world, including the East Indies. Prince Henry the Navigator stocked Madeira with vines from Crete, whose descendants now so far eclipse the parent stock.

Language.—Greek is the common language of both faiths. The higher class of Mussulmans, especially in the towns, generally know Turkish also. Turkish is taught in the Mussulman schools, but is nearly always spoken badly by Cretans.

Cretan Greek is a common subject of contempt and ridicule with the natives of other provinces, but its true character was recognised by Colonel Leake, who (*Researches in Greece*, published 1814), described it as follows:—"The Cretan dialect seems to have adopted much fewer of its forms and phrases from the Italian than might have been expected, considering its long connection with Venice. With the exception of some provincial words, it seems to be genuine Hellenic, in a state of extreme corruption, or more nearly formed into a systematic modern language, bearing the same relation to Hellenic that Italian bears to Latin, than any of the other dialects of Greece." Mr. Pashley, writing upwards of 20 years later, noticed various peculiarities which he regarded as survivals of the old Cretan Doric. It is, however, in words rather than forms that Crete has a marked individuality. On this subject, the traveller should consult the chapter contributed by Lord Strangford to Adm. Spratt's "*Travels*" (republished with additions in 1878¹), which

¹ "Letters and Papers upon Philological Subjects," by the late Viscount Strangford. 1878.

is by far the most valuable notice which has appeared on the subject.

Climate, Mode of Travelling, Tours, etc.—The best season for travelling in Crete is from the beginning of April to the middle of June. September and October are delightful months when fine, but heavy rains are common at that season, often rendering the rivers impassable. The climate is about the healthiest in the *Ægean*, and very similar to that of Northern Sicily. Even the summer heat, though often intense, is not unhealthy. This generally prevails from the middle of June to the middle of September. At other times extremes of heat and cold are rare, and never of long duration. Snow seldom falls below 1500 feet above the sea. The average rainfall is about 26½ in.

In the summer months the half-desiccated beds of rivers should be carefully avoided, as they are generally centres of malaria. There are a few short lengths of carriage-road around Canea, but none elsewhere. All travelling must be done on horseback. Very fair horses may be hired at Canea and Candia for the moderate price of a mejidié (3s. 9d.) a day. The hints and precautions already given (see GENERAL INTRODUCTION) equally apply to Crete, except that there is never any fear of brigands.

The Admiralty Chart of Crete is an indispensable companion. The traveller who intends visiting the interior should certainly provide himself with the works of Pashley¹ and Spratt.² M. Raulin's laborious work³ also contains an immense amount of valuable information, but is too bulky to be conveniently carried. A small volume by M. Georges Perrot,⁴ and another by M. von Löher,⁵ will be found pleasant companions.

In conclusion, we may observe that

¹ "Travels in Crete," 2 vols., 1837.

² "Travels and Researches in Crete," 2 vols., 1865.

³ "Description Physique de l'Île de Crète," 2 vols. and atlas. Paris, 1867.

⁴ "L'Île de Crète, souvenirs de voyage." Paris, 1867.

⁵ "Kretische Gestade." Bielefeld, 1877. There are several very valuable accounts of Crete of older date (17th and 18th cent.), but as the traveller is not likely to have those at hand, we omit them.

the traveller who is able to devote two months of spring weather to Crete, will find in the beauty of the scenery and interest of the people, ample compensation for rough quarters, bad roads, and indifferent food. At the same time, it is necessary to add that there is little of archaeological or historic interest to attract the casual traveller. Persons who wish to explore the island should make Canea their headquarters in the first instance, and afterwards proceed to Candia and Sitia by land. Those who do not care to attempt so long a journey may make a few short excursions from Canea, and proceeding by sea to Candia, make that a fresh centre of operations.

Clean quarters may easily be obtained in all the towns. The only inns are at Canea and Candia. Both indifferent.

It is customary to take a few gendarmes as a guard, and though quite superfluous, as far as security is concerned, it is better to do so. A *bouyouruldi*, or circular letter of recommendation, should be obtained from the governor-general, which will secure hospitality from the officials throughout the island. English travellers, however, will make sparing use of this privilege, from the extreme difficulty of making any return to their hosts without offence. Of course any *direct* return is out of the question.

The officer, or non-commissioned officer, commanding the escort should be consulted by the traveller whenever doubt arises as to roads, distances, etc., as none of the Athens or Constantinople dragomans have any practical knowledge of the interior of Crete.

Owing to incidental expenses, etc., travelling is generally considerably more expensive in Crete than in Greece.

Sport.—Red-legged partridges, woodcock, and hares are found all over the island; also in some parts quail, mallard, teal, wood pigeon, and a species of thrush. None of these are abundant, and such as there are are actively pursued by the peasants for the Canea market. Consequently the traveller who expects to find good sport will be disappointed. (For seasons, etc., see GENERAL INTRODUCTION, G.)

There is no large game, except wild goats, in the mountains; and the Cretans declare that their island is perfectly free from wolves, foxes, jackals, snakes, and all noxious and venomous animals whatsoever, — an immunity attributed by the ancients to Hercules and by the moderns to St. Paul. As far as venomous snakes are concerned, tradition is not, however, supported by fact. The wild goat above named is a small and pretty species of ibex (variously classified as *Capra Nubiana*, *C. Egragrus*, *C. Beden*, and *C. picta*) called *Agrimi*. It is found only in the loftiest parts of Crete and Anti-Melos (see above, p. 31). When caught young it is easily tamed. It is becoming scarce, and is therefore not fair game. Three specimens were sent to the Zoological Gardens, in 1873, by Consul Sandwith.

Badgers and weasels (the latter of three kinds) are common, and a small export trade is maintained with their fur.

The routes,¹ of which an outline is given in the following pages, will carry the traveller through the most interesting and beautiful parts of the island. Few men will leave Crete without sharing in the regret expressed by Mr. Pashley, the most able and accomplished of its illustrators; and without feeling, as he says, that they are indeed leaving

"A land whose azure mountain tops are seats
For gods in council; whose green vales, re-
treats

Fit for the shades of heroes, mingling there
To breathe Elysian peace in upper air."

ROUTE 61.

CANEA AND ITS ENVIRONS.

CANEA (Fr. *La Canée*, Gr. *Tà Xavía*; Turk. *Hania*). Pop. 15,000. Inn: *H. de Rhadamanthe*, a dirty hole, not fit for any English traveller. Good accommodation easily procured on application to consulate, or to Capuchin convent,² (*Franka Ecclesia*).

¹ In these routes, we chiefly follow Mr. Pashley, and we refer our readers to his learned and valuable work for details respecting the antiquities, etc., of Crete.

² This highly-respected community, estab-

British Consul.—T. B. Sandwith, Esq., C.B.

Medical-men (see also p. 626).—Dr. Nicolaïdes, a Greek, who has studied at Pisa; Dr. Vaume, a Frenchman; has the reputation of using violent remedies. These two are *General Practitioners*, with pharmacies in town. Dr. Sanini, an Italian; Dr. Stamatiades, municipal surgeon.

Post Office, at the office of the *Austrian Lloyd*. Austrian stamps used. There is also a separate branch office of the *Turkish International Post*, which is, however, unsafe and little employed.

Telegraph Office.—Near the Artillery Depôt; is a branch of the *Eastern Telegraph Company*, and under English management.

Photographer.—Berinda.

General Shop.—Benzello, opposite the Capuchin convent.

Hackney Carriages and Saddle-Horses.—Mustafa Aga, at the Calle Retimioti. Carriages, open or closed, with one or two horses, may be hired, by the hour or course, at a fixed printed tariff, similar to that of the Paris cabmen.

Boot and Shoemaker.—Salvatore Mancuso, a Sicilian, and very fair.

Cretan boots are a *specialité* and very useful in their way (see GEN. INTRODUCTION. C); they can be purchased at a dozen shops in Canea and Candia, and cost from 10 to 15 frs. the pair, when ready-made; more if made to order.

Carpenter and Cabinetmaker.—Giorgio Querini is a clever, honest, and useful workman for house-repairs, boat-fittings, etc.

Canea, or Khania, is the present capital of Crete, and residence of the governor-general, the commander-in-chief, and the foreign consuls.

It is situated on the N. shore of the island, 25 m. from its W. extremity, and about 140 m. S. of Syra, with which island there is frequent communication.

About one-third of the population is Mussulman; the remainder are native Greeks, with a small number of Roman Catholics. Canea nearly 300 years, is deserving of all praise.

Catholics and Jews. There are also about 1000 foreigners, chiefly Greeks, who engross most of the foreign trade.

The town, inclusive of the port, forms an irregular square, enclosed by walls, with bastions and a ditch on the land side; the latter is now drained and converted into market gardens. The fortifications are entirely Venetian, and executed from designs by the great Michele di S. Michele, and afterwards improved by Giulio di Savorgnano. The walls are a favourite promenade with the Caneotes on holidays; the view from hence is very fine. The port is small and insecure, though protected by a mole about 1200 ft. long. It affords anchorage near its entrance to vessels not drawing more than 12 ft. of water; but it is exposed to the N. wind, and hence is not safe from December to April, except for vessels found in very strong ground-tackle. Part of the Venetian arsenal, with slips for the galleys, remains, and deserves a visit. The Venetian city dates from A.D. 1252, when a colony was sent to occupy it. Their object was to keep down the Greeks, who had been almost constantly at war with their Italian masters, from the period of the first establishment of the Venetians in the island. Previous to that date, Canea was in the hands of the Genoese, who made many attempts to supplant the Venetians in Crete. Italian coats-of-arms remain over the doors of some of the principal houses, and the mutilated Lion of St. Mark surmounts both the sea-gates. All the Latin churches have been converted into mosques or public buildings; those of St. Francis, St. Catherine, and St. Roch can still be identified; the latter (now a barrack) retains the following inscription on its entablature:—"Deo O. M. et D. Rocco. dictatvm, MDCXXX."

The present civil hospital, conspicuous by its Venetian windows, was the palace of the Rettore. Of the fine Venetian guns, which formerly guarded the approaches to Canea, hardly any remain; the finest were removed by Mehemet Ali to Alexandria, and others have since been smelted for coin.

The Jewish quarter of Canea is rather picturesque, and until very recently

[Greece.]

was separated by inner gates from the rest of the town.

The large Greek cathedral is modern, and contains nothing of interest. The Consular offices are mostly situated on the quay; but the consuls, and the few other foreign residents, all have their houses at Khalepa, a village distant about 2 m. from Canea.

Canea, like the rest of Crete, suffered severely in the great earthquake of 12th Oct. 1856.

Canea stands on, or near, the site of the ancient *Cydonia*, but no ancient remains have been found.

The view of the town of Canea from the sea, and the grandeur of the White Mountains in the background, covered with snow from December to April, are very striking. A beautiful plain extends from the gates of the city to the *Rhiza*, a term which includes all the lower northern slopes of the Sphakian mountains.

The environs of Canea afford several pleasant excursions, of which the principal ones are noticed below.

1. *To Murnies*, distant 3 m. (by carriage). This pretty village derives its name from the numerous mulberry trees in its vicinity. It is especially famed for its oranges, which are of peculiarly fine flavour and great size, a single orange sometimes weighing as much as a pound.

On the way thither, the traveller may stop at *Zelçobel*, vulgarly called *Sersibilia*, a picturesque country-house now fast going to ruin, erected by Mustafa Pasha, for 40 years governor of Crete, and which should by all means be visited, both as a good specimen of the country residence of an opulent Turk, and for the beautiful view to be enjoyed from the flat roof.

Sultan Abdul Mejid held his court here, when he visited Crete in 1842. Its Arabic name, signifying *Fair Fountains*, is derived from the abundance of water here.

Near Murnies is a small monastery, or rather monastic farm, dedicated to *St. Eleutherios*, in the chapel of which are paintings of our Saviour, the Virgin, and various saints, and a crucifix consisting of an iron cross, with a Christ

in alto-relievo upon it. This latter is remarkable as being contrary to the tenets of the Greek Church, and approaching to the practice of the R. C. worship.

If on horseback, the traveller may ride on $1\frac{1}{2}$ mile further to *Perivolia*, or, retracing part of his road, he may drive there. A short distance above *Perivolia*, is the picturesque fountain of *Boutzounaria*, from which Canea receives its water supply, and hence sometimes called *Máva rov Nepou* (= *Mother of the Waters*). Before the fountain is a broad turfed terrace, belonging to the house of some Venetian magnate, and which has for many generations served as the trysting-place of the Cretans, when mustering for revolutionary or other purposes. Higher up in the glen, the traveller may visit an interesting little ruined chapel of St. George, containing some curious frescoes. There is a fine view from the small blockhouse on the neighbouring hill.

2. *To Koucounaria*.—This is a favourite resort with the inhabitants of Canea. It is distant only $\frac{1}{2}$ hr. drive from the town, and deserves a visit, as being the only garden in Crete which is kept up with any care. The house and garden derive their name from the surrounding stone-pines (*κουκουνάρια*), and are the property of Hamdi Bey, a Cretan of Venetian descent. A baksheesh of 2 or 3 frs. should be given the gardener for the inevitable bouquet.

3. *To the Convent of Chrysopige*.—This is about 1 hr. drive from Canea, and half that time from Suda. The convent dates from Venetian times, but preserves no external traces of antiquity. In the court are the tombs of 3 English sailors interred here at different times.

4. *To Acrotiri and Katholico*.—This excursion requires the greater part of a day, and must be done on horseback. The name of Acrotiri is given to the whole of a large rocky peninsular headland N.E. of Canea, which divides the Bay of Canea from the Gulf of Suda. It is entirely monastic property, and is held by 3 or 4 convents established within its limits. The tenants of these monastic proprietors are reckoned

among the best lace-makers in Western Crete. The traveller leaves Canea by the coast road to *Khalepa*, $\frac{1}{2}$ hr. distant. It stands on rising ground (whence the name), not far from the shore. From above this village is a noble view of the snow-clad Sphakian mountains, and of part of the plain, to the lt. and to the rt. of the fortified city, of the Gulf of Canea, with the Dictynnean promontory beyond, and, in the distance, of the Corycian cape. The road hence to the convent of the *Holy Trinity* passes near 2 or 3 villages, without entering into any; the part of the Acrotiri over which it passes is barren and uncultivated, but abounds in partridges. The monastery of the *Trinity* is surrounded by lofty cypresses. The church, in the middle of the court, is in the form of a Latin cross; the front is ornamented with Doric columns; over the doorway is a dedicatory inscription to the Trinity. The monasteries in this part of Crete pay conjointly a sum of money to the Patriarch of Constantinople, who is said to receive not less than £2000 annually in dues from the island. The *Convent of St. John* is less than 3 m. from that of the Trinity, and is approached through a winding rocky gorge; $\frac{1}{2}$ m. further is the *Cave of the Bear*, at the entrance of which is a little chapel. The cavern derives its name from the resemblance of a piece of rock within it to the form of a sitting bear. At the distance of $\frac{1}{2}$ m. from this cave, is the secluded, and now ruined, convent of *Katholico*. Near it is a grotto, to which the traveller descends by a flight of 140 steps. Its height varies from 10 to 50 or 60 ft., and it is nearly 500 ft. long; its sides are covered with beautiful stalactites, some of them forming columnar supports for the roof of the cavern, some transparent, and others of brilliant opaque white. A few paces below the mouth of the cavern, is a small church cut out of the rock. Near it are the cells of monks, now abandoned. In the bridge, here thrown across the deep ravine, is an opening leading into a cell, said to have been used by the monks as a place of imprisonment. The wild and sequestered spot in which the convent of Katholico is situated is not

above 1000 paces from the sea. No place could be better fitted than this glen for those who desire "remote from man with God to pass their days."

The traveller should be careful to take provisions with him, as the convents can seldom supply anything. The distance from Canea to Katholico is reckoned at 4 hrs.

5. *To Platania*.—Another favourite excursion is to the convent of Gonia, by way of *Platania* (see Rte. 62).

6. *To Meskla*.—An excursion which affords a good idea of the lower hill scenery of Crete, is that by *Murnies*, and *Theriso* to *Meskla*, returning by *Phourné*. This, however, takes 7½ hrs., exclusive of necessary breaks, and offers no object of particular interest.

7. *To Sphakia*.—Persons who do not care to perform the whole tour of the White Mountains, may obtain a good general idea of the scenery by visiting the village of Sphakia on the S. coast, returning the same way. This excursion generally requires 3 days practically, from the difficulty of dividing the journey, though with good horses it might easily be done in two. The distance from Canea to Sphakia is 10 hrs. The route follows the Retimo road as far as *Vamos*, and then turns S. through the mountains by *Askypho* to Sphakia. (See Rtes. 62 and 63.)

ROUTE 62.

TOUR OF WESTERN CRETE.

To accomplish the following tour satisfactorily will require about a fortnight, but, on the whole, no other part of Crete will so well repay the traveller for his pains. The scenery includes some of the finest in Europe.

Leaving Canea by the W. gate, we skirt the moat; and passing through an outer line of Venetian defences, now partly levelled and brought under the plough, we follow a road in sight of the shore. To the rt. is the barren islet where the Venetians had their lazzaretto, and 6 m. further on, the village of Sta. Marina on our l. *Platania*, on a rocky elevation, ¼ m. from

the shore, appears in front; beyond is the valley of *Platania*, deriving its name from the planes which once abounded here. Vines, of a size unknown in France and Italy, twine round some of the trees; the thickness of some of their stems is enormous. Their fruit does not ripen till late, and they supply the bazaars of Canea during Nov. and Dec.

The *Platania* river is broad and shallow; it is the *Iardanus* of the *Odyssey* (iii. 292), near whose banks dwelt the Cydonians. Some Hellenic remains at the hamlet of *Vryssi*, 2 m. inland, mark the site, according to Bursian, of the Cretan *Pergamus*, in which district ancient tradition pointed out the tomb of *Lycurgus*.

There is fair partridge-shooting on the hills behind *Platania*, and wild-fowl haunt the banks of the stream. The river *Platania* falls into the sea, opposite the desert islet of St. Theodore, where there is good anchorage. This is the *Turlulu* of Venetian maps. The first hostilities occurred here in 1645, and it is noted in Venetian history for the gallant defence made by its commandant, *Giuliano d'Istria*, who, finding all his efforts ineffectual, blew himself up with his fort and garrison. There is a small ruined chapel on the island, which affords shelter to the shepherds, who row over here with their flocks.

The road now passes through *Terami* and *Pyrgos*; neither place has any ancient remains. The monastery of *Gonia* is about 1½ hr. from *Pyrgos*. It is on the side of a rocky hill, about 100 paces from the sea, and owes its name to being situated in an angle of the Bay of Canea. The Turks effected their first landing here, at the commencement of the great war, in 1645. During the present century, the convent is reported to have had a share, active or passive, in all the political disturbances of the island. The church of the monastery contains many paintings, though none of much interest; they were all sent to Trieste at the breaking out of the revolution, and so escaped destruction. Two of the most curious are, one exhibiting the chief events of

the life of Joseph, and another representing the Virgin and Child in a kind of tub, out of which flow two streams: this picture is called "The Fountain of Life" (Ἡ Ζωοφόρος Πηγή); a very large number of Greek convents and churches are dedicated to the Virgin under this title. It is vulgarly rendered *Chrysopege*. (=fountain of gold), probably in allusion to the apparent material of the tub. The church is adorned with carved wood. On either side of the entrance of the refectory is a Corinthian column.

N. of *Gonia* lies the *Dictynnaean Promontory*, now known as *Cape Spada*. It separates the Bay of Canea from that of Kisamos. 3 m. from the N. extremity of Cape Spada, at a place called *Kantsillieres*, are remains which mark the site of *Dictynnaeon*, where there was a celebrated temple of Britomartis, in commemoration of the goddess here having leaped into the sea, in her flight from Minos. The substructions of the temple, 110 yds. long by 70 broad, remain, as well as cisterns, traces of an ancient road, and other ancient vestiges, but nothing of sufficient interest to repay a visit.

Leaving *Gonia*, the road now passes *Agribiliana*, and, traversing groves of olive, arrives at a fountain shaded by two plane-trees, one of them of magnificent dimensions; hence we continue to ascend, having a view behind us, in clear weather, not only of the *Akrotiri*, near Canea, but also of snow-capped *Ida*, 60 m. distant. After crossing this ridge, we pass the village of *Nokia*, and come in sight of the Gulf of *Kisamos*. In about 1 hr. we see the plain of *Kisamo-Kastelli*, which is chiefly corn land, with patches of olives. The traveller has now on his rt. *Nopia*, the anc. *Methymna*, according to Pashley and Spratt, and on the l. *Rhoka*, the anc. *Rhocca*,¹ according to the same authors. Both these identifications are contested by Bursian, who (*Geog. Griech.*, vol. ii. p. 552) suggests that *Rhoka* may be *Cerata*, but affords no explanation of the remains at *Nopia*. The singular horn-like rock overhang-

ing *Rhoka*, might, possibly, be connected with the name *Kepairai*.

Nopia is on the eastern edge of the plain, and separated by a river from the church of *St. George*. Two marble statues of a woman and child were discovered at the S. E. corner of this church during the Revolution, and sent to *Nauplia*. The church has apparently been built on the foundation of a temple, and stands N. and S. instead of E. and W., as is usual. On a small hill $\frac{1}{2}$ m. S. S. E. of the church, and S. of *Nopia*, are two projecting square towers, connected by a curtain. It would appear from the building that it was a work either of Greeks or Saracens in the 9th cent.

Leaving *Nopia*, we pass the village of *Drapania*, cross the river *Typhlos*, and, passing *Kurvalones*, arrive in 1 hr. from *Nopia* at the river *Kamara*, where are remains of the massive supports of a bridge. $\frac{1}{4}$ m. farther is *Kisamo-Kastelli*, where, just before entering the town, are some ancient arched vaults in the Turkish cemetery.

Kisamo-Kastelli is a small town which has grown up around a crumbling old Venetian fortress. Part of the fort, which can never have been a strong one, dates from the 13th cent. Considerable ancient remains exist at *Kisamo*, including a theatre, tombs, etc., besides columns of marble and granite. Some pieces of Roman sculpture and two ancient marble chairs are preserved in the Kaimakam's garden. The ancient city bore the same name, *Kisamon*. The traveller must pass the night here. *Kisamo* is distant 8 hrs. from Canea and 4 hrs. from *Gonia*.

The road proceeds S. to *Lower Palaeokastron*, which we reach in $\frac{1}{2}$ hr. Another $\frac{1}{4}$ hr. of continued ascent brings us to *Upper Palaeokastron*, where are the ruins of *Polyrrhenia*. Remains of ancient walls are to be observed before arriving at the village, and on entering it a curious tower. A stream, flowing into the Gulf of *Kisamos*, passes close to the E. of the Acropolis. From the W. corner, the walls, varying in height from 10 to 18 ft., extend for about 300 paces. These are probably the remains of the walls built by the

¹ Here, according to *Ælian* (N. A., xiv. 20), was a temple of *Artemis Rhoccea*.

Achaean and Laconians, when they came and settled among the Polyrrhenians, and fortified this strong place (Strabo, x.) S. of these walls, may be distinguished the remains of a temple, on which is a Greek church, now in ruins. On the ancient site, near the present village, the rock is hewn in such manner as to show that its excavations once served as houses in the city of Polyrrhenia. The tower before mentioned is 40 ft. high, built of stones of every size, and of marble fragments; it is apparently of mediæval erection. Near it is a fountain, the mouth of an aqueduct, hewn out of the rock, and said to extend far underground. At some distance are several ancient sepulchres.

The Polyrrhenians took part in the wars against Cnossus and Gortyna, as related by Polybius (iv. 55).

The next stage of this route is over very rough ground. The traveller who only cares for a general view of the country, may diminish his labours by regaining (after visiting Polyrrhenia) the direct road from Kisamo, which leads in 6 hrs. from that place to *Kantanos* (see below, p. 616).

About 2 m. from *Palæokastron*, we pass the first of 3 or 4 hamlets, known under the common name of *Lusakies*, and, about 1 hr. after, reach the principal village, *Mesogia* (= midland), about 2 m. from the sea. From this place, the islands of Cerigo and Cerigotto are visible. Wine is plentiful at Mesogia, but is not so good as that of St. Myron or Sarko; the whole district is divided into vineyards. The 3 little islands of *Akté* off the W. coast were the refuge of the Christians of these parts for a spring and summer during the war of 1821-28. *Akté* is the name of this W. coast district. The little city of *Kalé Akté*, *Fair Strand*, mentioned by Stephanus Byzantius, was probably hereabouts. *Petalída* is the northernmost of these three islands; the second, opposite to Kavusi, is *Megalonesi*; the third, *Prasonesi*. Perhaps they are the *Mylæ* of Pliny (iv. 12). We now proceed to

Kavusi, a small hamlet in the district of Mesogia, and the nearest inhabited

place to *Kutri*, as the site of *Phalasarna* is called.

On approaching the site of *Phalasarna*, the first objects that strike the eye are some 30 tombs hewn in the rock; a little further is a great chair, also cut out of the rock; the height of the arms above the seat is 2 ft. 11 in., and its other dimensions are in proportion. The design of such a work is not obvious. Mr. Pashley says:—"The maritime position of the city might lead us to suppose this throne to have been dedicated, like that at Ravenna, to Poseidon; but the prevalence of Dictynna's worship in this part of the island, and the known existence of a temple of hers at Phalasarna, make it more probable that the offering was meant to honour the Cretan goddess." The Acropolis of Phalasarna is a conspicuous object from Kavusi. There are considerable remains of its walls and towers. Some of the latter approximate to the form of modern bastions. The walls exist in part from the N. side, where they reached the sea, to the S.W. point, cutting off the Acropolis and the city with it. The distance from sea to sea is about 600 paces. The little chapel of *St. George* is situated somewhat less than 200 paces from the northern shore, and nearly 400 from the S.E. part of the city. The principal entrance to the city is about 50 paces from the sea, near some excavations in the rocks; a long and solid slip of rock has been left standing, to serve, no doubt, as a continuation of the walls, which extended to this entrance from the other side of the city. Not far above the chapel of St. George, in the ascent to the Acropolis, is a small gap between two rocks, which appears to have been the site of a building. The walls running up this side of the hill are remarkable for their solidity. Remains of buildings are seen on the summit. The ancient port, with its moles, was discovered by Adml. Spratt, high and dry, 16 ft. above the present level of the sea. Here, too, he found the foundations of the Temple of the Dictynnaean Artemis, on the quay.

From the Acropolis of the ancient Phalasarna, there is a fine view of the

modern fortress of *Grabusa*. The Greeks call the Grabusan promontory "The Frying-pan" (τὸ τηγάνι), on account of its shape. It is called *Kimaros* by Strabo, but was generally known to ancient geographers as *Corycus*. We learn from Pliny (iv. 20) that the islets off it were called *Corycæ*. When Crete was visited, in 1415, by Buondelmonte, he found on the summit of the hill considerable remains of an ancient town, possibly *Corycus*, but Adml. Spratt is of opinion that the Florentine traveller's allusion is to Rhocca (see above), of which he mistook the position (vol. ii. p. 221). The Scottish traveller may here appropriately drop a tear for the tribulations of Mr. Lithgow, who, landing on the Corycian promontory from Grabusa in 1609 or 1610, was attacked on his way inland by "three Greeke murdering renegades, and an Italian bandido," who, after stripping and beating him, deprived him of his money and his "blew gowne."¹

Dr. Pococke (*Travels*, vol. ii. p. 246) states that, on account of the Turkish garrison of Grabusa, the whole of the neighbouring promontory became uninhabited; but the desertion of the district was evidently of much older date than the Turkish domination.

Grabusa was reserved to the Venetians by the treaty of 1669, and only long subsequently transferred to the Turks by sale. It was surprised by the Cretan insurgents in 1825, and for the 3 following years was infamous as the chief stronghold of Greek piracy. Perched on a detached rock, Fort Grabusa became the refuge of thousands of desper-

adoes from Greece, who fitted out a buccaneering fleet, and, under pretence of cruising only against the Turks, plundered merchant-ships of all nations. It is said that 500 vessels (90 English) were discharged of their lading in this den of iniquity, which the allies did not destroy until the spring of 1828. A squadron of several English and French men-of-war was then detached on this service, which it effected without much difficulty, though the British frigate *Cambrian* was shipwrecked on a reef off the coast during the operations. (For an interesting account of Grabusa, or Karabusa, of the system of piracy alluded to, and of its suppression, see Gordon's *Hist. Greek Rev.*, book vii. chap. v.) The fortress is now ruinous, but is held by a small detachment of Turkish troops.

The situation of Grabusa is most striking; honest Lithgow compares it to the Castle of Dumbarton.

Returning to the hamlet of Kutri, the road ascends the W. side of Mount St. Elias; the ascent, through olive-groves, lasts 40 min., and a descent of nearly equal length leads to a slope extending to the shore, along which the road runs for 4 or 5 m., at some distance from the sea. Three ravines afterwards intervene; at the third, the village of *Sphinari* is seen on the lt.; hence, after a steep ascent of $\frac{1}{4}$ hr., we reach the summit of the ridge terminating in *Cape Sphinari*, and descending thence into a fertile valley, reach *Kamposelorakhos*.

Kamposelorakhos and *Kunoni* are the two principal villages of the district called Enneakhoria (= nine villages), which name is probably a corruption of *Inachorium*, a small town mentioned only by Ptolemy, which formerly existed on the sea-coast hereabouts.¹ A few minutes' descent from *Kamposelorakhos* leads to a cascade 20 ft. in height; thence the road lies along a slope running gradually down to the sea, which is only 1 m. distant. The mountains are covered with heath and arbutus. After passing through the villages of *Keramuti*, *Amygdalo*, *Kephali*, *Makeriana*, and

¹ William Lithgow was born, of poor parents, at Lanark in 1583. In the course of his wanderings, between 1607 and 1621, he traversed on foot over thirty-six thousand miles, "besides passages of seas and rivers." On a visit to Spain, in 1619, he was seized by the Inquisition, and put to the torture, whereby he lost the use of his limbs. On his release, in 1621, he was treated with much kindness by King James, and partially recovered, but only to fall into a fresh scrape by boxing the Spanish Ambassador's ears in the Presence Chamber! The price of this unique luxury was a few months' imprisonment in the Marshalsea. After the death of the good-natured king, Lithgow returned to Scotland, where he died in or about 1640.

¹ This conclusion is contested by that "Objector-General," the eminent Bursian.

Babuliana, we reach *Kunoni* in 2½ hrs. From this point the mountains are barren, and in ½ hr. we reach a picturesque waterfall, where a slender streamlet shoots over a rock, and falls 60 ft.

Sklavopula is about 3¼ hrs. from *Kunoni*. Pashley suggests that this may be the site of *Dulopolis*, an equivalent name. The Slavonians who settled in Greece do not appear to have colonised Crete. Hence the road proceeds to *Pelekanas*, 1 hr., where it enters a valley which runs down to the African sea, and passes by *Tzaliana*, a village inhabited by Sphakiots, who descend hither with their flocks, for the winter months; the road continues for 20 min. in the valley, and then crosses a ridge of hills on the l. to a similar valley, whence it again ascends the opposite hill to *Selino-Kastelli*. This is an old Venetian fortress.

The road continues over a mountainous district, by difficult paths to the small village of *Prodormi*, 3 hrs. distant.

St. Kyriakos is only a short distance from *Prodormi*, but the way is almost impassable for horses, and the traveller is obliged to descend on foot to the shore. At the worst part of the descent, the church of *St. Kyriakos* and the site of the ancient city of *Lissus* appear in view, on a small plain running down to the sea, surrounded on every other side by rocky hills, forming a natural theatre. The lower part of the hills on the S.W. of the plain is covered with ancient sepulchres, not scooped out of the rock, but each a small building, the interior of which is 8 or 9 ft. long by 6 or 7 wide, and about 6 ft. high. There are also the remains of a theatre, 78 ft. in diameter, and vestiges of a few other large buildings; these all mark the site of the anc. *Lissus* (written also *Lisus* and *Lissa*), incorrectly identified on Kiepert's map with Castel Selino.

The direct road to *Suia*, about 3 m. further to the E., and almost on the shore, is impassable for horses; the circuit is tedious, partly by the road to *Prodormi*. The ascent of the hills by the direct path occupies about 20 min. In about 1 hr. from *St. Kyriakos*, the traveller reaches *Suia*, now quite unin-

habited. The modern name is the same as that of the anc. port of *Elyros*. *Suia*, like *Phalasarna*, is an instance of a port converted into dry land in post-classical times. The amount of upheaval here and at *Lissus* amounts, according to its discoverer, Adml. Spratt, to 22 ft. Between *Lissus* and *Selino* it reaches the maximum amount of 26 ft. Remains of the anc. mole, etc., may be traced on the W. side of the broad torrent-bed which divides the site of *Suia*. The remains of the town are on the opposite side of the stream, but are of no great importance. On the side of the hill S.E. of the city are some tombs. 2 m. N.N.E. of *Suia* is *Livada*.

From *Suia* the road ascends to *Krustogerako*, only 1½ m., but which, from the steepness of the ascent, it takes 40 min. to reach.

From *Krustogerako*, the traveller must return to *Livada*, in order to proceed to *Rodovani*, near which are the remains of *Elyros*. The road descends and crosses the bed of the river, and in 1½ hr. reaches *Mone*. ¼ hr. from this place, to the rt. are some ruins; the road proceeds ¼ m. to *Rodovani*. In the masonry of the principal fountain of this village, may be observed fragments of sculpture, one of which, a female figure which has lost its feet and head, is well executed. The site of *Elyros* is now called *Kephales*. The first object of interest is a building consisting of a series of arches and some vestiges of walls. On part of the site of a church of some antiquity is a modern Greek chapel. At some distance are massive stones, parts of an entablature, and many fragments of the shafts of the columns of a temple. A few years before Mr. Pashley's visit, the ground on this spot was covered with mosaics. On the highest part of the site are remains of walls, which seem to have belonged to a fortress. Traces of the ancient road to *Suia* were discovered by Adml. Spratt. The view from *Suia* is extensive and beautiful; to the S. we have the valley and little plain of *Suia*, bounded by the African sea; to the W., a range of lofty mountains, and another to the E., covered

with snow for the greater part of the year; while on the undulating hills to the N., are several villages, surrounded with olive and almond trees.

From Rodovani, the road crosses the head of the valley W. of the village; then, ascending, passes the hamlet of *Mazo*, and in 1 hr. reaches *Temenia*. The remains of *Hyrtacina* are on the summit of a hill S. of *Temenia*; the ascent to it is about $\frac{1}{4}$ hr. They consist of ancient walls, from 2 to 5 or 6 ft. in height, with a small acropolis on a knoll about 150 paces from the extremity of the site. A little S.W. of the acropolis are remains of a gate, one of the jambs of which is standing, and a small piece of wall, like the rest, of massive stones.

Leaving *Temenia*, the road ascends for $\frac{1}{4}$ m., and then descends to the village and river of *Strati*, the banks of which are shaded with plane-trees. *Khadros* is about 1 hr. from *Temenia*. The site of *Kantanos* is on a small conical hill S. of *Khadros*, distinguished by the ruins of a chapel of St. Irene, which crown its summit. From this point is a fine view of the fertile valley of *Kantanos*, which leads down to the sea 3 or 4 m. distant. The hill has 2 peaks, formed by a cleft in the rock, 10 ft. wide, 40 to 60 deep, and 200 paces long, the effect of an earthquake. On the hill (E. and S.E.) are some remains of the walls of *Kantanos*, the only vestiges of that city. E. of the ancient city are several tombs hewn out of the rock.

The village of *Spaniako* is 1 m. S.W. of this site, and about 3 m. N. of *Selino-Kastelli*. $\frac{1}{4}$ m. S. of *Spaniako* are the remains of 2 towers. This place probably owes its name to some of the Spanish buccaneers or settlers of the 14th cent.

2 m. from *Spaniako* is *Vlithias*, where a rocky elevation is surmounted by a very ancient building—a beautiful specimen of the later Cyclopean style. It appears to have been a sepulchre, and in form and construction recalls that of *Cecilia Metella* at Rome. The internal diameter is 14 ft., the thickness of the walls 4 ft.

From *Vlithias*, the traveller descends

by a very bad road, and reaches, in less than 1 hr., the village of *Kontokyneghi*, a beautiful and sequestered spot, shut in by the lofty rocky hills of the valley, and half-buried among olive, carob, and almond trees. The road then crosses the river, and ascends the ridge which separates the valley of *Kontokyneghi* from that of *Pelekanas*, and crossing the road from *Pelekanas* to *Selino-Kastelli*, arrives at the church of St. Antony, near which are several tombs in the rock: 1 m. further is the church of St. George, where Pashley has placed the site of *Calamyde*. But this identification is rejected by Bursian, who, however, suggests no other name in its stead. It is on the summit of the ridge between the two valleys. The remains consist of vestiges of walls, about $\frac{1}{4}$ m. in circuit, and some foundations of buildings, the latter of which are S. of the church of St. George.

We now quit the African sea, and advance northward into the interior of the island.

From *Vlithias* to *Ergastiri*, we proceed by the Sphakiot village of *Kakotyche* (= Bad Luck), and thence through a fine valley; and in $1\frac{1}{2}$ hr. from *Vlithias* reach *Plemmeliana*, one of the small villages comprised under the common name of *Kantanos*. This place is beautifully situated on the banks of a river, which are studded with planes, with vines twining round them to the height of 30 or 40 ft. The road continues along the bank for $\frac{1}{4}$ m., and then passes through a double hedgerow of myrtles, succeeded by olive-trees. Traversing the village of *Kuphalatos*, we thence ascend, and from the summit of the mountain have a fine view, extending N. to Cape Spada and the whole bay of *Kisamos*, and S. to the African sea, including the mountains of *Selino* and the *Grabusan* promontory, in short, the whole breadth of Crete. The road descends to *Lukiana*, whence a slight ascent of $\frac{1}{4}$ hr. leads to *Ergastiri*. Thence the road passes by *Epanokhorion*, 50 min., and *St. Irene*, 1 m. further, whence is a long ascent of an hour, from the summit of which is a view over the African and Cretan seas.

E. is the upland plain of *Omalos*, and descending the N. side of the mountain, the Akrotiri, Cape Spada, and the Gulf of Canea, come in view. In 3½ hrs. from the summit, the road arrives at *Othuni*, and in 1 hr. more at *Lakos*, a considerable village. S.E. is the mountain *Aliakes*, S.W. *Aguzi*, and between the two, *Papalakos*. The Lakiotis took a conspicuous part in the revolts of 1821 and 1866. The Sphakian frontier above *Omalos* is only 6 or 7 m. off, but the descent by the *Xyloskala*, or ladder, is impracticable, excepting on mules habituated to the path, and even then dangerous in its present condition. It is, therefore, better to return northwards, skirt the hills above the plain of Canea, and then enter Sphakia by the ordinary pass of *Askypho* (see below).

After a rugged descent, the traveller reaches *Meskla*, and crosses the Iardanous, or *Platania*, which is here shaded with planes. An ascent of 1 hr. brings us to *Theriso*, a village prettily situated. 1 hr. further is *Drakona*, one of the villages classed together under the name of *Keramia*. It was in a village of this district that the insurrection of 1821 began. In *Drakona* all the inhabitants are Christians, as is the case with almost all the villages of the *Rhiza*. Some time after leaving *Drakona*, the mountain of *Kendros*, Mt. Ida, the hills beyond *Mylopotamo*, and the Bay of *Retimo* are in view. *Rhamne* is 6 hrs. from *Lakos*; 1½ hr. from *Rhamne* is *Pemonia*, during the descent to which village there is a fine view of the plain of *Apokorona*, bounded by the Sphakian mountains and the Gulf of *Armyro*; Mt. Ida is still in sight. 1 m. from *Pemonia* is *Phre*, and in 1½ hr. after passing through the village of *Deidisi* the traveller arrives at *Ipos*. This village produces good wine.

¾ hr. after leaving *Ipos* the road crosses the stream which flows from the Sphakian mountains into the Gulf of *Armyro*, and in another ¼ hr. reaches the village of *Prosero*, the last before the Sphakian frontier. Here is the ruined *Pyrgos*, or tower, of *Alikaki*,¹ a

¹ Cretans always add the diminutive *aki*

Mahomedan, who defended himself in his little castle against the Christian insurgents at the outbreak of the revolt of 1821. It was unsuccessfully attacked by the Sphakians, who brought some old guns hither from *Armyro*. When afterwards deserted, it was dismantled by the Christians. A steep ascent of 1 hr. brings us to the small plain of *Krapi*, where the district called *Rhiza* or *Rhizoma* ends, and Sphakia begins. Leaving the plain, the road enters the pass which leads to *Askypho*. The mountains on either side are lofty and generally barren, though here and there the ilex and the low prickly oak may be seen. This pass has been a scene of conflict on many occasions. An ascent of 40 min. from *Krapi* leads to the highest point of the ridge, whence a descent of 20 min. brings us to *Askypho*, situated nearly 2000 ft. below the highest summits of the Sphakian mountains, and between 4000 and 5000 ft. above the level of the sea. The hamlets round the plain, known under the common name of *Askypho*, are called respectively *Goni*, *Pera-Goni*, *Petres*, *Mudari*, *Kostos*, *Stavrorakhi*, and *Kares*. The number of families at *Askypho* is 160, all Christian, as is the case throughout Sphakia. *Askypho* may be reached in 8 hrs. from Canea, by a wild and romantic path over the mountains, or in 6 hrs. by the *Retimo* road, quitting the latter just beyond *Vamos*. The village of Sphakia, on the southern coast of the island, is the winter residence of the *Askyphiotis*.

After crossing the plain of *Askypho*, an ascent commences, which continues without intermission for 1½ hr.

The traveller then passes the hamlet of *Nibros*, and shortly after enters a striking and narrow gorge known as the *Pharanghi* (a corruption of *Φάραγξ* = *Gates*), which leads down through the White Mountains to the S. coast. Few parts of Crete present a more striking scene than this gloomy defile. At the end of 1 hr. the gorge expands, and the African sea and the island of *Gozo* are in sight. Trees grow on all these mountains, except on the summits of the (= the Eng. *te*, and the Ital. *ino*) to all proper names in conversation.

highest ranges. In $\frac{1}{2}$ hr. the road passes a pretty fountain shaded by a fig-tree. This spot is 2 m. N.N.W. of the village of *Muri*. An hour hence, the road leaves the valley it had followed for some time, when the islet of Gozo and the projecting point of *Mesara* are in view. Looking back, both *Ida* and *Kendros* are in sight.

From this point one road leads westwards in $\frac{1}{2}$ hr. to the village of Sphakia, the residence of the *Kaimakam* of the district, and another eastwards to *Anopolis*. Following the latter, which is very bad, the traveller descends along the sides of the mountains 4 m. to the plain of *Anopolis*.

The villages known by the common name of Anopolis are *Limnæa*, *Skala*, *Mariana*, *Gyros*, *Kampos*, *St. Demetrius*, *Kampia*, and *Rhiza*, at the last of which the traveller arrives after crossing the plain. It is on a rocky elevation on the S. side of the plain, which is only partly cultivated. Interesting details of the manners of the Sphakiots, and of their local dialect—a relic, doubtless, of the old Cretan-Doric—will be found in Pashley's "Travels" (chaps. xxxv. xxxvi. and xxxvii.)

Sphakia has always enjoyed practical independence, a circumstance for which it was indebted, like *Maina*, to its asperity and poverty. It is neither extensive nor populous, the number of its shepherd-warriors little exceeding 1000. According to general opinion, they are Cretan aborigines. Some writers, indeed, have suggested that they are descendants of colonists from Sphax in Africa; but this error seems to have arisen from their name, and from confounding them with another tribe (the *Abadiots*), of Arab race. The latter have long been extinct.

Inhabiting a narrow and mountainous territory, the Sphakiots are brave, hardy, and laborious, greedy and arrogant. It may be a question whether their pride and avidity did not do more to retard, than their valour to advance, the emancipation of Crete. Their chief village, built on the flanks of two opposite hills, carries on a little trade in cheese and honey, although its port, called *Lutron*, is much exposed to the

S. winds. The fertile islets of *Gavdo*, called also *Gozo* (the anc. *Gaudos* or *Claudia*), in the Libyan Sea, form a valuable part of the Sphakiot territory.

On a rocky elevation, above the village of *Rhiza*, is the site of an ancient city, not yet identified; its wall has a circuit of about $\frac{1}{2}$ hr.

From this point, there is a view along the southern coast, as far as the point of *Mesara*.

Franko Castello, the scene of *Hadji Michali's* fatal contest and death (see p. 620), is 12 m. off. Just by the castle is the whitewashed church of the *Panagia*, a very conspicuous object. Below us, 2 m. off, is the port of *Lutron*, and its little village, the winter residence of the Anopolitans. It is the port of the Sphakiots, and is the *Port Phoenix* of antiquity; the ruins, which are Roman, are those of *Phoenix*. The whole circumference of the rocky elevation occupied by the ancient city is 1 m. The chief remains are to the W., where a considerable piece of wall still exists; its length is about 300 paces, and its width about 6 ft.; the height varies from 5 to 11 ft., and the chisel has nowhere been used on the stones. Among the ruins are many cisterns. The name marks the place, according to Bursian, as a Phœnician trading station.

Phoenix derives, however, by far its highest interest from the mention made of it by St. Luke, in his account of the voyage of St. Paul (Acts xxvii.)

The Alexandrian ship, conveying the Apostle to Crete, was forced by an adverse wind to run to the S. of the island from *Cnidus*, in S.W. Asia Minor. "We sailed under" (i.e. under the shelter or lee of) "Crete, over against *Salmone*" (which is in the eastern extremity of the island); "and hardly passing it, came unto a place which is called the Fair Havens," a name which it still retains (see p. 633). As it was already autumn, the season had arrived when it was considered unsafe, in those days of timid navigation, to attempt voyages in the open sea. It became then a matter of serious consideration whether they should remain at Fair Havens for the winter, or seek some safer and more sheltered harbour. St.

Paul's advice was very strongly given, that they should remain where they were:—"Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and *there to winter*; which is an haven of Crete, and lieth towards the south-west and north-west." The words italicised would, apart from other evidence, suffice to identify Lutron as Phenice, for "it is the only port on the S. coast of Crete in which a vessel could find security for the whole season." (Spratt, vol. ii. p. 249.) The description, "towards the south-west and north-west," has given much trouble to commentators, but is explained, by Adml. Spratt, as "referring to the course of St. Paul's ship to reach it from Fair Havens, and not to its form." At the entrance of the courtyard of the harbour-master's house, is a Latin inscription, in which reference is made to the Emp. Nerva (who was of Cretan extraction), and to one *Dionysius of Alexandria, master of the ship whose sign is Isopharia*.¹ This casual indication of Lutron, as a port frequented by Alexandrian ships, affords an interesting corollary to what we have stated.

Leaving Rhiza, and crossing the plain in a westerly direction, we reach the hamlet of *St. Demetrius*. Thence, the road crosses the low ridge which bounds the plain of Anopolis on this side, and reaches, in $\frac{1}{2}$ hr., the brink of a chasm running S. of the village of *Aradena*. The path winds along each side of this nearly perpendicular cleft, of several hundred feet in depth. At every 10 or 12 paces the path changes its course; these turns are the only dangerous points. A similar ascent leads to the opposite summit of the chasm. The descent, and the subsequent ascent on the opposite side to the village of Ara-

dena, occupies 25 min. A few slight remains of antiquity indicate Aradena, or its immediate neighbourhood, as the site of the anc. Cretan city of the same name. $\frac{3}{4}$ m. W. of the village some tombs have been discovered.

After leaving Aradena, the village of *Livadiana* is $1\frac{1}{2}$ m. to the left; soon after, changing its course, the road approaches nearer the shore, and in about 1 hr.'s time Selino-Kastelli is visible. The path lies over rugged rocks. In these parts of the island, the traveller should substitute a mule for a horse. A zigzag road now winds down the face of a rocky and almost perpendicular precipice, at the bottom of which one is still at a considerable elevation above the sea; the descent continues, and though less steep, still by a zigzag path, and at length reaches the sea-shore. 1 m. due W. is the *church of St. Paul*, close to which a stream of water rushes out of the beach and flows into the sea.

Leaving the spring and chapel of St. Paul, we follow the shore, and in $\frac{3}{4}$ hr. reach the entrance of the valley of *St. Rumeli* and *Samaria*. On each side of the glen are bold hanging mountains, with a river rushing between them over its rocky bed. 1 m. up the glen is the village of *St. Rumeli*. The villagers say that the mountains by which they are surrounded are the best strongholds in Crete, and the only place within which the Turks never penetrated during the war between 1821 and 1830. The site of *Tarrha*, interesting as one of the earliest localities of the Apollo worship, is on the shore at the entrance of the glen of St. Rumeli, but very slight vestiges of antiquity remain there.

At a place called *Trypete*, between *St. Rumeli* and *Suia*, are some vestiges of the anc. town of *Pœcilassus*.

Leaving the village of St. Rumeli, the traveller ascends the glen as far as *Samaria*; the path is so narrow in some parts, where it winds round abrupt precipices, that a horse can scarcely pass along it. In the first $\frac{1}{2}$ hr. the river is crossed 5 or 6 times, and then the traveller arrives at a striking pass, commonly called the

¹ This inscription, which was first copied by Adml. Mansell, will be found *in extenso* at p. 254 of Spratt's "Travels," and in the Preface to the excellent work on "The Travels of St. Paul," by Smith of Jordan Hill.

Gates (Πόρταις). The width of this chasm is about 10 ft. at the ground, and widens to about 30 ft., or at the most 40 ft., at the top. The length of the way through, which one must pass in the middle of the stream, is 60 paces, and for 100 further one is oftener in, than out of, the water, having to cross the torrent several times. 20 min. further, the rocks again contract, so as to become nearly perpendicular, and in a few minutes we reach a spot called *the Turk's Pass*, from one having been killed there during the attempted invasion of Sphakia in 1770. In 20 min. more we reach a cluster of plane-trees, and a source called *Kephalovrysis*, which supplies the river with great part of its water. The contortions of the rocks, near this spot, show how violent must have been the operation of the causes which threw them into their present shapes. On approaching *Samaria*, cypresses are seen in great numbers on the mountain sides.

1 hr. above *Samaria*, are some ruins, called by the natives "the last refuge of the ancient Hellenes," but discovered by Mr. Pashley to have no claim to the title of Hellenic, being a mediæval fort. The magnificence of the scenery, however, amply repays one for the labour of the ascent. 3 m. from *Samaria*, at the foot of the *White Mountains*, is the monastery of *St. Nicholas*, surrounded by the largest cypresses in *Crete*. It lies N.W., in the direction of the *Xyloskala*. These cypresses are still regarded with a sort of superstitious veneration by the mountaineers of *Sphakia*.

The *Cretan Ibex*, already mentioned (p. 608), is often found in this district.

From *Samaria*, the traveller had better retrace his steps to *St. Rumeli*, and thence along the shore to *Lutron*; here he may hire a boat, and proceed along the southern coast to the fort and village of *Sphakia*, or to *Franko Castello*. This latter dilapidated Venetian fortress was held for some time, in 1828, by the Greek insurgents, under *Hadji Michali*, an Albanian, who, after carrying on a guerilla warfare from it with great valour and success, at length perished

in its final assault and capture by the Turks.

From *Franko Castello*, the traveller may then cross the island in a northerly direction, by the pass of *Kallicrati*, and strike the road from *Argyropolis* (see *Rte. 63*), near *Lake Kurnas*; thence joining the highroad at *Armyro*, he reaches *Canea* without further difficulty.

ROUTE 63.

CANEA TO RETIMO, BY SUDA AND APTERA.

	H.	M.
Canea to Suda Arsenal . . .	—	45
Arsenal to Palaëokastron (Aptera) . . .	2	—
Palaëokastron to Armyro . . .	2	30
Armyro to Pollis (<i>Lappa</i>) . . .	1	45
Pollis to St. Constantine . . .	2	—
St. Constantine to Retimo . . .	3	—

12 —

Can be done in 9 hrs. with good horses.

The direct route (see p. 622) to *Retimo* takes 5 hrs. only.

There is an excellent carriage-road as far as *Suda*.

From *Canea* to *Palaëokastron*, on the heights above the Bay of *Suda*, the road leads over the plain, the greater part of which was stripped of its olives when *Ibrahim Pasha* alighted here, in 1825, on his way to the *Morea*. Near the saltpans (in Turkish *Tuzla*), the ground becomes a marsh, and is only rendered passable by the old Venetian causeway, recently strengthened and repaired. In 1872, an attempt was made by the Governor-General to drain and fill up the site, which at first appeared successful, and a new village, called after the reigning sultan *Azizié*, was built on the reclaimed land. The attempted drainage, however, proved ineffectual, and the colonists of *Azizié* now present a wretched and fever-stricken aspect. $\frac{1}{2}$ m. further, the traveller reaches the gates of the arsenal and dockyard, founded in 1868. This is highly deserving of a visit. The works are under the intelligent direction of Mr. Thos. Lyndsay, C.E., to whom application to view them may be made. Near

here are the headquarters of the naval C.-in-C. of the Archipelago, and the naval hospital. The Gulf of Suda forms one of the finest natural harbours in Europe.

The island rock of Suda, a conspicuous object, is said to have been a stronghold for corsairs during the 16th cent., and was used as a landing-place, in 1571, by the Turks, who ravaged the territory of Canea, and burnt the town of Retimo. In consequence the Venetians fortified the islet, and retained it, with the castles of *Grabusa* on the N.W., and of *Spinalonga* near the N.E. extremity of Crete, for many years after the Turks took possession of the rest of Crete. The islet of Suda and the rocks around it were the *Leuce* of the ancients, and have been supposed to be the *Siren Isles* of Homer.

1½ hr. after leaving the Arsenal, the traveller reaches *Fort Izzedin* (so named after the eldest son of Sultan Abdul Aziz), erected 1874-78 to defend the entrance to the Gulf. It mounts 13 Krupp guns, and is an interesting and creditable specimen of Turkish engineering. To secure admission, the traveller should bring a line of introduction from headquarters to the officer in command.

From Fort Izzedin, the highroad to Retimo continues along the coast to Kalyves. Instead of following this, the traveller turns to the rt., and, ascending by a military road, which connects the Fort and block-house of Izzedin, reaches in ½ hr. the site of the ancient *Aptera*, first identified by the learned and acute Pashley. His conclusion has since been confirmed by excavations made on the spot, by M. Wescher, which resulted in the discovery of a long decree, recording the grant, by the Senate and people of *Aptera*, of a statue and other honours to King Attalus. If, as is supposed, this refers to the first monarch of that name, the date of the inscription would lie between 241 and 197 B.C. A small convent, (where the traveller will find a courteous and hospitable reception), occupies about the centre of the ancient city. The whole site is at present known by the generic name of *Palæo-*

kastron. A short distance S. of the monastery, is a wall covered with inscriptions, including the one respecting Attalus, referred to above.

S. and S.W. of the monastery are traces of 2 buildings, near which are fragments of several columns, and further to the E. similar fragments indicate the site of 3 or 4 other buildings. Near these remains are those of a theatre, but not cut out of the rock like most Greek theatres. A considerable portion of the walls of the city remains; part appears to have been constructed before the Roman conquest of the island, and in one spot, ¼ m. N.E. of the monastery, the remains are polygonal, and are almost as massive as those of Tiryns. N. and N.E. of the monastery, is a large brick building, probably Baths, composed of numerous arches, some above and some below ground. There are also the remains of a large cistern under ground.

Here is the scene of the legendary contest between the Sirens and the Muses, when, after the victory of the latter, the Sirens lost the feathers of their wings, and having thus become white, cast themselves into the sea—whence the name of *Aptera*, and that of neighbouring islands, *Leuce*. Bercynthus was in the district of *Aptera*, and has been identified with the modern *Malaza*.

On leaving *Aptera*, the road descends on the undulating plain of Apocorona, with the White Mountains on the rt., and the promontory of *Drepanon* on the lt., and after passing a fountain called *White Water*, arrives at the so-called *Hellenic bridge*, which spans the *Armyro*, a river which runs down from the White Mountains. Following the E. bank, the traveller reaches in 1½ hr. a ruined Venetian fort, of the same name. The river is here ponded up to form a mill-head, near which there is a very fair khan. Here all is desolation: the castle was stormed and dismantled by the Greeks at the commencement of the revolution, and the village has shared the same fate. In this neighbourhood must have been the anc. *Amphimalla* or *Amphimallion*.

[From the khan of *Armyro*, the travel-

ler may either continue by the direct road along the coast to Retimo in 2½ hrs.,¹ or proceed thither by the circuitous, but far more interesting, route described below. When possible, we strongly recommend the traveller to sleep at Armyro, and continue the journey to Retimo on the following day, by way of Lappa, which takes 7 hrs. Or again the traveller might visit Lake Kurnas and Lappa, and then follow the military road to *Konies*, and regain the coast road at the Ford of Petres.]

Distant ¾ hr. from Armyro, is the small hamlet of *Muri*. Mr. Pashley relates the following incident:—"During the revolt of 1821-24, a Turkish force captured at *Muri* a mother and her infant, whom she carried in her arms. She was beautiful enough to be an object of contention among those who laid claim to the spoil, and while her captors were quarrelling who should possess her, she went out, with her child in her arms, to one of the large open wells near the village, and, plunging into it, escaped the horrors of slavery." At the foot of the hills near this place, is *Lake Kurnas*, so called from a village on the hill above it. This is the only lake in the island, and is consequently regarded with a respect proportioned to its unique character rather than its extent, by the peasants, who declare that it produces a marvellous species of eel, with horned heads like bulls!

On the shore is the village of *Dramia*, occupied in winter by the Sphakians, who descend from the mountains in October, and remain here till April. It is probable that the city of *Hydramon* existed on, or near, this spot.

The village of *Episcopi*, a short distance further, consists of 100 families. It contained before the revolution 300.

1 hr. from Episcopi is the village of *Argyropolis* (Silver City), less complimenarily known as *Gaidhouropolis*, or

City of Asses.¹ Its inhabitants prudently content themselves with the abbreviated form of *Polis*. Even this name, however, as the proper style of Constantinople, is made much fun of by their neighbours. Polis is within the confines of Retimo, though very near the borders of Sphakia.

The labours of MM. Thenon and Perrot have proved the accuracy of Pashley's identification of the site with the anc. *Lappa*, or *Lampa*, a city which, destroyed by the Romans, was restored by Augustus, in recognition of the assistance rendered to him by the Lappeans in his struggle against Mark Antony.

Before reaching Polis, are considerable remains of a massive brick building, at one end of which are some large buttresses, 15 ft. wide and of 9 ft. projection; also the remains of a circular building, 60 ft. in diameter, with niches round it 11 ft. wide. 300 paces S.S.W. of Polis is an ancient cistern, 76 feet long, by nearly 20 ft. wide. A rapid descent on the W. side of the village leads to considerable remains of a Roman brick building, and several tombs cut in the rock, beyond which, in the deep valley between Polis and the hill of Phterolakio, is the stream which divides the district of Apocorona from that of Retimo. There are remains of some Venetian buildings in the village, one of which was evidently a palace.

Various inscriptions from Lappa have been published; 7 of these were found by MM. Thenon and Perrot built into the walls of cottages.

The village of *St. Constantine* is only 4 m. from Polis, but the road is very bad. 1 m. hence is the village of *Rustika*, and the monastery of the *Prophet Elias*. 1 m. from Rustika, the traveller crosses a streamlet in a picturesque valley, and soon after traverses a plain 4 m. long, and, passing through the villages of *Prini* and *Alitsopulo*, arrives at a Roman bridge of 2 rows of arches, one above the other. This was a common mode of construc-

¹ The coast road involves a ford at Petres *Kamares*, (so called from a ruined Venetian bridge here). It is near the mouth of a broad river, and although there is little real risk, the horse boys are very nervous about passing it in bad weather. When the river is full, apply to one of the shepherds generally here, to show the ford, and be guided by him.

¹ Ἡ Ταῖσους πόλις. Similar terms of reproach or ridicule are frequently applied to towns in Greece by neighbours.

tion with that people; witness the *Pont du Gard* near Nîmes. Near this bridge are excavations in the rock, one of which is a chapel dedicated to St. Antony.

1½ hr. later, the traveller reaches

RETIMO (Gr. *Rhithymnos*). — Pop. 3000, of whom only 1500 are Christians.

British Vice Consul. — Sig. Trifilli.

The town is highly picturesque. It occupies a tiny peninsula, connected by a sandy isthmus with the mainland. The fortifications are Venetian, but of later date than those of Candia and Canea. There are many scattered Venetian remains in the town. The bazaars and streets have entirely a Turkish character. The port is protected by a mole, and resembles that of Canea, though on a much smaller scale. The port is always getting silted up with sand, and though often partially cleared, is speedily choked up again. The citadel has a picturesque appearance from the sea, its half-ruinous walls enclosing the summit of a rocky eminence to the W. of the town. As in most other Turkish forts, those guns which are not dismantled, are unserviceable from rust and neglect. Among them are several large bronze Venetian pieces.

Retimo is the capital of the Sanjak of that name, and retains the site and name of the ancient city of *Rhithymna*, of which, however, there are no remains, and little is known.

[Retimo is a convenient starting-point for the ascent of Mt. Ida.

For this object the traveller should proceed to the village of Pistai, distant 5 hrs. from Retimo by the direct road, and 7 hrs. by the more picturesque route which leads by the monastery of *Arcadi* (Rte. 66). *Pistai* is a Greek village on the western slope of Ida, and indifferent sleeping accommodation may be procured there, as also mules for the ascent. Hence it is 2½ hrs. to the grotto; probably that in which, according to the old legend, the infant Jupiter was concealed and fed by bees (Virg. *Georg.* iv. 152). The path leads by bold cliffs and through a magnificent forest of evergreen oaks. The ascent can be performed on mules as far as

the base of the bare central cone of the mountain, distant ¼ hr. from the grotto. It takes only 2 hrs. to ascend this cone to the highest of the 3 peaks in which it terminates; and the undertaking is not one of great labour in summer, when there is little or no snow. On the summit is a chapel of rough uncemented stones, dedicated to the Holy Cross (Τίμος Σταυρός), and in it a priest annually performs mass on that festival, Sept. 26 N.S. The view from this point, in clear weather, is one of the finest in Europe. The whole of Crete, except where an intervening hill occasionally shuts out some low ground, is spread like a map below the spectator. The outlines of the White Mountains at the W. end of the island, of the Dictæan Mountains at the E. end, of the coast-line of the Ægean to the N., and of the African Sea to the S., are almost perfect in their variety and beauty. The 3 chief towns, Canea, Retimo, and Candia, are all distinctly visible; as also some of the Ægean islands. The summit of the *Lofty Mountain* (Psilloritisa, from *ψηλόν* and *δρος*), as the modern Cretans emphatically call Ida, is 7674 ft. above the sea.

The cold on the summit is intense, even in August, and additional clothing should be taken for the occasion.]

The caverns of Melidoni (see Rte. 64), and the convent of Arcadi (Rte. 66), may be conveniently visited from Retimo. The former excursion may be accomplished in one long day, starting very early and returning late, but more conveniently in a day and a half, the traveller sleeping in the village of *Melidoni*.

ROUTE 64.

RETIMO TO CANDIA BY AXUS AND ELEUTHERNA.

	H.	M.
Retimo to Arsani . . .	2	15
Arsani to Melidoni . . .	2	45
Melidoni to Axus . . .	3	15
(Route by <i>Eleutherna</i> , probably 1½ hr. more.)		
Axus to Candia . . .	5	30
	13	45

On leaving Retimo, the traveller proceeds to the village of *Pegé*—i.e. *Wells*

—distant $\frac{3}{4}$ hr., on one side of which are about 1000 olive-trees, which were formerly the property of the Sultan Validé. The *Kislar Aga*, or Chief of the Eunuchs at Constantinople, used to name the Aga of this village, who, if not liked by the inhabitants, was removed at the end of 2 years. They once kept the same Aga, a Mohammedan of the village, for 33 years.

1 hr. after leaving Pege we reach the village of *Bagalokhori*, and soon see, to the rt., the ruins of another village, *Khamalevri*. 1 m. further is the small and impoverished monastery of *Arsani*. The church is dedicated to St. George, and has an elementary school attached. 6 m. from Arsani, the road leads over the top of a ridge, whence the view extends over the fertile plain of *Mylopotamo*, interspersed with villages among olive-trees. Beyond the plain is the conical mountain of *Melidoni*. The road then passes the ruinous village of *Perama*. Proceeding hence towards Melidoni, the traveller turns to the lt. of the highroad, and after a short and steep ascent reaches a barren tract, which extends as far as the olive-trees by which Melidoni is surrounded. An ascent of $\frac{1}{4}$ hr. from the village conducts to the entrance of a *Cavern*, which, from the beauty of its stalactites, rivals the grotto of Antiparos. It was dedicated to the Tallæan Hermes, as appears from an ancient inscription over its entrance (Pashley's *Crete*, vol. i. p. 138). Lights are necessary for visiting the caves, and can be had in the village.

On entering, the traveller finds himself in a spacious chamber running E. and W., almost as wide as it is long. Its vaults and sides are fretted with noble stalactites, while stalagmites of great size rise from the ground. In the middle of this chamber, on the S. side, is the mouth of a low wide passage about 30 ft. long. The stalactites in it sometimes descend to the ground. On the opposite side of the entrance cavern is another passage 20 ft. wide and 60 high, almost closed at the extremity by a group of stalactites. Beyond this spot the passage becomes 30 ft. wide and 80 high; it terminates in a perpendicular descent of 18 ft., beyond

which the cavern has not been explored. At the N.E. extremity of the entrance, is another passage 10 ft. long, terminating in a chamber 27 ft. long, on the opposite side of which is another narrow pass 13 ft. long. On emerging from this passage, we descend to another apartment 150 ft. long, where a spectacle of surpassing beauty presents itself. Between 20–30 ft. from the mouth of the passage is a great stalagmite, which rises up and forms a column reaching to the top of the cave; while the stalactites on either side hang in perfect order; a range of stalactites on the S.W. side of this apartment separates it from a good-sized passage, which leads to a small cell; below are 2 other small cells.

In August 1822, 300 Christians retreated to these caves on the approach of the Turkish troops.¹ The place was then impregnable, and they had provisions for 6 months. Hussein Bey summoned them to come from their lurking-place. His messenger was fired upon and fell. He then attempted to force an entrance, and in so doing lost 24 Arnauts. A Greek woman was then sent to them; but she was shot, and her body cast from the mouth of the cavern. Hussein Bey then caused the entrance of the cavern to be filled up with stones. Next morning it was found that an opening had been made. The attempt of the Turks was twice repeated, but finding that the Christians could still breathe and live, they filled up the entrance with wood, barrels of oil, straw, sulphur, etc., and set fire to these combustibles. The dense smoke so rapidly filled the first apartment, that many perished before they could escape to the inner recesses. Gradually it penetrated into the second chamber, where many more fell, and finally into the furthest chambers, when the work of destruction was completed. After 18 days, a Greek prisoner was sent in to ascertain the state of things, and on his report, the Turks entered the cavern, stripped

¹ According to tradition, the caverns of Crete were used in a similar manner in very early times, so that the *Cretan's Refuge* (*ερημουργετον*) became the general name of caves supposed to be places of security from danger.

their victims of everything of value, and appropriated the stores and property which they found.

It will be remembered that 20 years later, under the reign of a most humane king, precisely the same act of cruelty was perpetrated by French troops during the conquest of Algeria.

When Adml. Spratt visited Melidoni, "not a quarter of a century after the event, the skulls and bones were in some parts already becoming firmly fixed in the floor by a stalagmitic incrustation; a caution to cave-explorers, upon the fallacy of conclusions as to age deduced from the depth, or amount, of successive stalagmitic strata in calcareous caverns" (Spratt, "Travels," vol. ii. p. 85).

[On leaving Melidoni, the traveller is strongly advised to return to Perama, and thence proceed, by *Skondela*, to *Margarites*, where there are considerable Venetian remains. From *Margarites*, he may easily visit *Eleutherna* (see below), and after passing the night there, resume his journey eastwards on the morrow. He will regain the main road to Axus between the hamlets of *Patrula* and *Garazo*. This détour will probably add nearly 2 hrs. to the length of the journey, but is well worth making.

The village of *Eleutherna* retains the site and name of the ancient and powerful city of Eleutherna. Extensive ruins of this city existed so late as the 16th cent., and excited the wonder and admiration of the Venetians. The natural position of Eleutherna was a strong one, and is thus described by Adml. Spratt:—"In the form of its ground-plan it may be compared to a cricket bat, the only entrance to it being by a narrow contracted neck of the plateau, 50 yds. long, and from 10 to 15 broad; with the exception of one part, where it is not more than 12 ft. across, and at the end of which stand the ruins of a solid tower of mixed masonry, about 30 ft. square," by 20 or 30 ft. high. It completely commanded the only approach to the acropolis plateau. Adml. Spratt believes this tower to be unquestionably the one alluded to by Dion Cassius, in his curious account of some traitors admitting Metellus through a breach

formed by them with *vinegar*. Nay, more, he has shown the existence of a breach in the tower, corresponding in all respects to the requirements of the tradition. Among the existing remains of Eleutherna, are the foundations of a temple, two magnificent cisterns, numerous tombs, and two striking Hellenic bridges. Probably few sites in Crete would so well repay study and research as Eleutherna. In the adjoining village of *Prene*, Adml. Spratt discovered a slab of soft calcareous sandstone, inscribed with the name of King Ptolemy Euergetes, and nothing more.]

Leaving Melidoni, the traveller regains the highroad quitted at Perama, and passes by the village of *Daphnides*; Mount Ida is to the rt., and the hill of Melidoni still in front; 3 m. farther is the *Khan of Papatiorysi*, now a ruin. The village of *Gharazo*, noted for the beauty of its women, is at a short distance up the S. side of the valley.

From *Gharazo*, a gentle ascent of 1½ hr. leads through vineyards to *Axus*. Before entering this village the road passes some tombs excavated in the rocks. The river Axus flows past the village; it is alluded to by Virgil ("rauidum Cretæ veniemus Oaxem," *Ecl.* 166). On the hill adjoining, round which the road winds, are the remains of a mediæval fortress; on the N. side may be seen some fragments of polygonal masonry, belonging, probably, to the ancient Acropolis of Axus. Just above the modern village, is a dilapidated church of St. John, whose sides and roof are covered with rude frescoes; the floor consists of remains of mosaic work. A few inscriptions are to be found in the village; on one, discovered by Mr. Pashley, was a decree of the "Common Assembly of the Cretans," an instance of the well-known *Syncretism*, as it was called; another, was a sepulchral inscription in the anc. Cretan Doric. Axus was so called because it stands on *broken, precipitous ground*, that word being used by the Cretans in the same sense that the other Greeks employed *ἀγρός*, a *crag*.

Leaving Axus, the road descends to

the river, and, crossing S.S.E. of the acropolis, begins to ascend. The general aspect of the country is barren. The ascent continues on the N. side of a valley bounded by mountains, and at length reaches

Gonies, a hamlet, one of the few places in Crete where there are no olive-trees. The road descends to the river, and after following its course for 2 m., ascends a rugged chain of mountains, from whose summit there is a view of the plain and city of Candia, the old capital. Its solid walls and lofty minarets make it very conspicuous. A tedious descent leads to the double village of Upper and Lower *Tylisso*. Near the upper hamlet there are some anc. tombs and foundations of walls, as well as remains of arches. The situation of the hamlet is fine; it consists of about 150 houses. The modern name alone remains to fix the site as that of the anc. *Tylissus*.

Leaving *Tylissus*, the road passes a ruined *khan*, and the picturesque fountain of *Selvik*, from which point it takes 1 hr. to

CANDIA (Gr. *Megalo Kastron*). Pop. 18 to 20,000 souls (of whom only about 10 per cent Christian). *Inn*.—One kept by *Roidis* is tolerably clean. Charges most extortionate. A bargain for rooms (*including linen*) should be made, and food and lights paid for separately.

British Vice-Consul.—Sig. L. Calocherino.

Physician.—Dr. Gutowsky can be highly recommended. He studied at the University of Edinburgh, speaks French and English, has had long experience of Crete, and is entirely trustworthy.

Telegraph Office.—That of the Eastern Telegraph Company, under English management. The *International Post Office* is at the same place.

Post Office.—The Austrian Lloyd, as at Canea.

Communications.—The Austrian steamer touches here once a week on her way to and from Syra. There is also occasional communication with Smyrna by Turkish steamer.

Candia derives its Italian name from

the Arabic *Khandax* (= a Ditch or Moat), a designation given to this place by its Saracenic founders in the 9th cent.

It is the largest and also by far the most interesting town in Crete. It is highly picturesque, and preserves a mingled Turco-Venetian character. The fortifications, of which the circuit is still complete, are magnificent monuments of Venetian engineering. The chief glory of Candia is, however, its 24 years' defence against the entire available land and sea forces of the Ottoman Empire. The history of the siege of Candia is, indeed, a record of valour, fortitude, and genius, entirely unequalled in either ancient or modern times.

Nearly all the principal buildings are of Venetian origin. Among these, the following are a few of the more important:—

The Latin Cathedral of St. Titus, situated on the E. ramparts, a magnificent Gothic structure, which, though repeatedly resorted to by the local Vandals as a quarry for their trumpery buildings, yet preserved much of its original form and beauty so late as 1877. Since that date, however, it has been almost entirely demolished by the authorities, for the repair of the fortifications. Unfortunate as this is, it is more excusable than the earlier dilapidations, which were not dictated by any military requirements. The cathedral of St. Titus played an important part in several striking episodes of Cretan history, and notably as the place of assembly of the discontented Cretan-Venetian nobles, previous to the revolt of 1363. In this church was preserved the head of St. Titus: according to the Greek legend, his body could never be found after the capture of Gortyna by the Saracens, and, on the conquest of Crete by the Turks, the priests transported the head to Venice. The Greeks of Crete, regarding St. Mark as the protector of their foreign lords, used to raise the standard of St. Titus in their frequent rebellions against the Most Serene Republic.

Two other Italian churches deserve notice. *St. Catherine's*, now a mosque

and school, under the name of the *Katerina Djami*, retains a fine rose-window.

The *Ch. of St. Francis*, now the principal mosque of Candia, is a fine specimen of Italian architecture of the 14th cent. It was severely injured by the earthquake of 1856, but preserves much of its original character. Pope Alexander IV., a native of the neighbouring province of Mirabello, was, as a penniless orphan, educated in the adjoining convent by the charity of the Minor Friars, and one of the first acts of his brief reign was to despatch to this church the materials of a magnificent arch, which he had had prepared in Rome, as a monument of his gratitude.

The Church of St. Francis, like St. Mark's at Venice, is tenanted by a large number of privileged doves, who are fed by the Mollahs. These birds appear to have been established here from Venetian times.

The *Small Arms Arsenal*, in the principal street, is of late Venetian architecture, and well preserved.

The *Ducal Palace* occupied the massive foundations which now sustain the *New Club* and the *Tithe Granaries*. The traveller must on no account fail to make the circuit of the ramparts, which afford a delightful ride or walk. The *Galley Slips* also deserve attention. The inhabitants of Candia, both Greek and Mussulman, are intelligent, quiet, and orderly, and much less given to intrigue than their countrymen at Canea. There are excellent schools (both Greek and Mussulman) for boys and girls, which will repay a visit. There is also a Christian asylum for incurables, founded in 1815, by a charitable Cretan, Querini, a descendant of the Venetian family of that name; and a capital Mussulman industrial school, where orphan boys are taught several useful trades. In this city there is no apparent difference between the dresses of the Greek and of the Turkish women, both concealing their faces when they leave their houses. This custom was general in ancient Greece, at least with the young, and was not borrowed from the Turks. Near the old Jewish

corner of the city is a Venetian fountain, with a Latin inscription, which records the name of the *Proveditore* by whose beneficence it was built. The traces of Venetian architecture in different parts of the town are very interesting; the port is protected by 2 moles, but is at present so choked up with sand that a vessel drawing more than 8 feet water cannot enter. According to Adml. Spratt, "the piers enclosing the port are for the most part old moles that formed the later seaport (*Heracleion*) of Cnossus."¹ The name of *Heracleion* is often given to Candia by Greek *macaronis*, and is now taught in the schools, but the universal Greek name is *Kastro*, from *Megalo Kastron*. In Turkish the Italian name is invariably used. The small islet of *Dia* (*Standia*) lies a few miles N. of Candia, and affords a better port. *Standia* was the chief port of Crete from the Saracenic to the Turkish conquest.

While at Candia, the traveller should visit the site of the anc. *Cnosus*, subsequently *Cnossus*, near the village of *Makro Teicho* (= Long Wall). All that now remains of the anc. metropolis of Crete are some rude masses of Roman brickwork, part of the so-called *long wall*, from which the modern name of the site is derived.

Among the distinguished men of Cnossus were Ctesiphon, and his son Metagenes, the architect of the temple of Diana of Ephesus; *Ænesidemus*, the philosopher; and *Ergoteles*, whose victories in the Grecian games are celebrated by Pindar (*Olymp.* xii.) Cnossus was an early Dorian colony; and in later times, by its alliance with Gortyna, obtained the dominion over the whole island. Afterwards it became a Roman colony. The *Labyrinth* was reputed one of the chief glories of Cnossus. It was described as a building erected by *Dædalus* for the *Minotaur*; there is, however, no sufficient reason to suppose that the Cretan labyrinth ever had a more real existence

¹ It was also called *Heraclea* and *Matium*, (see Bursian *Geog. v. Griech.*, vol. ii., p. 560).

Respecting the earlier port of Cnossus, see below, p. 629.

than its fabled occupant. It has been pointed out that the legend was distinctly of Egyptian origin, and that, at a later date, the natural caverns and excavated sepulchres, still to be seen here, caused it to be localised on this spot.

An interesting excursion from Candia is

To Mount Iuktas, Arkhanes, etc.—This can with difficulty be accomplished in one very long day, but it is better to afford it one and a half.

Crossing the cultivated plain round the city, the road in about 1½ hr. begins to ascend the stony slopes of the E. side of *Mount Iuktas*. In 2 hrs. more, the traveller reaches the village of *Arkhanes* (noted for its excellent wine), situated on slightly rising ground, surrounded by a few olives and cypresses.

From hence it takes 1 hr. to the summit of Mt. Iuktas, from which there is a fine view. On the N. brow are massive foundations of a building about 80 ft. long. Within this space, is an aperture in the ground, which may once have led to a moderate-sized cave; but it is now only 8 or 10 ft. across, and so low that a man cannot stand up in it. There appears no reasonable doubt that these are the remains of the reputed *Tomb of Zeus*, which was an object of the deepest religious veneration among the ancient Cretans, and continued to be so regarded by them down to the Theodosian persecution. Both Pashley and Bursian accept the well-maintained local tradition as tolerably conclusive on this head. On the E. side of the mountain, about 100 paces from its summit, are traces of ancient walls.

Below *Arkhanes* are remains of a Venetian aqueduct, which supplied Candia with water. In connection with it is the Fountain of *Arkhanes*, which retains an inscription recording its erection by the great Francis Morosini, the hero of Candia, and the last of the Venetian governors of Crete.

The road from *Arkhanes* to *Kani-Kastelli*¹ (2 hrs.), after ascending for 2

m. descends round the S. escarpment of Mt. Iuktas, and comes in sight of the lofty mountains which bound the plain of *Megalokastron* to the W. The road now runs over low ranges of hills to *Kani-Kastelli*, a ruined mediæval fortress, on the summit of a very remarkable hill. The space contained within the walls is considerable, and includes two rocky summits: a single line of wall runs between the two, and the highest summit, called *Rhoka* (from *rocca* = fort, as well as rock), is defended by an inner wall. This is unquestionably the *Castel di Temenos*, so often mentioned by Venetian writers; it was founded in 961 by the Byzantine general, *Nicephorus Phocas*, as a rally-point against the Saracens. Nearly 3 centuries later it became celebrated as the refuge of the first Venetian governor, when driven out of Candia by the Duke of Naxos and the Count of Malta. The name *Temenos* is still that of the district. Pashley places the site of the anc. *Thenæ* here. [From hence there is a direct road back to Candia in 3 hrs., along the *Giafiro* river.]

4 m. from *Kani-Kastelli*, beyond the village of *Karkadiotissa*, surrounded by cypresses and palm-trees, is the monastery of *St. George Epano Siphes*. It suffered severely in the Revolution.

3 m. farther is the small village of *Arkadi*, not on the site of the anc. *Arcadia*, which stood on the sea-shore towards the E. extremity of the island. The road then winds round a chain of hills to the village of *Galene*, 3 m. from *Kani-Kastelli*. We now cross some low ridges and come to a river, whose left bank we follow, and reach *Venerato*, in 2 hrs. after having left *Arkadi*.

Venerato is a place only interesting from its distinctively Italian name. Before the commotions of 1821-24, it had a considerable population; but 27 of the inhabitants were then killed by the Moslems, and the rest fled to the mountains.

½ hr. from *Venerato* the road passes through *Siva*, which, like most of the anc. *Rhaucus*. Bursian, however, retains Pashley's identification of *Rhaucus* with the present *St. Myron*.

¹ Adml. Spratt, apparently with good ground, regards the name *Kani-Kastelli* as an abbreviation of *Rhouani Castello*, (there is a hamlet of *Rhouani* in the vicinity), and that name, as well as *Rocca*, as a corruption of the

other villages hereabouts, is in ruins. A rapid descent of 7 min. leads hence to a ford through a stream, which flows through this valley. On the opposite side, an equally steep ascent of $\frac{1}{4}$ hr. leads to the village of *St. Myron*, celebrated throughout the island for the excellence of its wine. This village is probably on the site of the anc. *Rhaucus*. It derives its present name from a native of this place, who is not only styled in the Greek calendar, bishop, saint, and worker of miracles, but also "holy martyr," though it is admitted that he died a natural death! Such *bulls* are not uncommon in Greek history.

From *St. Myron*, the road descends to the village of *Pyrgos*, and in little more than $\frac{1}{4}$ hr. afterwards crosses a stream, probably the *Triton* of the ancients. An ascent of $\frac{1}{4}$ hr. leads to the summit of the ridge, and soon after the village of *Sarko*, embowered in trees, appears.

A cavern in the vicinity of *Sarko*, $\frac{1}{4}$ hr. W. of the village, frequently served as a place of refuge and security to the Christians. It consists of a number of different chambers of various dimensions, connected by long and dark passages. In winter all these are flooded. In some places the cave is extremely lofty, and the whole is of great extent. The diameter of the entrance cavern is about 36 ft.; from thence there is an almost perpendicular ascent of 18 ft. to the inner recesses, which might be defended by a single man with a pike against almost any number of assailants.

Quitting *Sarko* the road ascends, and comes in sight of the Cretan sea; it then passes the village of *Kalesia*, and leaving *Kavro-khori* to the rt., in $2\frac{1}{4}$ hrs. reaches *Armyro* (the site of *Apolonia*), whence a path over the mountains leads to *Rogdia*, a very picturesque village. $\frac{1}{4}$ hr. thence are the ruins of a Venetian fortress, *Palæo-kastron*, situated near the sea-side W. of *Rogdia*. It appears to have been the site of an anc. city, probably *Cyteum*. *Armyro* is about 1 hr. from this *Palæo-kastron*, and an hour's ride thence brings us back to *Candia*.

ROUTE 65.

CANDIA TO HIERAPETRA,
BY MIRABELLO.

$2\frac{1}{4}$ Days, exclusive of visit to Spinalonga.

This tour is easily accomplished, but is of less general and classical interest than the routes through W. and Central Crete. There is, however, much mediæval interest attached to this part of the island, and some considerable Venetian remains to be seen.

Leaving the city by its E. gate, famous for the fatal sortie of the Duc de Beaufort, shortly before the fall of the city, we pass over the plain, and wind among some low hills till we cross the deep river *Kartero*, at a bridge half-way between the village of the same name and the sea. This river is the ancient *Amnisus*. The town of the same name was the anc. seaport of *Cnossus*, previous to *Heracleion*. Its site is marked by some remains of masonry (apparently Venetian), on a rocky knoll, a little to the E. of the right bank. On the Admiralty chart these remains are entitled *Matium*, and on Pashley's map *Heraclea*, but neither name can be accepted (compare p. 627). From this point commences the ascent of *Kakon-oros*. The Venetian paved roads still exist in many places; the ascent requires an hour. After leaving the mountain and crossing a stream, we pass on our right the village of *Gurnes*, and arrive at *Guves*, chiefly inhabited by Christians. One m. from *Guves* is the river *Aposelemi*, which is crossed by a bridge. One hr. later, the traveller passes on the rt. *Kthersoneso*, a village and bishopric, which retains the name and nearly the site of the anc. port town of *Lyttus* or *Lycus*, which it supplanted in importance and prosperity after B.C. 220, when *Lyttus* was destroyed by the *Cnossians*, and most of its inhabitants removed to *Lappa*. "The site occupied by the city was low, sloping gently towards the port, and intersected by 2 or 3 shallow ravines. It is for the most part cultivated at present, and

has few remains visible but scattered fragments. There are the remains of a large cistern near the W. entrance of the city, with an aqueduct leading from it; and near the port are the remains of a tessellated fountain in the shape of a shallow cone, so as to present 4 triangular sides of tessellated surface, each representing various figures, chiefly aquatic birds and fish, and fishing scenes; such as naked fishermen with rod and line, a boat with 2 fishermen in it, one of whom has caught a fish, or a large 8 armed cuttle-fish, which was, no doubt, as great a delicacy with the ancient as with the modern Greeks. As the waters of the fountain must have flowed over it originally, by being thus kept wet, the colours of the varied marbles were rendered bright and fresh, and better developed the scene represented. The only other ruin deserving notice at Chersoneso is that of a small theatre, 156 ft. in diameter; it seems to have been purely Roman. In the time of the Venetians it must have been in a much better state of preservation, for in the MS. of Belli there is a very detailed plan of this theatre. Now, however, the foundation of the proscenium and a part of the wings and back alone remain."—*Spratt*.

The site of the anc. Lyttus is near the village of *Xidia*, about 8 m. inland. (See below.) Continuing along the coast, the traveller reaches in 1 hr. from Chersonesus, a Greek chapel, and immediately after some Hellenic remains on the shore, including the substructions (apparently) of a temple. Thin plates of gold, such as are common in Greek tombs, have been found here. A large blockhouse was built here a few years ago. [From this point, the traveller may either continue to Mirabello, or, turning inland by a road which starts from the chapel, follow a path through the mountains by *Malia* and *Advou* to Lyttus, and thence across the fertile plain *Pediada* (famed for its large almond plantations), to *Sapa* (the anc. *Thene*) and Candia. This S. circuit will require about 10 hrs. By starting early from Candia, the traveller might reach *Xidia* (*Lyttus*) the same day, and sleep there. Next day

he could visit Lyttus and the singular and fertile upland plain of *Lassithi*, which, previous to the disasters of 1866-68, produced apples weighing nearly 1 lb. each. This excursion would, however, require a day to itself. By omitting *Lassithi*, he could easily reach Candia the same day.

At Lyttus there are no remains of buildings *in situ*; even the great theatre which was still extant in the 16th cent. has disappeared. The terraces on which the anc. town was built, with pedestals of Roman emperors, two fragmentary statues, and a large number of granite and marble columns, alone remain. A small altar, apparently converted at a later date into a font, may also be mentioned.]

On leaving the blockhouse mentioned above, the road gradually turns inland, by the hamlets of *Litseda* and *Kainourio-Khorio*, across the plain of *Mirabello* to *Laké*. Windmills, which are almost unknown in W. Crete, here form a picturesque feature in the landscape. *Laké* is a blockhouse situated on rising ground above a small creek in the great Gulf of Mirabello. From this point, the traveller may take a boat to the remarkable Venetian fortress of *Spinalonga*, distant about 7 m. to the N. *Spinalonga* in form and position recalls, on a very small scale, Gibraltar, and in Venetian times was, with good cause, reputed impregnable. It not only successfully withstood all attacks by the Turks, but remained in the possession of Venice down to 1717, when it was surrendered by the treachery of two of the garrison. It is at present tenanted by about 80 Mussulman families, who, expelled from their mountain homes by the Christians, have here found a secure retreat. They maintain themselves by fishing and coast trade, and have the reputation of skilful and excellent seamen.

Accurate information is comparatively scarce respecting this part of Crete, which is seldom visited by travellers. The only writer who has described it in recent times is Adml. Spratt, in the valuable work so often referred to. Of the various sites of anc. towns identified by Adml. Spratt in this part

of Crete, hardly any will repay the trouble of a visit. Omitting the extreme eastern district of *Setia*, the traveller now crosses from the N. to the S. coast of the island, near the point where it is narrowest, by the villages of *Macrovati* and *Petrokephali*, and so reaches *Hierapetra* (the anc. *Hieraptyna*), called by the Venetians *Gerapetra*. It was a city of importance in the later Greek and Roman times, and one of the principal Venetian fortresses. The place is now a wretched malarious village, but has a sufficiently picturesque appearance from the sea. The roadstead is much exposed to S. winds. Of the anc. city there at present remain an amphitheatre, a theatre, sundry foundations of buildings, and many cisterns. Adml. Spratt obtained here two fine sculptured sarcophagi, now in the British Museum. Belli, in the interesting report published by Mr. Falkener, has given a careful and detailed account of the extensive remains existing here in his time. Some of the marbles discovered here were transmitted to Venice.

In 1675, Hierapetra was captured by a *coup de main*, by a dashing French cavalier, M. Crevillier, with 500 followers. This gentleman's intention was to conquer the island from the Turks, but, as may be imagined, his plans soon dissolved into thin air.

Near Hierapetra, according to Randalph,¹ is a fountain dedicated to St. Paul, who is said to have used the water to baptize his converts. "There is a large chapel, having 12 pillars all cut out of the rock, which was done by the Christians in the night time. Close by is a fountain, where they say he used to baptize, and it is now called St. Paul's fountain; the water thereof is very good to cure such as have sore eyes."

¹ "Present State of the Archipelago," Oxford, 1689.

ROUTE 66.

HIERAPETRA, BY GORTYNA, TO RETIMO.

	H.	M.
Hierapetra to Myrtos . . .	3	—
Myrtos to Giant's Tomb . . .	2	—
Giant's Tomb to Sykologo . . .	2	—
Sykologo to Arvi . . .	3	—
Arvi to Viano . . .	2	—
Viano to Philippo . . .	2	—
Philippo to Karaka . . .	2	30
Karaka to Hagii Dekka . . .	3	—
Hagii Dekka to Labyrinth . . .	1	—
Labyrinth to Dibaki . . .	2	—
Dibaki to Apodulo . . .	3	—
Apodulo to Asomatos . . .	3	—
Asomatos to Retimo . . .	4	45
	33	15

Leaving Hierapetra on the E., the road crosses for 1 hr. a plain, of which not more than two-thirds are cultivated. It then passes, not far from the sea, through hills. On crossing the river at *Myrtos*, we enter the district of *Rhizo-Kastron*, bounded on the N. by *Lassithi* and *Pedias*, on the W. by *Mesara*. 6 m. from *Myrtos*, after passing over a mountainous country, we reach a raised ridge, called the "Giant's Tomb" (*Toû σαραντανήχου τὸ μνημα*, i.e. the tomb of the man forty cubits high). This mythical personage recent tradition declares to have been one of the Saracenic conquerors in the 9th cent.; or he may have been one of the rebellious pagan giants. 1 m. W. of the tomb is a fountain; 1 m. S. is the village of *Sykologo*. The road now passes by *Lower Pevkos*, surrounded by fine plane and olive trees, and reaches *St. Basil*, 1½ hr. from *Sykologo*. Hence we ascend to the summit of a steep range of rocks, only 1 m. distant from the sea-coast. The descent from this range to the little plain of *Arvi* is by a zigzag path along the face of the hills, and occupies half an hour. To the lt. a river flows through the plain, passing through a narrow and very picturesque cleft in the rocks on the N. Near the shore, at *Arvi*, a fine sarcophagus was discovered many years ago.¹

¹ It was subsequently put together, under the direction of Sir F. Chantrey and M^r

The small chapel here is identified, by Spratt, with the site of the temple of *Jupiter Arbus*. The site was previously identified from the similarity of name by Pashley, and the later traveller has pointed out, that the singular cleft or rent in the overhanging cliff, made a dedication to the *Thunderer* both appropriate and natural.

N.B.—Arvi is situated about $1\frac{1}{2}$ m. S. of the direct road.

Leaving the plain of Arvi, the traveller follows the shore, where great masses of imbedded shells are seen in the rocks, and then crossing an uncultivated plain, and leaving *Kastel-Keraton* of the Venetians on the lt., arrives at the village of *Bianos* (pron. *Vianos*), which retains the name of the anc. *Biannos* or *Biennos*. Some tombs, walls, and terraces mark the site. Mr. Pashley, in a learned excursus, has sought to connect the myth of Otus and Ephialtes, localised at Biannos, with the Giant's Tomb noticed above.

From Biannos we proceed over the mountains W. towards the great Gortynian plain, and in about $2\frac{1}{2}$ hrs. cross the *Sudsuro* by a bridge of 3 arches. 1 m. further is the village of *Lutra*. The ruined Venetian fortress, *Castel Belvedere*, is on a hill a little to the N., and gives the name *Kasteliana* to *Lutra*, and two or three other hamlets. The castle was dismantled nearly 100 years before the Venetians lost the island. There is a beautiful view over the plain of *Mesara* from this spot. The fertility of this plain is proverbial in Crete. It is especially celebrated for its heavy wheat crops.

The road now passes through the Mohammedan village of *Philippo*, and subsequently through *Rhotes*, *Mesokhorio*, *Pyrgo*, *Theodoraki*, and *Kharaka*, where are the remains of a mediæval fortress, on a steep rock. Due S. from *Kharaka* is *Mount Kophinos*. The road proceeds through the villages of *St. Photia* and *Tarves* to that of the *Ten Saints* (*Ἅγιοι Δέκα*), which is near the site of the ancient *Gortyna*. This city is mentioned in Pashley, and is now in the Fitzwilliam Museum at Cambridge.

the *Iliad* and *Odyssey* as *Gortyn*, but was afterwards usually called *Gortyna*. It ranked next to *Cnossus* in importance. At an early date these two States entered into a league, by which they reduced the rest of Crete under their power, but in later times they were in a condition of continual hostility.

It was 90 stadia from its harbour *Leben*, and 130 stadia from another harbour *Metallon*, of both which port-towns there are still remains on the S. coast. Midway between them is the harbour of the *Fair Havens* (*Καλὸι Ἀμύνες*).

The city was situated at about 1 hr. N. of the rt. bank of the *Mitropoli-potamos* (called also *Hieropotamos*), the anc. *R. Lethæus*, in a triangular space between *Hagii Deka* on the E., *Mitropoli* on the W., and the mountains on the N. The acropolis occupied a spur of the loftier hills, at the apex of the triangle. "The wall of the acropolis began its ascent from the back of the theatre, and enclosed the top of a steep sided hill directly above it, the summit of which was not more than 170 yds. square. The wall was flanked with semicircular towers, and built of small stones and mortar. Nearly half of the area thus enclosed is occupied by a Roman building, that contains a long open court, partly sunk into the hill; but as an arched roof was carried over the whole, or a part, of this long sunken area, it appears to have been a great hall, or common vaulted cell, in which prisoners were confined. On the outside of its W. wall are 12 vaulted compartments, none of which communicated with each other or with the interior; they may have been cells for state prisoners, or for the soldiery guarding those in the interior. It is dangerous, however, to hazard opinions upon the use of buildings of which so little remains."—*Spratt*.

At the foot of the hill is a large theatre, still distinctly recognisable, though the masonry is nearly all broken up.¹ Some insignificant remains in the immediate vicinity mark the site of the

¹ An interesting, though fragmentary, group found here, is now in the British Museum.

W. or older town, which was separated from the Roman, or new town, by a small stream, a tributary of the Lethæus. The ruins of the Roman town include an amphitheatre (about 300 ft. in its longest diameter), baths, and an aqueduct, a large public building of uncertain character, foundations which may be those of a temple, a large circular brick building similar to that at Lappa, and a Prætorium, with pedestals and fragments of columns, forming part of a colonnade which surrounded it. Besides the above, there are considerable remains of the ancient cathedral of St. Titus, the foundation of which is ascribed to the disciple of St. Paul, and may probably date from 2 or 3 centuries later, *i.e.* from the 4th or 5th cent. of our æra. "It is in the form of a cross, and constructed of closely fitted squared blocks. . . . The E. end of the ch. is almost entire, except the vaulted roof and part of the sacristy, or chapel, forming the S. arm of the cross, which have fallen in. The N. sacristy is almost entire; and in it there is a Greek chapel, now generally used by the Greeks of Mitropoli. Over the centre window at the E. end of the ch. there is a large squared block, with an illegible inscription down its two sides and along its lower edge."—*Spratt*.

Hagii Deka is said to derive its name from ten local martyrs, who suffered here under Decius. Adml. Spratt has shown that Pliny's *evergreen* plane is no myth, and that specimens of it actually exist in the district, though not now at Gortyna itself.

[When time permits, an interesting excursion may be made to *Kalous Limionas*, Fair Havens, a spot hallowed by its association with the great Apostle of the Gentiles.

The bay in question is situated about 9 m. S.W. of Gortyna, near the southernmost extremity of Crete.

It was first visited and described by Adml. Spratt, though Pashley had noticed the spot from the heights above.

"It is situated within 2 or 3 islets lying off the W. side of a long bay, and is open to the E. and S.E." (It is safe

as an anchorage during the summer months only.) Here there is an indentation, about $1\frac{1}{2}$ cable in depth, between two rocky points, about the same distance apart. The S.W. cape forming this bay is a bold and picturesque headland, terminated to the E. by a perpendicular cliff of limestone. At 200 yds. to the E. of this bluff is an island, about $\frac{1}{2}$ m. in length; it "is called *St. Paul's* in our chart, but simply *Megalonisi* by the natives, is bold all round, and forms the main shelter of the haven for ships of large burthen, such as that in which St. Paul was, when he warned the captain not to depart from the bay.

"Upon the dark slaty ridge rising immediately over the W. bay, forming the usual anchorage of the small coasting vessels that touch here, we unexpectedly found the ruins of a Greek chapel, still dedicated to St. Paul, perhaps marking the very spot where the Apostle himself used to preach to the natives of Crete, when the gospel was first planted there by him during the ship's stay. A small part of the site of the old ch. is still used by the natives as a chapel. A few Greek letters are inscribed on one of two broken columns, but are fragmentary and unintelligible."

—*Spratt*.

On leaving this anchorage with a S. breeze, the master of the ship conveying St. Paul made for Port Phoenix, now Lutron (see p. 619), but the ship was suddenly caught by the *Euroclydon*, (according to Adml. Spratt, a hurricane from the N. still dreaded on the coast), and driven first "under a certain island which is called *Clauda*" (the modern Gavdo), and thence across the open sea towards Melita (Malta).

About 1 m. N.E. of Fair Havens, is a small island called *Draphos*. Immediately opposite it, on the coast, Adml. Spratt discovered a mole and other vestiges of an anc. town. These he identified (a conclusion since sanctioned by Bursian), as remains of *Lasea*, mentioned by St. Luke (Acts xxvii. 8) as being high unto Fair Havens.

Alassa or *Lasea* is mentioned as *Alos*, or *Lassos*, by Pliny, and *Alai* by the Stadiasmus.

W. of Fair Havens is *Cape Lithinos*, the Homeric *Lissee*, and 2 hrs. N. of it the site of the port and town of *Metallon* or *Matala*, which latter name it still preserves.]

Leaving Hagii Deka, we reach the hamlet of *Ampelussa* 2 or 3 m. distant, which evidently derives its name from its vines. Above this village, near the hamlet of *Roupho*, are the extensive subterranean quarries, which Mr. Cockrell, Adml. Spratt, and other earlier writers, have identified with the mythical labyrinth, though this opinion has found little acceptance. The quarries are extensive and curious, as such, and fully deserving of a visit. Rows of blocks ready to be removed, and wheel ruts of the anc. trucks, are among its noticeable features. Lights, and a boy as guide, should be taken from Roupho; the condition of the passages should also be inquired into, as, in 1878, there was a rumour of a portion of the roof having given way. Modern travellers of all dates have cut their names on the walls of the labyrinth; one of the dates being as remote as 1495.

During the insurrection of 1821-24, no less than 500 Christian families took up their permanent abode in the labyrinth, and there remained with safety, and even, it seems, merriment, till quieter times. The place is now only tenanted by swarms of bats, who often flap out the candles of the unwary traveller. Whatever the object for which the labyrinth was excavated, the object of mere quarries seems insufficient to explain its extent and intricacy. A plan of the place will be found in Adml. Spratt's work, reproduced from that of Sieber.

Leaving the labyrinth, the traveller proceeds to *Dibaki*, whence, quitting the plain, he crosses a river which flows under *Ktima*, and, advancing along the S.E. slopes of Mt. Ida, passes through the village of *Sakta*, one of 8 in a district called *Abadia*, chiefly inhabited by Mohammedans, and thence to *Apodulo*. Leaving *Nithavri* to the rt., on the slopes of Mt. Ida, he then descends for 20 minutes, and, crossing a torrent, ascends on the opposite side,

whence there is a view down the valley. The ascent continues $\frac{1}{4}$ hr. partly over the old Venetian road, till the traveller comes in view of the valley of *Asomatos*, with various villages scattered over it. After traversing the valley for some distance, he reaches the monastery of *Asomatos*, one of the wealthiest in Crete, where quarters for the night may be obtained. The remains of the anc. acropolis of *Sybarita* occupy a hill to lt. of the road, less than 1 m. N.W. of the convent, close to the Mussulman hamlet of *Thronos*. Some traces of the lower town are also perceptible. Adml. Spratt, who discovered the site, has recorded the interesting fact that the people of this district are still styled *Toyyrites* (i.e. Sybarites), by the present natives of Gortyna. Sybarita is especially noted for the beauty of its silver coins.

[The ascent of Ida (see Rte. 63) may be conveniently made from Pistai, $\frac{1}{4}$ hr. above Asomatos. The traveller should sleep at Pistai, and start fresh early next morning. It is 5 hrs. to the summit, and mules can go more than half the way.]

Leaving Asomatos, the road ascends for $\frac{1}{4}$ hr., and then a descent of equal length leads to the "*Water of the Stone*" (*Τῆς Πέτρας τὸ νερόν*), so called because reputed a remedy for that malady; its fame extends to Constantinople, where it is occasionally employed.

40 min. hence is the spacious monastery of *Arkadi*, on a little plain surrounded by stone pines. The architecture is curious, but of a debased Græco-Italian style. The income of this convent is said to be £1000 a year. The convent itself was ruined in the insurrection of 1866-68, when the insurgents converted it into a fortress. One wing of the building was entirely blown up on that occasion, though whether intentionally by the besieged, or accidentally through a stray shot striking the powder magazine, is still matter of doubt. An account of the incident, which has become a popular ballad-subject, will be found in Mr. J. H. Skinner's lively little volume (*Roughing it in Crete*. 1868).

Hence the road descends through a rocky gorge to a plain, which skirts the Aegean Sea, of which fine prospects are framed between the cliffs. About 1½ hr. from Arkadi is the village of *Amnatos*, whose minarets, towering above the houses, announce Mohammedans. Several of its houses are Venetian; above the entrance to one is a stone coat of arms and inscription;

a Doric column stands on either side of the entrance.

After leaving *Amnatos*, the road lies at first through groves of olive-trees, almost entirely uncultivated, then passes through the village of *Lutra*, and, crossing another long tract of olive-groves, reaches the village of *Perivolia*, close to

RETIMO. See Rte. 63.

SECTION V.

ALBANIA, THESSALY, AND MACEDONIA.

SPECIAL INTRODUCTION.

CONTENTS.

	PAGE		PAGE
Outline of the Geography of Albania, Thessaly, and Macedonia	636	D. The Turks	649
General Historical View of Albania, Thessaly, and Macedonia during the Middle Ages	639	E. The Roumans or Wallachians	649
Brief Ethnological Survey of the Three Provinces	642	F. The Jews	651
A. The Bulgarians and Servians	643	G. The Turkomans	652
B. The Albanians	643	H. The Circassians	652
C. The Greeks	649	I. The Poles	652
		J. The Gypsies	652
		List of selected works on Albania, Thessaly, and Macedonia	652
		Table of Routes	653

OUTLINE OF THE GEOGRAPHY OF ALBANIA, THESSALY, AND MACEDONIA.

OF the country described in this section, the greater portion is still comprised in the Ottoman Empire; while the remainder, including nearly all Thessaly and a portion of Southern Albania, was ceded to Greece by the Sultan in 1881. A glance at the map (see end of HANDBOOK) will at once show the reader how important the change of frontier thus effected was. For all practical purposes, however, the three great provinces whose names head this section may still be conveniently regarded as forming a single distinct region.

In this place we propose, first, to describe the general geographical configuration of the country lying north of the Othrys range, and then to notice the various races inhabiting this region, with some account of their past history and present condition.

"To avoid repetition, we must presuppose a knowledge of the general position of the mountains, and of those localities which have already been described (see above, p. 34). Let us commence with Macedonia, a country in no sense Hellenic, but of great importance to Greece as commanding its entrance from the north.

"The determining feature of this country is the river *Axis* (now *Vardar*), which formed a line of communication between the barbarous districts of the interior and the sea, the point of demarcation between the uplands and the lowlands being marked by the *Stena*, or as it is now called, the Iron Gate

(*Demir Kapu*) of the Vardar. Here the river, flowing from the N., cuts through, at right angles, the mountains that join the Scardus and Orbelus ranges, and forms a deep ravine, through which it rushes in rapids for a distance of $\frac{1}{2}$ mile, beneath steep cliffs that rise to the height of 600 or 700 ft. above. The ground to the E. of the upper course of the river stretches away towards Thrace, and partakes of the wild and irregular character of that region; but to the W. it rises to the great upland plain of Pelagonia (the modern plain of *Monastir*), one of the richest districts in the whole Greek peninsula, which lies close under the flank of the Scardus chain (*Shar Daghi*), and is drained by the *Erigon* (*Kutchuk Kara-su*), a confluent of the Axios. This plain, which is 40 miles long by 10 wide, and 1500 ft. above the sea, was one of the primitive seats of the Macedonian race. Here is laid the scene of the story that Herodotus has given (viii. 137, 138) of the foundation of the Macedonian monarchy, in which the three brothers, supposed descendants of Temenus, make their escape from the service of the King of the country, in the midst of numerous fabulous incidents. The southern part of this plain was called Lyncestis; and here it was that Brasidas, as the ally of Perdiccas, encountered the Illyrians; the scene of his masterly retreat being the pass at its S.E. extremity, which leads in the direction of Edessa. Between this region and the lowlands is a lake district, of somewhat inferior elevation, which bore in ancient times the name of Eordæa. There are only two passes through the Scardus chain; one near the headwaters of the Axios, between the modern towns of Prisrend and Calcandele; the other further S., leading from the head of the Lacus Lychnitis into the Pelagonian plain. It was by the latter that the Illyrians descended to attack Brasidas on the occasion just referred to; and this, in later times, marked the line of the *Egnatian Way*, which ran from Dyrrachium to Thessalonica, connecting the Adriatic and the Ægean. At the point where the passes from Lyncestis and Eordæa enter lower Macedonia, stood the ancient capital, *Edessa* (now *Vodena*). The position of this place is remarkable, not only from its strategic importance, but also on account of its extreme beauty, in which respect it is unrivalled in Greece. The later capital, *Pella* (see p. 720), stood in a very inferior position, which has neither strength nor healthiness to recommend it. The situation of *Thessalonica*, which in the Roman times became the chief centre of these parts, is far finer. It is admirably placed for purposes of communication and trade, and forms the natural point of transit for exports and imports; besides which it commands the resources of the immense plain, which reaches in a vast arc as far as the foot of Olympus, and receives the waters of three important rivers—the Axios, the Lydias (*Karadja*?), and the Haliacmon (now *Injë-Kara* in its upper, and *Vistritsa* in its lower course). The maritime district of Macedonia called Chalcidice, which projects like a trident into the north of the Ægean, has but little claim to be considered part of that country; it is to be regarded rather as the result of natural fitness than of accident, that its shores were fringed with Hellenic colonies. These were a continual thorn in the side of the Macedonian monarchs, and it was with a view of getting rid of this, that Perdiccas took part against the Athenians in the Peloponnesian war.

“In passing from Macedonia into Thessaly, we leave a non-Hellenic for a semi-Hellenic country; and what is true in this respect of the race of the inhabitants may be said also of the country itself. Though neither maritime nor mountainous to the same degree as Southern Greece, it presents a definite organisation, which is not to be found farther north. The vast plain is bounded on four sides by parallel mountain chains: the *Cambunian* range on the N.; *Pindus* on the W.; and *Othrys* on the S.; while between it and the sea, *Ossa* and *Pelion* are interposed as a barrier; at the N.E. angle, *Olympus*. This wide area is drained by a single river, the *Peneius*, which,

together with the water of its numerous confluent, passes into the sea through the *Vale of Tempe*. We must not, however, suppose that this extent of country presents one unbroken surface. On the contrary, it is composed of a number of sections, which open out into one another, divided by lower ranges of hills. If you stand on the W. heights of the Cambunian range, an unbroken level stretches before you towards the south for sixty miles, until it is bounded by the distant line of the peaks of Othrys. The plains of Lombardy, as seen from the Alps, hardly present so remarkable a sight," for "here there is nothing to break up the uniformity of surface; in the spring-time, the whole extent is of the brightest green.

"The countries which compose the west of Greece, Illyria, Epirus, Acarnania, and Ætolia, were only slightly Hellenized, and being composed of irregular masses of rugged mountains, and possessing few harbours, they presented few opportunities for Hellenic development. The very name of Epirus, *The Continent*, shows how completely that country was regarded as a land apart, since it was only known through the medium of the outlying islands. On the coast of Illyria, north of the Acroceraunian promontory, we find here and there, plains near the coast, of some extent, watered by considerable rivers, of which the *Aous* (now *Viosa*) was the chief; the exports which these afforded caused the prosperity of the neighbouring Corinthian colonies of *Epidamnus* (see p. 689) and *Apollonia* (see p. 683). These two places, the former under the name of Dyrrachium, became, at a later period, the two starting-points of the *Via Egnatia*." In Southern Epirus "was one place of the highest importance, *Dodona* (see p. 669). The migration of the Thessalians from their early home on this side of Pindus, seems to have been the main cause of the wide diffusion of the worship of Zeus of Dodona, and of the prominent character assumed in mythology by such features of the country as the Achelous and the Acheron."—*H. F. Tozer*.

To the above notice, a few words may be added respecting the geographical constitution of the country now called Albania, the importance of which is far greater in modern than in ancient times. Albania falls, both geographically and ethnologically, into two great natural divisions, viz. North and South, or Upper and Lower Albania, which are broadly marked off from each other by the *Valley of the Skumbi* (through which passes the *Egnatian Way*, now the Post-road). The limits of Northern Albania, which extends from the Skumbi (anc. *Genusus*) to the Montenegrin frontier, correspond approximately to those of the Roman *Illyris Græca*, or Illyria proper; while the limits of Southern Albania still more closely approach the boundaries of ancient Epirus. We shall return to the ethnological distinctions of these regions subsequently, (see p. 642).

The *Mountains of Albania* are a southern prolongation of the Montenegrin system; they form several ranges, of which the main lines trend N. W.—S. E. in nearly parallel ridges. Along their whole course, from the Lake of Scutari to the Gulf of Arta, these ranges throw out innumerable transverse ridges, between whose precipitous walls lie secluded and often fertile valleys. The highest ranges are those of *Peristeri* and *Kakardissa*, in Southern Albania, which average 6000 to 7000 ft.; the *Grammos Range*, the *Great Tomor*, and the *Hills of Agrapha*, all possess summits 5000 ft. high. In Northern Albania the greatest elevation is attained by a mountain group situated S. W. of the junction of the *Black* and the *White Drin*, which is nearly 6000 ft. high; towards the *Lake of Achrida* the mountains rise to 5000 ft., but elsewhere they rarely surpass 4000 ft.; a height which, however, many of the Albanian mountains attain.¹ Albania may be said to be overlaid and confined by a net of mountains, and it is to this peculiar

¹ This statement is much less precise than we could wish, but from the want of any regular survey of the countries under discussion, and the common absence of individual

geographical conformation that the want of cohesion with which the Albanian people is often reproached, may be, in great part, ascribed. Not only do the inhabitants of Albania belong to five distinct nations, subdivided into distinct tribes, belonging to three rival and antagonistic churches (the "Orthodox" Christian, the Roman Catholic, and the Mohammedan), not only is each tribe subdivided among very numerous clans and septs, but every mountain valley generally represents a distinct faction.

The only extensive level space is the *Plain of Scutari*, in which lies the *Lake* of the same name. Besides this, there is the *Lake of Joannina*, whose surplus waters are discharged by subterranean channels into the Gulf of Arta; and the Lakes of Achrida, Presba, and Kastoria, besides several other smaller ones. The principal *Rivers* of Albania are the two *Drins*, the *Black* and the *White*, which join near *Kukës*, and flow thence together into the Lake of Scutari; the *Boyana*, which carries off the waters of this lake; the *Mati*; the *Skumbi*, already mentioned (p. 638); the *Devol*; the *Voyuca*; the *Marropotamos* (Acheron); the *Vuvio*; the *Viosa* (Aous); the *Usumi Baratit*; the *Kalamas* (Thyamis); and the *Arta*.

GENERAL HISTORICAL VIEW OF ALBANIA, THESSALY, AND MACEDONIA DURING THE MIDDLE AGES.

The history of Albania during the 800 years which elapsed between the rise of the first Servian kingdom and the conquest of Albania by the Turks contains many interesting episodes, but the record is itself so fragmentary, and so closely entangled in the general history of the Servians, the Bulgarians, the Franks, and the Greeks, that it would be impossible, within our limits, to present a complete summary of the subject. All we can attempt is to indicate the general succession of the principal events.

Under Justinian I. we find Albania divided into two provinces—the *Prevalitan*, or Northern Albania, and *Epirus*, or Southern Albania. Dr. Boué remarks that throughout the course of Albanian history the ascendancy of the ruler of either of these divisions has been the signal for the decline of the other. In the middle of the 7th cent. the greater part of Northern Albania was conquered by the Zupans of Servia; about a century later, the Bulgarians acquired a great part of Southern Albania; and towards the end of the 10th cent. Northern Albania, with the rest of Servia, was absorbed by the (second) Bulgarian kingdom, which had been established in 980 by Sisman in Macedonia. Early in the 11th cent. the Greek Emperor recovered possession of both Upper and Lower Albania.

In 1080, 1081, and again in 1107, Albania was successfully invaded by the Normans, led on the first occasion by Robert de Hauteville, surnamed Guiscard (see p. 689), and on the others by his son, Bohemond. Their conquests, however, had no effects of permanent value. The same remark applies to the successful invasion of Albania and Macedonia by the Normans of Sicily in 1180. After the conquest of Constantinople by the Crusaders, in 1204, a cadet of the Imperial family, Michael Angelus Comnenus, established himself as Despot of Epirus, where his marriage with a lady of the country gave him some influence. "The civil government of his principality was a continuation of the Byzantine forms; it was merely a change in the name of the government, not a revolution in the condition of the people. The absence of all feudal organisation and the employment of a large body of native militia, mingled with hired mercenaries, gave the despotate a Byzantine type, and kept it perfectly distinct from the Frank principalities by which it was almost entirely surrounded."¹ Michael was an able and energetic prince, and names for the mountains, it is very difficult to specify localities and altitudes with even approximate accuracy.

¹ Finlay, "History of Greece," vol. iv. p. 121.

within ten years he had extended his rule over all Epirus, Acarnania, and Ætolia, as well as part of Macedonia and Thessaly. He was succeeded, in 1214, by his brother Theodore. Theodore, after defeating the Latin Emperor (Peter de Courteney), completing the conquest of Thessaly, and driving the Lombards out of Thessalonica, assumed the title of Emperor of Thessalonica. His reign opened brilliantly, and his dominions already extended from the Adriatic to the Black Sea, when his restless ambition brought him into collision with John Asan, King of Bulgaria (see p. 650), by whom he was defeated and taken prisoner in 1230. He was nominally succeeded by his son John, but the new empire was finally overthrown by the Emperor of Nicea in 1234. From this date the despotate of Epirus was broken up among several princes of the Comnenian family or their descendants. Of these a separate principality, founded in 1259 by John Ducas, grandson of the Despot Michael (see above), alone calls for notice here. He married the heiress of Taron, hereditary chieftain of the Wallachians of Thessaly, established his capital at Neopatras, and styled himself Prince of Great Wallachia. "He acted an important part in the history of his time, and displayed all the restless activity and daring spirit of his family, occupying an independent position in Thessaly at the head of his Wallachians, and carrying on war, or forming alliances with the Emperor of Constantinople, the Despot of Epirus, and the Frank princes of Greece, according to the dictates of his own personal interest."¹ His daughter married William, Duke of Athens. He died in 1290, and was succeeded by his son, John II., who reigned 10 years. His heir, John III., succeeded his father when very young, under the guardianship of his cousin, Guy II., Duke of Athens. His other cousin, the Despot of Epirus, invaded his dominions, but Duke Guy hastened to the assistance of his ward, and by boldly carrying the war into the enemy's country, forced the Despot to conclude a peace advantageous to Great Wallachia. John III. died in 1308 without leaving any heir, and with him the independence of Great Wallachia expired. Shortly after, the Catalans seized part of his territory, including Neopatras (see Rte. 25).

We must now glance at the state of affairs in Macedonia during the same period. From the middle of the 7th cent. until the conquest of the country by the Turks, *Upper Macedonia* was alternately subject to the Zupans (afterwards Kings) of Servia or Bulgaria, according as either happened to be the more powerful;² there were also intervals when the Slav powers being crushed, the Byzantine Emperor temporarily recovered his supremacy. *Lower Macedonia* was only indirectly affected by these changes in the North; it continued to form part of the dominions of the Byzantine Emperors, who during several centuries endeavoured to strengthen their position there by systematic *Asiatic* colonisation. The Emperor Theophilus (A.D. 829-842) established a colony of *Persians*³ in the valley of the Axios, who long continued to flourish and supplied recruits for a cohort of the imperial guard, known as the *Vardariots*. They themselves colonised the district of Achrida. Colonies of several Asiatic nations who entered the empire from the N.E., during the 10th, 11th, and 12th cents., were also established in Macedonia and Thrace. In 1065 a colony of *Uzes* was settled in Macedonia, some of whose chiefs afterwards filled high offices at the Byzantine Court. A colony of *Petchneps* was settled in Western Macedonia by John II. in 1123, and colonies of *Kumans* were established by the Emperor in both Macedonia and Thrace in 1243.

¹ Finlay, "History of Greece," vol. iv. p. 128.

² The Servian rulers usually held their court at Prisrend; the Bulgarian princes at Achrida.

³ It is now believed that these so-called "Persians" were in reality Turkomans from the Persian frontier.

The Wallachians of Thessaly, first heard of there during Bohemond's first invasion, seem to have been allowed independence under their own chieftains. In 1186 this race acquired fresh importance by the rise of the Bulgaro-Wallachian kingdom (see below, p. 650). In 1204 the conquest of Constantinople by the Crusaders introduced fresh national elements. In 1205, Boniface, Marquess of Montferrat, in conjunction with the Lombards, established the capital of a new kingdom at Thessalonica. He was killed in a skirmish with the Bulgarians only two years later, and the new kingdom did not long survive him; it was finally overthrown in 1222 by the despot Theodore, who, as we have seen (p. 640), had himself crowned Emperor. We need not detail the various unsuccessful attempts of the House of Montferrat to recover Thessalonica; all hope of success was already at an end, when the dispute was formally terminated, in 1284, by William V., Marquess of Montferrat, who, on the marriage of his daughter Irene to the Emperor Andronicus II., ceded his claim to the Macedonian territory as part of her dowry.¹ We have few particulars about the later condition of the German and Italian knights who had settled in Thessaly under Boniface, but it appears that their power as a body survived the downfall of their suzerain's dynasty, and after Boniface's death they made some raids into *French* Greece, by way of Thermopylæ. One of the leading Thessalian barons at this period was Berthold von Katzenellenbogen, of a very illustrious Rhenish House. Others, probably of less importance, were Ulrich von Thorn (at *Kitros*), Roland of Pisa (*Platamona*), Albertin of Canossa (*Thebes* in Thessaly), etc.

In 1333, Stephen VIII., surnamed *Dushan* (= the *Powerful*), succeeded to the Servian throne, and between that date and his death, in 1356, he conquered the greater part of Macedonia, Thessaly, and Albania, as well as part of Thrace, and thus put an end for a while to the power of the Albanian despots. After his death the country was again distracted by the claims of rival pretenders. In the North, a branch of the Provençal family of Baux acquired the ascendancy, under the name of Balsa. George Balsa had previously purchased Durazzo for 6000 ducats from Prince Lewis of Navarre, who had inherited it from his great-uncle, Philip of Anjou, Prince of Taranto.² He now acquired, by the sword, nearly all North Albania, and his sons subsequently conquered part of Thessaly and Macedonia. About the same time (*i.e.* in 1357), Leonard Tocco, of Benevento, was created Duke of Leucadia and Count Palatine of Cephalonia, by the (titular) Emperor Robert. His grandson Charles successfully invaded Epirus in 1390, and gradually made himself master of nearly all the country lying between Joannina and the Gulf of Corinth. He married Frances, daughter of Nerio I., Duke of Athens, and took the title of Despot of Romania. He was succeeded by Charles II., who, dying in 1429, was succeeded by his nephew Charles III. Charles III. lost Joannina and Ætolia to the Turks in 1431; and to secure the protection of Venice for the small territory that remained to him, he had himself registered a citizen of Venice in 1433. He was succeeded by his son Leonard II. in 1452, who was driven out by the Turks in 1479.³ Long before this the Turks had conquered Macedonia and Thessaly as well as most of Northern Albania. The great victory of Kossovo, in 1389, had effectually broken the Serbo-

¹ William V., surnamed *Long-sword*, married a niece of our Henry III., viz. Isabella, daughter of Richard, Earl of Cornwall; but Irene was the child of his second wife, Beatrice of Castille.

² The House of Anjou had, in the 13th cent., acquired several towns in Albania as part of the spoil of Manfred, King of Sicily. Manfred's wife, who was a daughter of the Despot Michael II., had brought them to the Sicilian crown as part of her dowry.

³ The name of *Il Despotato* continued to be the designation of Acarnania and Ætolia on Venetian maps till the end of the 17th cent., if not later. A still more interesting reminiscence of the Beneventine family survived until our own time in the name *Karliti* (*Charles-land*), commonly applied by the Turks to the same region.

[Greece.]

Bulgarian power, and although Sultan Murad I. was assassinated in the very moment of victory, his conquests were effectually consolidated by his successor Bajazet I. Bajazet introduced the Turkish feudal system into Thessaly in 1397, and although the invasion of Timour procured the Greek Emperor a respite (during which he recovered, by treaty, some part of Macedonia and Thessaly), yet the Turks speedily rallied, and in the next sixty years completed at their leisure the conquest of the empire. With the final subjection of Macedonia and Epirus by Murad II. (1430-81), our brief notice of the mediæval history of these provinces may fitly close.

BRIEF ETHNOLOGICAL SURVEY OF ALBANIA, THESSALY, AND MACEDONIA.

Probably no single province in Europe can in ethnological variety and interest surpass MACEDONIA, and as it contains within its borders all the races with which our description is concerned, we may conveniently make a notice of it introductory to our brief ethnological survey. The predominant population of Macedonia is Slav, chiefly *Bulgarian*, but with a strong admixture of *Bosnian* and *Servian* elements along the N. and N.E. border. From the White Drin to the Bulgarian Morava, stretches a belt of *Albanians*, chiefly Moslem and slightly Slavonized. Turning to the S., we find that the Chalcidic Trident (see p. 637), and the whole coast from the mouth of the Haliacmon to the mouth of the Strymon, is, with one important exception, mainly *Greek*. The Greek population is, however, sundered by a long compact *Turkish* district, which stretches from Langadsena to Pravista. On the S. this district is evenly bounded by the Lakes of St. Basil and Beshik Gül, and the Boghazy river; on the N., the Turkish population juts up into the Greek region in several irregular promontories, one of which runs up as far as Serquasta. About half the population of the modern Macedonian capital, Salonica, is *Jewish*, chiefly of Spanish origin; while the country immediately around Salonica is partly peopled by a strong colony of *Yürük Turkomans*. Turning S., we find at the mouth of the Peneius, just within the Thessalian border, a colony of *Poles*. In the neighbourhood of the Lake of Kastoria, Macedonia is populated with Wallachians, who also reappear in smaller settlements in other districts.

If we turn S. to THESSALY, we find that this province is principally *Greek*, but with a large *Turkish* district in its centre, and numerous smaller oases of *Wallachians*. Next we observe that Macedonia and Thessaly are alike hemmed in on the W. by the solid and compact barrier of ALBANIA, which is ethnologically comparatively homogeneous, although differences of faith and tribal distinctions have broken up the Albanian nation. Even here, however, we find five foreign races embedded in the original, and still predominant, nation. THE GREAT WALLACHIA of mediæval writers is still represented by a dense Wallachian population in the S., with large outliers in Central and Eastern Albania. Besides these, there are several *Servian* oases scattered through Albania, one of which is on the Adriatic coast, and the same nation shares with the *Bulgarians* all the Eastern and the N. half of the W. district immediately bordering Lake Achrida. In S. Albania there is really a considerable *Greek* population, although its total has often been fictionally increased by adding to it the much larger number of Greek-speaking Albanians. Besides Mussulman Albanians, there are also found in S.E. Albania several settlements of genuine *Turkish* race. Lastly, the provinces of Albania and Macedonia are overrun in many districts by bands of *Gypsies*, with whom the *Nomad Wallachians* (see pp. 60 and 651) have often been improperly confounded by English writers.

Having now roughly indicated the general positions of these races, we may proceed to notice each of them individually.¹

A. *The Bulgarians and the Servians.*

Strictly speaking, the association of races implied in this heading is an error. For while the genuine Slavs, including the Servians, are purely Aryan, the Bulgarians are merely Slavonized Turanians. Nevertheless, the Slavonisation of the latter has been so complete, that in the present case we may disregard the distinction for the sake of convenience. As we have already noticed (p. 642), the Bulgarians form the great majority of the population of Macedonia, and there are small outliers of the same race in Albania. The greater part of the race in these provinces is Christian, but in Eastern Macedonia, a section of the Bulgarian population is nominally Mussulman. These Mussulman Bulgars are known as *Pomaks*; they are a bold, lawless, predatory race, much dreaded by their neighbours; they have little knowledge of the tenets of Islam and often bear Christian names. Nearly all the agriculture in Macedonia is in the hands of the Bulgarians, and they also rank among the cleverest and most industrious artisans in the towns. During the harvest, bands of Bulgarians occasionally descend into Greece, where they find work as reapers. The colonies of this people in Albania are supposed to date from the first Bulgarian kingdom (see above, p. 639).

The *Servians* are, as a race, considered less industrious than the Bulgarians, and are generally much more fiery and fond of fighting. They are found in detached colonies in several parts of Albania and Macedonia, but it is not certain at what date they established themselves in the former country. The *Bosniacks* in race and language scarcely differ at all from the common Servian stock, but their character has been modified by local causes, and has in some respects a distinct stamp. Great rivalry exists between these three branches of the Slav family, and although the hatred of a common enemy—whether Turk, Greek, or German—will unite them in action for a time, their harmony is never of long duration.

B. *The Albanians.*

There appears to be little doubt that the Albanians are the genuine representatives of the ancient Illyrians, who were driven southward in the 7th cent. A.D. by the pressure of Slav immigration. This fact has been illustrated in an interesting manner by the light which M. von Hahn has been able to throw on ancient Illyrian geographical nomenclature by modern Albanian equivalents.² Some of the later Byzantine writers allude to this people under the name of *'Αρβανίται*, a corruption of *Albani*, the name given to one of the tribes by Ptolemy (*Geog.* iii. 13), and which has itself originated their Turkish designation of *Arnaout*. Their own national designation is *Shkypetar*,³ a word which is usually translated *Highlander*.⁴ Their country

¹ In the following notice, no strict rule has been observed as to the order in which the races are described, but in the main, they are noticed in the order of their numerical importance.

² This much may be fairly admitted, but M. von Hahn is now generally admitted to have pushed his theory too far, and too imperatively, in matters of detail.

³ We have written it as pronounced, but it is more usual to write it *Skiptar*. With respect to other proper names, we have not attempted to mark the aspirated Albanian *s*, as much uncertainty of usage prevails on the subject, even among Albanians. The natural tendency of *Hellenized* Albanians is, of course, to omit the aspiration. This feature comes out very markedly in the different pronunciation of the names of many villages in Attica affected by persons of different generations. Greeks born later than 1835-40, or thereabouts, persistently drop the aspirated *s*.

⁴ A recent Albanian writer, Vassa Pasha, prefers to derive it from *Shkabé* (= *Eagle*), and maintains that *Shkypetar* is an *eaglet*. It is probable that both words have a common origin, and perhaps both signify "denizen of the crags."

they call Shkhyperi; under this designation is included all the country lying between the Adriatic sea-board and the eastern limits of the district of Ipek, Pristina, Vranja, Katchanik, Ūsküb, Perlepe, Monastir, Florina, Kebrena, Kalarites, and Yanina, as far south as Prevesa. The limits of Shkhyperi do not, however, by any means denote the limits of the Albanian race. We have already spoken (p. 59) of its predominance in the Greek kingdom, and smaller Albanian settlements are found all over both European and Asiatic Turkey. Most of these were originally founded by military colonists, who at the term of their service received from the Sultan a grant of land on which they settled with their families. Such is the origin of the very large number of small towns and villages bearing the name of *Arnaout-Keui* or *Arvanito-Khorio*. The military reforms of Sultan Mahmoud, involving the introduction of the conscription, aroused extreme discontent in Albania, and were the cause of a serious insurrection there. In consequence of this, about 25,000 Albanians were expatriated to Roumelia. Most of them were afterwards allowed to return home, but a record of their sojourn in Thrace survives in the name *Arnaout Planina* borne by one of the Rhodope ridges. Among prosperous Albanian colonies in foreign parts may be mentioned Arnaout-Keui, near Tirnova, and Volkonesti, in Bessarabia. There are also considerable Albanian settlements in S.E. Austria, in Southern Italy, and in Sicily.¹ Many Albanian soldiers have settled in Egypt, having gone there in the service of Mehemet Ali, or his descendants.² We have already noticed (p. 59) the distinguished part borne by the Albanian race in the foundation of the Greek kingdom; but the achievements of the Canaris, the Miaulis, the Botzaris, etc., are insignificant in comparison with the brilliant services rendered by the same race to the Ottoman Empire. Many of Turkey's greatest generals and some of her wisest statesmen have been of Albanian race. Such were the Küprülüs, who by the genius and valour of three generations of generals and statesmen, obtained for the House of Osman a fresh lease of life and power when already in its decline.

More than a hundred years have passed since Gibbon wrote of Albania as "a country within sight of Italy which is less known than the interior of America," and his words are, in some respects, as true now as when they were first written. For although Albania has since been repeatedly traversed from end to end by foreign travellers, the difficulty of the language, the comparative inaccessibility of the people, and the complexity of their social organisation, have nearly always prevented foreign observers from obtaining any adequate knowledge of this interesting race. This is the more to be regretted that the Albanian nation is of all the races of S.E. Europe the one, in many respects, most fitted to commend itself to the good-will and regard of Englishmen. The very failings of the national character are generally of a kind more congenial to Englishmen than the timid negative virtues of the Greeks or Armenians. We believe that no Englishman or German has ever been brought into intimacy with the Albanians without acquiring a lasting respect and liking for their many high qualities.

"Fierce are Albania's children, yet they lack
Not virtues, were those virtues more mature.
Where is the foe that ever saw their back?
Who can so well the toils of war endure?
Their native fastnesses not more secure
Than they in doubtful time of troublous need:
Their wrath, how deadly! but their friendship sure,

¹ The Italian and Sicilian colonies date from the latter half of the 15th cent.; the Austrian settlements, we believe, from the time of the Turkish campaigns of Prince Eugene.

² The founder of the present Egyptian Vice-regal family was himself an Albanian, of Kavalla. The Khedive still owns considerable property in that district.

When Gratitude or Valour bids them bleed,
Unshaken rushing on where'er their chief may lead.

Treachery is a vice rarely found among the Albanians. Those who have once "eaten your bread," and even those who are only temporarily hired into your service, are capable of the most devoted attachment.

Nationality, a passion at all times stronger in mountaineers than in inhabitants of the plains, is their strongest characteristic. No foreign country or new scenes can take from them the remembrance and the love of their mountains, their friends, and their villages. They are perpetually making invidious comparisons between their native place and everything about them in other countries. They justly pride themselves on their proved reputation as the best soldiers in the Ottoman army.¹ All of them are born-soldiers, and generally equally ready with sword or fire-lock.² Their arms are not worn for parade; no district in Northern Albania is ever long at peace; sometimes the Albanians are in open insurrection against the Porte, or rather its local representatives; at others their private feuds and the *creachs* of rival clans, or miscellaneous robber bands, afford a fair field for their energies. In Northern Albania, the women are said to be almost as handy as the other sex with their long fowling-pieces, and in the absence of the men are generally fully capable of defending their property. The children are taught the use of arms from the earliest age, and many are fair shots at eight years old. The first gift made to a child at his baptism, by the godfather, is a sum of money towards the future purchase of his arms. This money is hung round the child's neck as a necklace during the religious ceremony, and in the case of a girl becomes the nest-egg of her dowry. The Albanians have, as might be naturally expected, little taste for agriculture, and the general character of their country affords them a good excuse for their indolence. In the more fertile districts, the tillage is chiefly done by Wallachians or Bulgarians. Where the property is not that of the cultivator, it is farmed on the *métayer* system.

The Albanians are generally of middle stature, muscular and straight, but slight round the waist. Their faces are oval, with prominent cheek-bones, the eyes, blue and hazel, are lively; the eyebrows, arched; the nose, high and straight. They wear no hair on the fore part of the head, but sometimes let it grow long from the crown. Their complexions are clear, but they have the habit, which Strabo notes as the custom of the Illyrians, of tattooing their arms and legs. The women are tall and strong, but bear the stamp of poverty and hard labour.

The Albanian dress is extremely elegant, and often very costly. The Southern Albanians, or *Tosks*, wear the usual white kilt with embroidered gaiters and *tcharoukia*; they generally carry cartridges in a pouch. The dress of the *Ghegs*, or Northern Albanians, is in some clans very different. It some-

¹ The Republic of Venice, the Kings of France, the Dukes of Milan, and several other Italian Princes long had Albanian troops in their service. The Albanian cavalry seems to have been first employed in the west by Charles VII. in his wars against the English. The office of *Captain-General of the Albanian Cavalry* (created in 1449) was an important one, as it at first included the command of all the foreign cavalry in the French service. The Albanian cavalry disappears from French history for a time, but was revived, about 1509, by Louis XII. The *Stradiotes*, as they were called, always wore the national dress; at first they were equipped as Lancers (see the engraving in the *Mer des Histoires*, 1509), but subsequently as carbineers. They appear to have done good service, but their attachment to their homes must have much interfered with their usefulness. At the close of every campaign, no matter how short, they insisted on returning to Albania. Their manner of riding has left its mark on the French language (see above, p. 26). During the war against Napoleon, there were some Albanian regiments among the English auxiliary troops. Probably the last Albanian regiment in a foreign service was the *Royal Macedonian* of the Kings of Naples, which survived far into the present century.

² The majority of Albanians still use flint-locks in preference to better weapons.

times consists of a short close-fitting red, blue, or brown jacket, and long close-fitting crimson *trews*, which reach from the waist to the ankle. A broad leather belt with pistols and yataghan, and a well filled bandolier complete the Ghég's attire. Almost every Albanian makes his own clothes, and carries in his pouch a supply of leather, catgut, etc., for the manufacture of his sandals. The dress of the women is fanciful, and varies in different districts. In some they wear a kind of white woollen helmet, and the younger women a skull-cap, composed of pieces of gold and silver coin, with their hair falling in long braids, also strung with money. This is a prevailing fashion, and a girl before she is married wears her portion on her head as she collects it (see above, p. 59).

Although lazy in the intervals of peace, there is one amusement which always rouses the Albanians and in which they greatly delight, namely, dancing. Their dances have little variety. Either the hands of the party (a dozen or more) are locked in each other behind their backs, or every man has a handkerchief in his hand, which is held by his neighbour. The first is a slow dance. The party stand in a semicircle, with the musicians in the centre; a piper and a man with a violin, who walk from side to side, accompany their movements with the music. These are nothing but the bending and unbending of the two ends of the semicircle, with some very slow steps, and an occasional hop.

The handkerchief dance, which they accompany with a song, is much more lively. The leader opens the song, footing it quietly from side to side; then hops forward, quickly dragging the whole circle after him; then twirls round, frequently falling on his knees, and rebounding from the ground, and sometimes even vaulting over the outer row of dancers, with a shout; every one repeats the song, and follows the example of the leader, who, after repeating these movements several times, resigns his place to the man next to him. Thus the sport continues for hours, with very short intervals.

The aggregate number of the Albanian race is usually reckoned at about a million and a half. In their own country they are divided into four principal tribes:—

1. The *Ghegs*, who occupy all the north of Albania, and whose chief town is Skodra. The river *Skumbi* (the anc. *Genusus*), and the lake of Achrida, form the southern frontier of *Ghegeria*, as the country of the Ghegs is called. They are the most powerful, numerous, and characteristic of all the Albanian tribes. The Christians of this tribe, including the majority of the rural population in the plains, and all the mountaineers, belong to the Roman Church (see p. 647). The tribe is subdivided into many clans, of which the most numerous, the *Mirdite*, numbers about 22,000 souls. "In bravery, trustworthiness, and honour, the Ghegs bear the palm. No Ghég will scruple to 'take to the road' if he is short of money and has nothing better to do. If any man he may meet on the highroad disregards his command *Des dour* (stand still), he thinks nothing of cutting his throat or settling him with a pistol-shot; but if a Ghég has once tasted your bread and salt, or owes you a debt of gratitude, or is employed in your service, all his terrible qualities vanish, and he becomes the most devoted, attached, and faithful of friends and servants. These characteristics are so general, and so deeply rooted into the character of the Ghég, that consuls, merchants, and others who need brave and faithful retainers, employ them in preference to men of any other race."¹ As a race they are tall, broad-chested, and vigorous, well set-up, with a fine soldierly bearing, without the wriggle and swagger of the *Tosks*.

2. The *Tosks*, who dwell chiefly inland, extending from Delvino to Elbasan. Berat is their capital, and the river *Skumbi* their northern frontier.

¹ "The Peoples of Turkey." By a Consul's Daughter, 1878, vol. i. p. 71.]

3. The *Liapes*, who occupy Khimara and the maritime country to the southward and westward of the *Tosks*, reaching nearly as far as Delvino.

4. The *Tjames*, who are the most southernly of all the Albanian tribes. Their territory begins near Delvino, and they occupy the maritime country of Southern Epirus, as far inland as the Greek districts about Joannina. The Sullioti were therefore *Tjames*.

The three last named tribes are often confounded under the common name of their most numerous member, the *Tosks*.

These tribes are further organised into sort of clans (*phis* or *phares*). The southern tribes—both *Tosks* and *Ghegs*—are under the direct rule of the Turkish or the Greek Government, but nearly all the clans north of the Skumbi are in possession of semi-independence under their own chiefs. Their condition may be compared to that of the Highland clans prior to the time of Cromwell. The Roman Catholic tribes, in especial, are entirely independent of all but nominal subjection to the Porte; they are governed by their own chiefs, and each only communicates with Government through its own *Bulukbashi* or *Vakeel* (= representative) at Scutari. We have no space to detail the names of the different clans, and indeed to do so would convey no useful information to the traveller. For general purposes “the true and intelligible division” of Albania “is that of religious denomination. This has the advantage of coinciding broadly with a natural geographical demarcation, and it also serves to indicate the past history, as well as the present condition and future prospects, of Albanian civilisation in its three forms—Catholic, Greek, and Mussulman. The true and typical region of the Mussulman is in the centre; that of the Latins in the northern district, of which Skodra is the chief town; and that of the Albanians in communion with the Greek Church, corresponding with fair accuracy to the limits of Epirus, is in the south, with Joannina for its chief town. In the centre the Christian population of the towns, such as Berat, Elbassan, etc., is almost entirely of the Eastern Church, and with the Greek language actually or prospectively for its speech. . . . As a whole, the Christians of the north are Roman Catholics, devotedly attached to their church. The Mussulmans are everywhere, north, centre, and south; but it is only in the centre that they preponderate so as almost exclusively to form the population.

“The germs of civilisation were implanted and nurtured in the north by Italian influence, by the Church of Rome, and the Republic of Venice; in the south by the Patriarchate of Constantinople and the Byzantine Empire, or its offshoot, the Despotate of Epirus. The rising tide of Ottoman conquest either overwhelmed or buried the whole country. It destroyed the political power of the Greek Empire in the south, and further deadened the low vitality of the Patriarchate by turning it into a mere instrument of control for its own purposes. In the north, Skanderbeg was crushed; and Venice, driven one by one from the towns she held, was forced to capitulate honourably after the great siege of Skodra. The mass of the Catholic population were, however, able to maintain their religion and a certain amount of independence unmolested, and had no oppression to complain of. But the growth of their civilisation was checked; they were cut off from Europe and buried from the sight of the world. This lasted during the palmy days of Ottoman statesmanship and military prowess; but as weakness and want of controlling power set in at the centre, persecution and oppression, and the long train of evils which always accompany weakness in a Mahometan state, became rife at the extremities. A large portion of the population was then fain to embrace Islam in order to avoid calamity, as well as, doubtless, to obtain a career of advancement, or to escape the imputation, and possibly the reality, of being the allies and tools of hostile Christian states. From the reports of Venetian ambassadors, we know that this conversion must have been taking place

during the latter half of the 17th cent. The descendants of these Albanians have retained a great many vestiges of Christianity, not to say of actual ceremonies.¹ Thus, for instance, the Mussulmans of Retchi celebrate the feasts of Christmas, Easter, St. Nicholas, and St. George; and in illness or distress they are sure to send for a Catholic priest to pray for them. The tribe of *Skrelli* derives its name from St. Charles—Shen Kerli—to whom it was anciently dedicated; they pay tithes to the Catholic priest, and join in the Church festivals, although professing Islamism. Things have so changed, that at this day the Christian mountaineer has infinitely the advantage over the Mussulman, as he escapes the conscription by avowing his religion.

"At the present moment all the world is forced to hold some opinion or another, whether fairly come by or not, on the subject of nationality. It may, therefore, be instructive to examine that of Albania, and consider how far it is capable of standing by itself, and what value it may assume in any political combination. There is no doubt that the Albanians have a distinctive physical and mental character strongly marked,—a character, in greater or less degree, common to all. They think of themselves and magnify themselves in common as Albanians, in contrast to their neighbours; they all speak one language, or rather one group of unwritten dialects² full of foreign importations, and in its extreme forms, north and south, shading off into all but mutual unintelligibility. Money, force, or dexterous intrigue, can unite any or all of them against any part of themselves, or any of their neighbours, for the purpose of mere depredation, war for war's sake, or pulling down a government. But for want of a common language of cultivation and literature, and not having any religious denomination in common, they are without the main elements which help to construct and hold together the fabric of a true nation. Having thus no consciousness of political unity, they have in themselves no power of political construction; and therefore, to the eye of the statesman, their nationality is but negative, however much the ethnologist may be justified in treating it as positive and strongly marked. The moment an Albanian enters a church or mosque door, or takes an alphabet in hand and begins his education, he enters upon the first process of his incorporation with the body politic of his neighbours or rulers. The south affords the most striking example of this. Whether the land be held by a Turkish or a Greek government, the Christian Albanian of the south will ultimately become a Greek to the same extent, and through the same means, that the Albanian sailor of Hydra or the Albanian peasant of Attica are and have been slowly changing into Greeks."³

The origin of the Albanian people and their language⁴ has been made the subject of many books and almost endless discussion, but with very little practical result.⁵ One of the latest and best authorities on the subject,⁶ has aptly compared the position of the Albanian race to a solitary volcanic islet of unknown origin, of which the foundations are hidden by the surrounding waters, which are themselves gradually wearing away all external evidence of the derivation of its rocks. The only established fact about the Albanian

¹ "This, of course, refers to the mountaineers and country-people, not to the towns-people."

² Although the Albanian written character is now, unfortunately, almost entirely extirpated or forgotten in its native land, it should be remembered that Albanian was not originally an unwritten language, as has often been asserted. The subject is too complicated to enter on here, but will be found treated at length in Dr. Geitler's able monograph.

³ "A Few Words on Northern Albania" (1865), by Viscount Strangford.

⁴ The discussion respecting the character of the Albanian language may be said to have first taken a practical direction in the beginning of the present century, on the publication of Col. Leake's "Researches in Greece" in 1814.

⁵ A list of the principal authorities on the subject is given below, p. 652.

⁶ M. Auguste Dozon, whose excellent work should be carefully studied by any one who desires to become really acquainted with the Albanian people.

language is, that although distinctly Indo-European, it is not derived from any of its present neighbours. There is also strong presumptive evidence to show that it dates from very remote antiquity. In spite of many superficial points of resemblance to Latin and Greek, Bopp has shown that it is itself independent, and can be better explained by reference to Sanscrit than to either of those languages.

C. *The Greeks.*

The Greeks of Turkey are not sufficiently distinct from those of the Kingdom to call for a special notice. All that it is necessary to say of the race will be found on a previous page (p. 60). No Greek dialect is so pure as that of Joannina, and it is noteworthy that this remote town remained a centre of literary cultivation at a time when almost all learning was dead in Athens.

D. *The Turks.*

Thessaly and Macedonia were among the earliest European conquests of the House of Osman, and, as a consequence, these provinces were more carefully and systematically colonised than many other parts of the empire. A strong Asiatic element had already been long established here by the Greek emperors (see p. 640), and after the introduction into Thessaly of the Ottoman Feudal System by Sultan Bajazet I., in 1397, a strong current of colonisation set in from Northern Asia Minor. Many of the great Seljuk families came over, and were established on fiefs in Thessaly. A second influx of Turkish warriors were settled in Macedonia after the conquests of Murad II. The great wealth of these country nobles combined, with the distance from the capital, to render them in many respects independent of the Sultan, and their fiefs tended to become hereditary even before the decline of the central power. Thus, the descendants of several of the great Seljuk, or other knightly Turkish families, have continued to flourish in Thessaly and Macedonia even down to our own times. They have continued to exist in some respects as a separate caste; they are well acquainted with their genealogy and family traditions, in which they take legitimate pride, and still preserve to a very high degree those sterling and lofty qualities which distinguished the Turkish race in bygone times. It is not easy for a foreigner to win their confidence, but any traveller who is fortunate enough to obtain their friendship, will heartily re-echo Lord Byron's observation, that "there does not exist a more honourable, friendly, and high-spirited character than the true Turkish provincial Aga, or Moslem country gentleman."

E. *The Roumans or Wallachians.*

"All the various branches of the Wallachian family still call themselves Rumuni, except those of the colony of Metzovo, in the Pindus, who style themselves *Armeng*; and this may possibly be a corruption of the same word. Those that dwell south of the Danube are frequently known by the name of *Tsintzar*, a term of ridicule, recalling the original use of Shibboleth, because they pronounce *chinch* (five, quinque) as *tsints*. The title Kutzo-Vlachs, i.e. 'lame, halting Wallachs,' probably refers to the same or a similar defect of speech."—*Tozer*. The varied character of the occupations of the different Wallach tribes is shown distinctly by the fact, that whereas in Greece the word Wallach (Βλάχος) is used to signify a shepherd, in Northern Turkey the same word denotes a peasant or husbandman: in both cases the term Wallach is applied simply as the name of a calling, irrespective of race. Thunmann (who was the earliest, and is in some respects still the best, authority on the Southern Wallachians) was of the opinion that the Wallachians, south of the Balkan, were descended from the Thracians, and

that their language was the ancient Thracian tongue, as modified by the Roman occupation. In recent times, this view has generally been rejected, in favour of the opinion that the Southern Wallachs are descended from the inhabitants of *Dacia Ripensis* (or Aurelian Dacia), i.e. the part of Mœsia which bordered on the Danube. But the Roman colony of *Dacia Ripensis* scarcely appears to afford an adequate source for the (former) extraordinary diffusion of the Wallachian race, and the more probable opinion would seem to be that there were two centres of dispersion, the one in Thrace and the other in Aurelian Dacia, whose streams ultimately mingled.

"There is no doubt that the Wallachian language is a lineal descendant of the Latin, and the Roman origin of the Wallachian people is shown not only by their language but also by the numerous beliefs and customs of the ancient Romans which exist among them. Other points of similarity had been observed as early as the 15th cent. by Chalcocondylus, who remarks that the Wallachs—that is those south of the Danube—not only spoke a language like that of the Romans, but also bore a singular resemblance to them in their habits, mode of life, arms, and household implements. We also find that in the Middle Ages the people themselves had a consciousness of some original connection with Rome, which was even turned to some political account. Thus, Basil, Archbishop of Zagora, writing to Pope Innocent III., in the year 1204, reminds him that the Wallachs in Thrace were of Roman blood; and the same Pope, when negotiating with King John, one of the earlier sovereigns of the Bulgaro-Wallachian kingdom, pays him the compliment of saying that he and his people drew their origin from Rome.

"Although the Byzantine writers were aware that a distinction of race existed between the Greeks and the inhabitants of the mountains of Thrace and Macedonia, the name of Wallachs (Βλάχοι) does not occur until the year 1027, when they are mentioned by Lupus Protospatha as serving in the Byzantine army. Later on, in the reign of Alexius Comnenus, those who dwelt in the hilly country near Constantinople were well known as a source of recruits for the Imperial forces, being hardy mountaineers, inured by long exposure in their occupation of shepherds and hunters.¹ Two centuries later (1282) we hear of the same branch of the tribe as having become so numerous and wealthy as to be a source of fear to the inhabitants of the city. In consequence of this the Emperor Andronicus II. took precautions to get rid of them, and transplanted the whole people to Asia Minor, where their numbers were greatly reduced by ill-treatment and the severity of the climate; until at last the remnant were permitted to purchase, with a heavy sum of money, their return to their native soil.

"Meanwhile the Wallachs of the Balkan had experienced a separate fortune, and with them the race rose to distinction on the only occasion when they come prominently forward in history. After being subdued by the Bulgarians, and again brought under the Eastern empire, when that nation was subdued by the Emperor Basil II., they maintained themselves in their mountain fastnesses, owing an allegiance more or less qualified to Constantinople. In the reign of Isaac Angelus (1186), however, when they were heavily taxed, robbed of their cattle, and misused in other ways, they rose, under the leadership of three brothers, Peter, Asan, and John, and having made a league with the Bulgarians, raised the standard of revolt, and established what is called the Bulgaro-Wallachian kingdom. Its successive rulers contended with varied fortune against the Byzantine government, but succeeded in maintaining their position in Thrace and Macedonia, to which

¹ The Wallachians were for centuries specially noted in the Byzantine army as skilful sappers and military artificers. According to the most probable account, the artificer who devised and cast the great siege-guns used in the reduction of Constantinople (1453) was a Wallachian named Urban.

countries for a time Thessaly also was added, forming, however, an independent province, with a governor of its own. The Emperor Baldwin was captured by them in battle, and put to death. The kingdom continued to exist until the Turks made their appearance on the scene, when it was finally overthrown. Its first founders, out of opposition to Byzantine influence, embraced the religion of Rome. When, however, the empire passed into the hands of the Latins, a counter-opposition prevailed, and in order to establish a connection with the rival Eastern emperor at Nicæa, they adopted the Greek rite, to which they have ever since adhered.

"That part of the race which occupied Thessaly is sufficiently interesting to deserve an independent notice. Instead of being restricted, as they are now, to a few localities in the chains of Olympus and Pindus, for several centuries they held all the mountains that surround the Thessalian plain, and for a time, as it would appear, even the plain itself. In consequence of this, the usual name for this district in mediæval writers is Great Wallachia (*Μεγάλη Βλαχία*), in contradistinction to *Ætolia* and *Acarnania*, which were called Lesser Wallachia. Just before the establishment of the Bulgaro-Wallachian kingdom, in the year 1170, the Jewish traveller, Benjamin of Tudela, passed through the country; and so great was the impression this people produced on him, that whereas he usually confines himself to short notices of all but the Jewish communities along his route, here he becomes communicative beyond his wont. On reaching Zeitun, he says:—'Here we reach the confines of Wallachia, the inhabitants of which country are called *Vlachi*. They are as nimble as deer, and descend from their mountains into the plains of Greece, committing robberies and making booty. Nobody ventures to make war upon them, nor can any king bring them to submission, and they do not profess the Christian faith. Their names are of Jewish origin, and some even say that they have been Jews, which nation they call brethren. Whenever they meet an Israelite, they rob, but never kill him, as they do the Greeks. They profess no religious creed.' In the succeeding period the district which they occupied passed, in part at all events, into a variety of hands; but all along, until the Turkish conquest, a native Wallach governor seems to have existed among them, and to have been in reality supreme.

"From that time to the present the Wallachs in Turkey can hardly be said to have had a national existence. They have been subservient members of the Greek Church, and have proved a willing instrument in the hands of the Greeks to assist in checking any expressions of independence on the part of the Bulgarians or other Christian races. In some places, as at Metzovo, the men have even learnt to speak Greek, though in their families they retain the use of their native tongue. But though their numbers, even at the present day, are not insignificant (they are supposed to amount to 400,000), yet there is no need to take them into account in providing for the political future of the Turkish empire."—*H. F. Tozer*.

The last statement now requires to be considerably modified. An active political and educational propaganda has been maintained by Bucharest committees for many years among the Wallachs of Thessaly and Albania, and although the movement is as yet a purely artificial one, it is not impossible that it may yet give trouble. Whatever they may have been in the past, the Wallachs of Pindus are no longer altogether subservient to the Greek Church. One canton has actually turned Mussulman to escape the exactions of that Church, and another has demanded Rouman clergy and the Rouman liturgy in place of the Greek.

F. *The Jews.*

"The Jews of Turkey," writes M. Lejean, "are divided into two classes, *Spanish* Jews and *Polish* Jews. The former are the descendants of the Jews

driven out of Spain by Ferdinand and Isabella, and again subsequently by Philip II. This is the wealthiest and most cultivated, as also the most respectable branch of the race. They speak an ancient dialect of Spanish, but in their correspondence use the Hebrew character." The Jews of the three provinces with which we are concerned belong almost exclusively to the Spanish branch. Some of them have adopted the outward forms of Islam, and are at Salonica called *Mamins*, but the genuine Moslems do not associate with them. The Polish Jews are few in number in these provinces, and are of a very inferior class. There is also a small number of Hebrew families who claim to have been settled in Macedonia from Roman times (see below, p. 710).

G. *The Turkomans.*

These are nomad tribes of pure Turkoman race; they occupy part of the plain of Salonica, and muster rather strongly around Serres. There is no evidence, as far as we know, to show whether these Turkomans are descended from the Asiatic colonists of Byzantine times (see p. 640) or from later immigrants. Their habits are pastoral and very primitive; the few travellers who have visited their settlements, in Macedonia and Thrace, speak of them in the highest terms of praise.

H. *The Circassians.*

Small colonies of Circassians have been established at several points in Macedonia, but detailed information is wanting. None of them are of any importance, except to their immediate neighbours, with whom they are usually on bad terms.

I. *The Poles.*

A small colony of Poles was established, by Reshid Pasha, at the mouth of the Peneius, in 1856. The original colonists were chiefly selected from the Polish Legion employed by Turkey in the Crimean War.

J. *The Gypsies.*

Bands of Gypsies are found all over Albania and Upper Macedonia; their number in these provinces was roughly estimated by M. Lejean, in 1861, at about 40,000. Their habits and customs are much the same as in Western Europe. They are a much less interesting race than their brethren in Roumania, who are divided into 4 distinct castes, of which the lowest (*netotsi*) has many extraordinary customs. The Albanian Gypsies were visited many years ago by Mr. Borrow.

LIST OF SELECTED WORKS ON ALBANIA, THESSALY, AND MACEDONIA.

THUNMANN, *Untersuchungen über die Geschichte der östlichen europäischen Völker.* Leipzig, 1774. (A very valuable work; by no means obsolete.)

LEAKE, *Researches in Greece.* 1814.

„ *Travels in Northern Greece.* 4 vols. 1835.

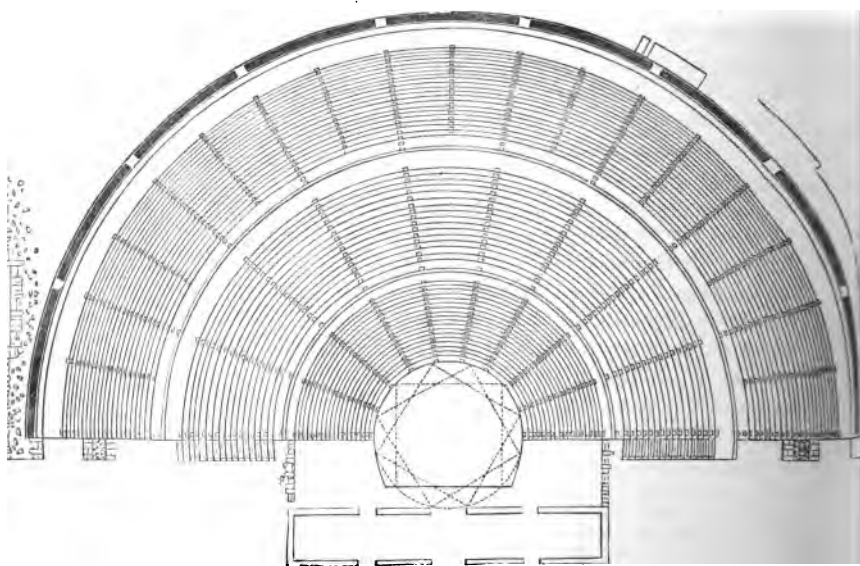
- HOLLAND, *Travels in the Ionian Isles, Thessaly, Macedonia, etc.* 1815.
- BOUÉ, *La Turquie*. 4 vols. Paris, 1840. (A storehouse of valuable facts; of unique utility.)
- „ *Itinéraires de la Turquie d'Europe*. 2 vols. Vienna, 1856.
- LEJEAN, *Ethnographie de la Turquie d'Europe*. Gotha, 1861. (There have been many later publications of a similar character, but none we believe more valuable.)
- BEAUJOUR, *Tableau du Commerce de la Grèce*. Paris, 1800.
- HUGHES, *Travels in Sicily, Albania, and Greece*. 2 vols. 1830.
- VON XYLANDER, *Die Sprache der Albanesen*. 1835.
- VON HAHN, *Albanesische Studien*. Vienna, 1854.
- „ *Reise von Belgrad nach Salonik*. Vienna, 1868.
- HOPF, *Chroniques Gréco-Romanes*. Leipzig, 1867.
- GEITLER, *Die Albanesischen u. Slawischen Schriften*. Vienna, 1883.
- HECQUARD, *La Haute Albanie*. Paris, 1858.
- STRANGFORD, *The Eastern Shores of the Adriatic*. 1865.
- DOZON, *Manuel de la Langue Chipke*. Paris, 1878.
- „ *Contes Albanais*. Paris, 1881.
- BENJEW, *Analyse de la Langue Albanaise*. Paris, 1879.
- VASSA PASHA, *A Simplified Grammar of the Albanian Language*. Edited by Sir Patrick Colquhoun, Q.C. (Trübner's Series.)
- TOZER, *The Highlands of Turkey*. 2 vols. 1869.
- LEAR, *Journal of a Landscape Painter in Albania*. 1854.
- GORCEVIC, *Ober-Albanien und seine Liga*. Leipzig, 1881.
- DUMONT, *Le Balcan et l'Adriatique*. Paris, 1875.
- RÖSLER, *Rumänische Studien*. Leipzig, 1871.
- HUNFALVY, *Die Rumänen und ihre Ansprüche*. Vienna, 1883.
- BROUGHTON, *Travels in Albania*. 2 vols. (Revised edition.) 1858.

TABLE OF ROUTES.

ROUTE	PAGE	ROUTE	PAGE
67. Corfu to Joannina direct	655	73. Joannina, by Argyrokastro, to Berat	678
68. Corfu to Joannina, by Delvino and Zitza	658	74. Joannina, by Premedi, to Berat	684
69. Corfu to Joannina, by Gomenitza and Paramythia	661	75. Joannina, by Grevena and Kastoria, to Berat	685
70. Prevesa to Joannina, by Arta	662	76. Delvino, by Durazzo, to Scutari	687
71. Prevesa to Joannina, by Nicopolis and Suli	664	77. Scutari to Cattaro	691
72. Joannina to Farga, by Dodona and Suli	669	78. Tepeleni, by Selenitza, to Avlona	692

TABLE OF ROUTES—Continued.

ROUTE	PAGE	ROUTE	PAGE
79. Tour in the Acroceraunian mountains . . .	698	85. Salonica to <i>Mount Athos</i> and back . . .	716
80. Joannina to <i>Larissa</i> . . .	697	86. Salonica to <i>Scutari</i> , by Monastir . . .	719
81. <i>Larissa</i> to <i>Lamia</i> . . .	702	87. <i>Scutari</i> to <i>Constantinople</i> . . .	726
82. <i>Larissa</i> to <i>Volo</i> and <i>Armyro</i> .	703	88. Tour of the Monasteries of Mt. Athos . . .	727
83. <i>Larissa</i> , by Vale of Tempe, to <i>Salonica</i> . . .	705	89. <i>Salonica</i> to <i>Constantinople</i> .	737
84. <i>Salonica</i> , by <i>Berea</i> , to <i>Larissa</i>	715		



PLAN OF THE THEATRE OF DODONA.

(After Donaldson.)

See p. 66

ROUTE 67.

CORFU TO JOANNINA DIRECT.

This route requires 17 to 18 hrs. irrespective of stoppages.

The traveller proceeds by boat, in about 2½ hrs. from Corfu to the *Scala of Sayades*, on the opposite coast, where horses (*ordered beforehand*), will be found for the journey to Joannina, which usually occupies nearly 15 hrs. The distance by this road from Sayades to Joannina is about 40 miles; the traveller can pass the night at *Raveni*, a village about midway between the two.

On leaving the *Scala*, the road passes under the Greek village of *Sayades* and the Moslem one of *Liopesi*, on the slope of the bare hills to the lt. Thence it ascends abt. 8 miles through olive woods to

Philates, a scattered Mohammedan town of 2000 inhabitants, where Englishmen with introductions will find a hospitable welcome. The appearance of the town is highly picturesque, and from its position it commands many lovely views. Close to the town, at a spot known locally as *Palaea Venetia*, are the remains of an anc. city, identified by Leake with *Ilium* (called also *Cestria*), the chief town of the anc. district of Cestrine. Its origin was traditionally attributed to a Trojan colony under Helenus, whence its usual names of *Ilium* or *Troja*. The remains include Pelasgic, Hellenic, Roman, and Mediæval masonry, associated in almost inextricable confusion. The city walls, having a circuit of about 1½ m., may be traced, interrupted at intervals by towers and a large gateway. Within the walls are some Greek churches, as well as remains of anc. foundations and tombs.

There is excellent woodcock and snipe shooting in this neighbourhood. On leaving *Philates*, the road for some time follows the course of the *R. Kalamas* (the anc. *Thyamis*), but without approaching it. This river affords very fair trout. The road is very pretty in parts, but there is no place or object of particular interest. The traveller presently crosses the *R. Kremnitza* by a picturesque triple

arched bridge. A wild mountain path, overhanging the river, brings him to the village of

Kremnitza. It is prettily situated, and drives a thriving trade in tobacco. The next hamlet is *Vigla*, which retains its curious and lofty watch towers. The traveller should ascend one of them for the sake of the beautiful and extensive view obtained. It includes the Straits of Corfu (distant 27 m.), the whole of that island, and the open sea beyond. The next village reached is *Raveni*, famous in past times for its brigands, but now only noticeable as the principal halt on the road to Joannina.

Shortly after quitting *Raveni*, the traveller crosses the *R. Longovitza* by the picturesque bridge called *Lykos* (= *Wolf*). The bridge is far from secure, and should only be traversed by daylight, or on foot with proper guidance.

The road now passes the village of *Leptokarya*, situated on the *Kalamas*, and continues to

Arachovista. The surrounding country is prosperous and well cultivated. The celebrated *Falls of the Kalamas* form a striking feature in the scene. The traveller should now quit the direct route (which leads in about 6 hrs. to Joannina), and, crossing the river, proceed to the *Monastery of Paliuri*, 2 hrs. distant. This convent was founded at the end of the 14th cent. by Thomas II., despot of Epirus, and well deserves a visit. The principal festival is celebrated on the 3rd Sep., when pilgrims flock hither from all parts of Albania. The name *Paliuri* is that of the Jerusalem thorn, whose pretty blossoms enliven all this part of the country during the early summer.¹ W. of the convent are some anc. remains, conjectured, by M. Gaultier de Claubry, to be those of the Molossian town of *Horreum*. The strength of the position appears to be the chief ground of this identification. A portion of the city walls alone remains. Some Turkish defences occupy a part of the anc. site. From *Paliuri*, the traveller proceeds in 2½ hrs. by *Dragoumi* and *Phrastani* to *Kostani*, where there is a curious By-

¹ Rhamnus in Attica (see p. 378) derives its name from the same plant.

zantine (brick) church of uncertain date. From Kostani the road continues to *Goviliani*. The site of an ancient fortified town, not yet identified, occurs on the way.

The traveller who does not take special interest in ecclesiastical architecture, may advantageously take a short cut from near Phrastani, and proceed to Joannina by way of the valleys of *Sodovitz* and *Stavraki*. This saves 2 hrs. ride, and the approach to Joannina by this road is especially fine.

JOANNINA (Turk. *Yanina*). (Pop. about 30,000.) *Inns*.—There are two very fair inns, but as the names and reputation are constantly changing, it is useless to specify them. The traveller should choose whichever may appear the more prosperous one at the time of his visit.

British Consular Agent.—Sig. B. Kyprioti.

Physicians.—Several; apply to Consul.

"Joannina or *St. John's Town*, now almost always known as *Yanina*, or *Jack's Town*, contains at present (1865) between 22,000 and 25,000 inhabitants, having greatly fallen off in this respect since the time of Ali Pasha. The Greek Christians are nearly three times as numerous as the Mussulmans, and there is also a considerable number of Jews. From its height above the sea, estimated at 1000 ft., and the neighbourhood of lofty mountains, the temperature in summer is less oppressive than that of most cities in Turkey; and though the lake varies in extent with the seasons, and consequently is fringed with marshes instead of a pebbly beach, yet for ordinary residents the place is said not to be unhealthy. The lower parts of the town, however, are an exception to this, where dysentery and malaria fever prevail to a great extent during the summer. To sight-seers the principal object of attraction are the bazaars, in which may be seen specimens of the rich gold embroidery for which the place is famous; here also the dresses of the inhabitants are displayed to the greatest advantage. The most conspicuous object from every part of the town is M. Metzikeli, whose

gigantic precipices of gray limestone, seamed by the courses of numerous torrents, appear to rise immediately from the water on the opposite side, and when darkened by a cap of thunder-clouds seem extraordinarily near."—*H. F. Tozer*.

Joannina is most beautifully situated. A large lake (the anc. *Pambotis*) spreads its waters along the base of the lofty mountain called Metzikeli, which forms the first ridge of Pindus, and rises 2500 ft. above the level of the sea. At its base lies a small island, and opposite to it a peninsula, crowned by the fortress and town, stretches forwards into the lake from the western shore. No Hellenic city is known to have existed on this site, though Leake supposed the Temple of Dodona to have stood here, an opinion which must be abandoned since the discoveries of M. Carapanos (see p. 671). The modern name (*ἡ Ἰωάννινα*) first occurs in Byzantine annals. Joannina derives its fame and importance chiefly from having been the capital of Ali Pasha, to whom it owed its prosperity and its public edifices. It is said then to have had a pop. of 50,000 inhabitants (besides a large garrison), with 16 mosques, 8 Greek churches, 2 colleges, the various palaces of Ali Pasha, a castle and other strong fortifications. When Ali Pasha found himself no longer able to defend the city, during the siege by the Sultan's army in 1821-22, he ordered it to be set on fire. From the population being scattered over so extensive a space, the town has now rather a deserted appearance. Many of the houses have been rebuilt, but by no means in their former splendour. The Vali resides within the fortress (surrounded by a moat), the access to which is through ruins. The space within is considerable, and the situation of the palace very striking. The fortress of Joannina offers an irregular outline of dismantled battlements, crowned by the shapeless remains of the ruined Serai; behind it appear some of the loftier points of the *Koulia* and *Lithariza*.

The *Koulia* (= the Tower) was a fortress 5 stories high, with a Konak of 2 stories above it. The thick masses

of masonry, and pillars and arches which support the structure have suffered but little. The Konak has disappeared. This fort communicated with the lake by a small canal.¹ Ali Pasha used to enter with his boat, then get into a small carriage (drawn by mules), which, rolling up an inclined plane, landed him 100 feet above at the door of his Serai.

The *Litharitzza*, the first fortress he built, is only a few yards distant. When, on the approach of the Sultan's troops, the Albanians within, wishing to make their own peace with the Porte, closed the gates against their master, Ali retired to the small island on the lake, and here, while waiting for terms from the Sultan, he was treacherously murdered by the Turks. Thus terminated his extraordinary career, on the 5th of February 1822, in his 82d year. The marks of the bullets in the planks of the room where he fell are still shown. It is in a small convent on the island. The head of the rebel Pasha was sent to Constantinople, and suspended, as usual, for some days over the gate of the Seraglio. It was afterwards buried with the heads of Ali's sons, who were executed soon after their father. The striking group of monuments which marks the spot where they lie is near the Selivri gate, not far from Seven Towers. The headless body of Ali was buried under a massive stone monument in his own citadel. The career of Ali Pasha exercised a great influence on the Greek Revolution, which he indirectly promoted. Not a few of the leaders of that movement (*e.g.* Coletti), owed their first start in life to Ali Pasha, who sent several of his Greek subjects to study at the University of Pisa. His rebellion against the Porte, by weakening the central power, afforded an opportunity to the Greeks for successful revolt.

The plain of Joannina is 20 m. long from N. to S., and about 7 broad in its widest part. The lake is rather more than 6 m. in length, and averages about 2 m. across. Its principal supplies are

¹ The lake itself is now guarded by a solitary gun-boat.

[Greece.]

derived from copious springs, and its waters are carried off by *Katabothra*, (subterranean channels), at its southern extremity. An interesting peculiarity of this lake is the presence of *natural rafts* on its waters. Some of these floating islands are of considerable size, have trees growing on them, and are occasionally inhabited by fishermen. The islands slowly drift about according to the prevailing winds. The traveller would do well to direct his attention to the subject, as no full description of these rivals of Delos has ever, we believe, been published. Indeed, the only traveller, as far as we know, who mentions them at all, is Dr. Granville, who in early life resided at Yanina for some time as under Ali Pasha's rule. To the E., and directly in front of the citadel where it runs out into the lake, the huge barren mass of Mt. Metzikelis (*Tomarus*), rises abruptly from the water; but rich pasture-land extends on both sides of the city of Joannina to the distance of 10 m., and probably is the *Hellopia* which Hesiod had in view when describing the district of Dodona. Subject as Epirus generally is to those atmospheric changes which procured for it Jupiter Tonans as Patron God in antiquity, there is no place in the whole province to be compared to Joannina itself (owing to the vicinity of Metzikelis), for rapid transitions of temperature and frequency of thunderstorms. These in the winter—severe in this upland plain, raised near 1000 ft. above the level of the sea—may often be witnessed accompanying a heavy fall of snow; while in summer their frequent recurrence tempers the heat.

For a pleasant account of Joannina and its scenery, the traveller is referred to Mr. Lear's charming volume of sketches. Of Joannina itself, he writes as follows:—

"Inside this city of manifold charms the interest was as varied and as fascinating: it united the curious dresses of the Greek peasant—the splendour of those of the Albanian: the endless attractions of the bazaars, where embroidery of all kinds, fire-arms, horse-gear, wooden ware, and

numberless manufactures peculiar to Albania, were exhibited—the chattering storks, whose nests are built on half the chimneys of the town, and in the great plane-trees, whose drooping foliage hangs over the open spaces or squares—these and other amusing or striking novelties which the pen would tire of enumerating, occupied every moment, and caused me great regret that I could not stay longer in the capital of Epirus. And when to all these artistic beauties are added the associations of Joannina with the later years of Greek history, the power and tyranny of its extraordinary ruler (Ali Pasha), its claim to representing the ancient Dodona, and its present and utterly melancholy condition, no marvel that Joannina will always hold its place in memory as one of the first in interest of the many scenes I have known in many lands."

Joannina forms the best headquarters for exploring Southern Albania. Travellers intending to do so should secure a *bouyouruldi* from the Pasha. Many pleasant and interesting excursions may be made in the vicinity.

ROUTE 68.

CORFU TO JOANNINA, BY DELVINO AND ZITZA.

	H.	M.
Corfu to Castel Butrinto (by boat)	2	—
Castel Butrinto to Delvino	8	—
Delvino to Murzina	4	—
Murzina to Delvinaki	7	—
Delvinaki to Zitza	8	—
Zitza to Joannina	4	—
	33	—

Or as follows:—

	H.	M.
Corfu to Hagii Saranta (by boat)	3	—
Hagii Saranta to Delvino	3	—
Delvino by Zitza to Joannina	23	—
	29	—

Travellers by this route will generally find it best to land at the small port of *Hagii Saranta* (better known by its Italian name of *Sta. Quaranta*), distant 17 m. from Corfu. This saves 5 hrs. ride. The only attraction of the route by Butrinto, as given below, is the excellent shooting afforded by the woods in its neighbourhood. The casual traveller, however, seldom has

time or opportunity to avail himself of these advantages.

The *Bay of Butrinto* is the *Portus Pelodes* of antiquity, and its muddy waters still justify the name, which seems to have been applied also to the larger of the two lakes. A bar of sand at its mouth prevents the entrance of vessels, other than boats of light draft, into the river that unites the sea and the lake, and which runs for nearly 3 m. through a marshy plain, once, possibly, the property of Atticus, the friend of Cicero (*Cicero ad Att. iv. 1*). The fisheries here are valuable, and supply the market of Corfu. The fish are caught by means of a strong dam across the river, near where it issues from the lake, made of large beams, crowned with a palisading of reeds. The fish are taken in chambers within the dam during the season, which usually lasts from September to March.

The *Castle of Butrinto* is situated on the S. bank of the river, at the fishery. There is a sort of *khan*, or wine-shop, adjacent, and a few huts inhabited by the fishermen. Here horses (*ordered previously*) must be taken for the journey to Delvino. The old Venetian fort is little more than a ruinous enclosure, inhabited, rather than garrisoned, by a dozen ragged Albanians, under a petty officer. It is the only relic—with another ruined fort near the mouth of the river—of the station which the Venetians maintained here for so many centuries. The ruins of *Butthnotum* occupy a rocky hill on the opposite bank of the river; "*celsum Butthnoti accedimus urbem*," in Virgil's phrase. The ancient Greek city was succeeded by a Roman colony, and that by a mediæval fortress; and its history may be traced in its masonry. In some parts, especially at the N.E. corner, near the lake, there are some fine Hellenic fragments and foundations, composed of large blocks without cement, surmounted by Roman, Byzantine, and Venetian stonework, the whole crowned with luxuriant ivy and creepers.

The plain of Butrinto is marshy, but in parts well wooded. It contains the small villages of *Mursia* and *Zara*. It

abounds in woodcocks, snipes, and water-fowl, and is the great resort of English shooting parties from Corfu. The beauty of the two lakes is remarkable. The smaller (that of *Riza*), communicating with the larger by a narrow winding stream, is of a circular form, about 4 m. in circumference, and embosomed in wood. Nearer the mill, on its W. bank, is a salt spring, which issues in copious volumes from the rocks, and turns a mill. The larger lake, or *Livari* (a corruption of the Latin *vivarium* = *fish-pond*), is 6 m. long, and 2 across. It is separated from the sea by a rocky isthmus. The mountain range above Delvino towers grandly beyond its N. extremity.

The road to Delvino passes through the woods, well known to English sportsmen from Corfu, and then sweeping round the S. and E. sides of *Lake Riza*, threads a leafy glen, and then emerges on the plain of Delvino, which is well wooded, and watered by 2 rivers, the *Pavla* and *Vistrioza*, both of which fall into the upper extremity of the Lake of Butrinto. At about 2 hrs. from Delvino, we pass on the l. an insulated hill, the summit of which is surrounded by Hellenic foundations, the remains of the ancient *Phœnice*, which name is preserved in that of the small village of *Phiniki*, lying directly under the former citadel to the S.W. Phœnice is described by Polybius, in B.C. 230, as being "the strongest, most powerful, and richest of the cities of Epirus;" and it maintained its importance to the times of the Byzantine Empire.

Delvino is a decayed Albanian town, charmingly situated in the midst of olive and orange plantations. It contains about 2500 inhabitants, of whom about one-third are Christians. It is the residence of a *Mudir*, who is under the orders of the *Kaimakam* of *Argyrokastró*.

The town is beautifully situated on sloping hills, and chiefly in an opening of the lower ranges of the high ridge of *Eryenik*, which rises immediately above the town. Ravines, spanned by picturesque bridges of a single arch, groves of olives and oranges,

vineyards, and scattered planes and poplars, are interspersed among the houses. There are several hospitable *Beys*, who willingly entertain English travellers properly recommended to them. A conical rock, above the principal ravine, is crowned by a small ruined castle, beneath which is the bazaar. There are several small mosques and one Christian church.

The houses are scattered over a space of nearly 2 m., being situated, as usual in Albanian towns, at some distance from each other, in consequence of the frequent feuds between the clans and family allies, into which all Albanian communities were formerly (and are still in a measure) divided.

We strongly recommend the traveller who has time to devote a few days to Delvino and its environs. It is distant 3 hrs. from Sta. Quaranta (see p. 658); 6 hrs. from *Gardiki* (Rte. 73); 8 from *Port Palermo* (Rte. 79); 6 from *Argyrokastró*, by the direct route over the ridge of *Eryenik*, which is not, however, passable when the snow lies deep. In the winter months the traveller must go round either by *Murzina* to the E., or by *Gardiki*, to the W. of that ridge. Either of these journeys occupies about 10 hrs. That by *Gardiki* presents by far the finer scenery (comp. Rte. 76).

On leaving Delvino, the road first ascends the mountain at the back of the town, among vineyards producing a pleasant red wine, and then passes over rugged and barren hills for 2 hrs., as far as to the village of *Kendikaki*. Further on, a hollow country is on our right, surrounded by an amphitheatre of mountains, and broken by ravines. At *Murzina* the road to *Argyrokastró*, *Tepeleni*, etc. (Rte. 76), turns off to the l.; our route lies over an alternation of hills and valleys to

Delvinaki, a village of about 300 houses, situated on the slopes of a hill, in a high and healthy position. From this point the direct road conducts the traveller to *Joannina* in 8 or 9 hrs., but it generally saves time, in the long run, to follow the more circuitous route by *Zitza*, rather than to make the latter a separate excursion from *Joannina*.

2 m. beyond *Delvinaki* a steep ascent

commences, and after winding through woody hills, the mule-path descends through oak-forests into a plain. Leaving the river *Kalamas* to the l., it reaches a hamlet, which is pleasantly situated on the ascent of the hills, and surrounded by wood.

Thence the road passes by the monastery of *Sosino*, which stands on the summit of an insulated conical hill, rising 500 feet above the valley.

4 m. before reaching Zitza is the waterfall of *Glizani*, where the *Kalamas* is precipitated over a rock 60 or 70 feet in height. The scenery around the cascade is pretty; the *Kalamas* (anc. *Thyamis*) flows in a placid stream to the edge of the precipice, whence it falls in one unbroken sheet.

1½ hr. later the traveller reaches the village of *Zitza*. It stands on the edge of a steep declivity, and contains about 150 houses. Strangers may lodge at the convent, which crowns the hill above the village, but the caloyers, now reduced to half-a-dozen, can offer nothing beyond bread and wine and bare walls. A small remuneration will be thankfully accepted by them. It was in the plain below that Lord Byron was nearly lost in a thunder-storm.

"As to the scenery, though Byron's judgment in this respect is so good as hardly to admit of question, yet in this instance I cannot help thinking that he overrated what he saw. As he was all but lost in a storm in the neighbourhood of this monastery, he was in all probability more than usually disposed to appreciate the place where he found refuge, and all its surroundings. Besides this, it is likely enough that the higher mountains were covered with snow at that time, an element which greatly enhances the beauty of every scene. It is a very extensive view, and comprises magnificent mountain chains, but there is a want of colour, and very little variety, nor are the different objects pleasingly arranged: one long line of table-land in particular, half mountain, half plain, which stretches away in the direction of Yanina, and excludes that city from view, is anything but agreeable to the eye. Here, as in most of the scenery

west of the Pindus, there is but little of that classical beauty of sharply-cut outline, and that finely-balanced grouping of the component parts in each view, which are so characteristic of the mountains in the rest of the Greek peninsula."—*H. F. Tozer*.

After this necessary caution, the traveller may refresh his recollection of the celebrated notice of Zitza in *Childe Harold* with less danger of disappointment:—

"Monastic Zitza! from thy shady brow,
Thou small but favour'd spot of holy ground,
Where'er we gaze, around, above, below,
What rainbow tints, what magic charms are
found!

Rock, river, forest, mountain, all abound;
And bluest skies that harmonise the whole;
Beneath the distant torrent's rushing sound
Tells where the volumed cataract doth roll
Between those hanging rocks, that shock yet
please the soul.

Amidst the grove that crowns yon tufted
hill,
Which, were it not for many a mountain
nigh

Rising in lofty ranks, and loftier still,
Might well itself be deem'd of dignity,
The convent's white walls glisten fair on high;
Here dwells the caloyer, nor rude is he,
Nor niggard of his cheer; the passer by
Is welcome still; nor heedless will he flee
From hence, if he delight kind Nature's sheen
to see.

Here in the sultriest season let him rest;
Fresh is the green beneath those aged trees;
Here winds of gentlest wing will fan his
breast,

From heaven itself he may inhale the breeze:
The plain is far beneath—oh! let him seize
Pure pleasure while he can; the scorching
ray

Here pierceth not, impregnate with disease;
There let his length the loitering pilgrim lay,
And gaze, untired, the morn, the noon, the
eve away.

Dusky and huge, enlarging on the site,
Nature's volcanic amphitheatre,
Chimæra's alps extend from left to right:
Beneath a living valley seems to stir;
Flocks play, trees wave, streams flow, the
mountain-fir

Nodding above; behold black Acheron!¹
Once consecrated to the sepulchre.
Pluto! if this be hell I look upon,
Close shunn'd Elysium's gates—my shade
shall seek for none.

No city's towers pollute the lovely view;
Unseen is Yanina, though not remote,
Veiled by the screen of hills; here men are
few,
Scanty the hamlet, rare the lonely cot:
But peering down each precipice, the goat

¹ Wrong; the *Kalamas* is the anc. *Thyamis*.

Browse; and pensive o'er his scattered flock,
The little shepherd in his white capote
Doth lean his boyish form along the rock,
Or in his cave awaits the tempest's short-lived shock.

Oh! where, Dodona! is thine aged grove,
Prophetic fount and oracle divine?
What valley echoed the response of Jove?
What trace remaineth of the Thunderer's shrine?

All, all forgotten—and shall man repine
That his frail bonds to fleeting life are broke?
Cease, fool! the fate of gods may well be thine:

Wouldst thou survive the marble or the oak?
When nations, tongues, and worlds must sink
beneath the stroke!"

An attempt has sometimes been made to identify Zitzá with the site of Dodona, but this identification is now disproved (see p. 669).

Zitzá is 12 m. distant from Joannina. The only noteworthy object on the journey is the lake of *Lapsista*, a shallow piece of water, which derives a fine character from the precipitous front of *Mt. Metzikeli*, the ancient *Tomarus*, forming its eastern boundary.

JOANNINA (see Rte. 67).

ROUTE 69.

CORFU TO JOANNINA, BY GOMENITZA AND PARAMYTHIA.

	H.	M.
Corfu to Gomenitza (by boat) .	3	30
Gomenitza to Paramythia .	6	—
Paramythia to Joannina .	12	—
	21	30

The *Scala of Gomenitza*, distant 18 m. from Corfu, is situated near the extremity of the spacious and nearly land-locked bay of the same name. At a short distance from the shore is the small Moslem village of *Grava*, with the house of a hospitable *Aga*.

Soon after leaving the beach at Gomenitza, the road to Paramythia enters a narrow valley, both sides of which are covered with olive-trees, the relics of the post which the Venetians long occupied here. Among the trees is the scattered village of *Grikokhori*, containing about 300 houses, half Christian and half Mussulman.

At 2 hrs. from Gomenitza, the traveller reaches the summit of a ridge,

whence there is a magnificent view westward of the channel and island of Corfu. From this point the road to Paramythia lies chiefly over a succession of hills, bare, or covered with scanty underwood, and intersected by deep and precipitous ravines. At 3 hrs. from Gomenitza, we leave on the rt. *Mazaraki*, and 1 hr. further we pass under *Kantezi*, both Mohammedan villages. Still further, *Nikolitzí* is on the lt. Paramythia itself is not visible until about half-an-hour before reaching it, when the road, after descending a deep and rugged ravine, emerges on the valley immediately in front of the town. The view from this point is fine, and the sight of the cultivated valley, watered by the *Cocytus*, is very refreshing after the barren and parched hills over which the road from Gomenitza has passed.

Paramythia (Turk. *Aj Donat Kalesi*, better known as Castel San Donato)¹ occupies the W. slope of a craggy hill, which rises to half the height of *Mt. Kurila* (as the ridge bounding the valley on the E. is called), and is separated only by a narrow space from its pine-clad slopes. It has a population of about 2000 souls, of whom three-fourths are Mussulman.

"Nothing can be more beautiful than the general appearance of the town. On the summit, which is surrounded with cliffs, stands a ruined castle; down, on the declivity of the hill, the picturesque houses are dispersed among gardens, watered by plentiful streams descending in every direction, and the places between the clusters of houses are grown with superb plane-trees, or occupied by mosques and fountains, shaded by cypresses and planes. These beautiful features are admirably contrasted with the cliffs and fir-clad summits of the great mountain which rises above the castle."

It is a short but steep ascent to the ruined castle; the beauty of the prospect from it amply repays the toil. On the way the traveller passes the

¹ St. Donatus is the patron of this part of the country. He flourished in the 4th cent., and is stated to have been Bishop of Eubœa, the see of which Paramythia is the capital.

little Turkish fort of Galata, where there are some slight antiquities. The Castle is Venetian, but erected on Hellenic foundations, part of which are apparent. The valley of Paramythia merges to the S. at Glyky, in the Acherusian plain, where the Cocytus joins the Acheron. The mountains of Suli are a continuation of *Mt. Kurila*.

Within the castle walls, which are built on craggy precipices, except towards the S.W., are the foundations of numerous houses; but the site is now completely deserted. This castle was the acropolis of an ancient city, as appears by some fine pieces of Hellenic masonry amidst the more modern work, which consists of repairs of various ages. It is quite uncertain which are the ancient towns that occupied this site. Leake suggests that the city of the *Chaoni*, an Epirote tribe, may have stood at Paramythia.

The name of Paramythia (*Παραμυθία* = *consolation*) is not itself ancient; but it is derived from the ancient name of the river by (*Παρά*) which it stands, the *Amythos* (= the Dumb). This river retains its designation under the translated Romaic form of *Vouvos*. The family of the Pronio Aga, long the rivals and enemies of Ali Pasha, is still rich and powerful, and its members occupy several houses below the Castle, in which they entertain foreign travellers, properly introduced, with courteous hospitality.

At Veliani, 1 hr. S., are some Hellenic remains, supposed to be those of the ancient *Elateia*. They are referred to the Macedonian period, and consist merely of a portion of the city defences.

40 min. below Paramythia, in the middle of the valley, is a ruined building (known as *τὸ χάλασμα*), which has been variously described as a Roman temple or bath, afterwards converted into a church.

[There is a road from hence to *Philaites* in 7 hrs., but there is little to repay the additional expenditure of time. It proceeds as follows:—At Neochori, 2 hrs., the valley of Paramythia ends, and the road descends through the picturesque hamlet of Menina, to the *Kalamas* (*Thyamis*), winding over a

sandy bed between beautifully broken and diversified banks. The old bridge has fallen in, but the river can be crossed in a ferry-boat, or, at one place, by a ford. 2 hrs. further the *Thyamis* flows through a deep and rather remarkable pass, behind that precipitous cliff which is so conspicuous from Corfu. This defile is nearly 3 m. long. On emerging from it, we cross a low ridge, on which is the hamlet of *Kalbaki*, and then ascend to *Philaites* (Rta. 67).]

The road from Paramythia to Joannina passes through the defile between Mounts *Labinitza* and *Kurila*, called the pass of *Eleutherokhori*, which was the scene of many struggles during the wars of Ali Pasha, and which was again occupied by the Greek insurgents in 1854.

From the pass we descend into a ravine, along which flows a branch of the *Kalamas*, and follow the bed of the torrent among stunted planes, passing between the villages of *Petras* and *Saloniki*. Further on, the country consists of narrow valleys and rugged limestone ridges, branching from the great summits around. Dodona (Rta. 72) can be visited in this route, but the direct road leaves it on the rt., and crossing a low ridge, descends into the plain, and proceeds to

JOANNINA (see Rta. 67).

ROUTE 70.

PREVESE TO JOANNINA, BY ARTA AND PENTEPIGADIA.

	H.	M.
Prevesa to Salagora (by sea) . . .	3	30
Salagora to Arta . . .	3	—
Arta to Karavassera . . .	4	—
Karavassera to Pentepigadia . . .	2	—
Pentepigadia to Joannina . . .	6	—

18 30

N.B.—Arta can be reached *by land* from Prevesa (see p. 664), but in that case the journey takes about double the time.

[This is the *shortest* way from Arta to Joannina. It is very picturesque, but less historically interesting than the next route.]

Salagora, a hamlet on a low hill on the

N. shore of the gulf, is the port of Arta. Horses may be procured here for the ride to Arta. In this neighbourhood there is excellent woodcock, snipe, and water-fowl shooting in the winter; and English shooting-parties used often formerly to make Salagora their headquarters.

The road lies across the plain to

Arta. This town stands on the site of the ancient *Ambracia*, near the river *Arachus*, of which its modern name is a corruption.

Few places in Albania are finer, alike in aspect, situation, and associations than Arta.

The approach to the town is beautiful: there is a great deal of wood in its vicinity, and it is surrounded by gardens, orange-groves, and vineyards. Before reaching the town we cross a picturesque bridge, of very remarkable construction, over the *Arachus*. It is ascribed to one of the Byzantine emperors.

The population amounts to about 8000, of whom two-thirds Christian and about 800 Jews. There are several mosques and churches, a few shops, and some good houses. Arta, with the surrounding district, was ceded to Greece in 1881.

The neighbourhood of Arta is subject to malaria in summer. The chief object of interest here is the ruined fortress. It stands on the foundations of the ancient citadel, which are chiefly of Cyclopean masonry.

Ambracia, originally a Corinthian colony, became afterwards the capital of *Pyrrhus*.

The inhabitants of *Ambracia* were removed by *Augustus* to *Nicopolis*; but it was re-occupied under the Byzantine empire, and again became a place of importance. The modern name of Arta is first known to occur in 1081, in the History of *Anna Comnena*. The ruined Byzantine Church of the *Virgin of Consolation* (*Ἡ Παναγία Παρηγορίτσα*) dates, according to an inscription over the door, from 819, and is well worthy of a visit; as also the *Metropolis*, or archbishop's house which overhangs the banks of the river. The remains of the walls of

Ambracia confirm the statements of the ancient writers respecting their strength. They were built of immense quadrangular blocks of stone, some of which measure 18 x 5 ft. Like the ancient city, the modern Arta has given its name to the neighbouring gulf.

About an hour's ride to the N.E. of Arta is the village of *Peta*, situated on the heights just above the river *Arachus*, where it issues into the plain. *Peta* is noted in modern Greek history as the scene of the defeat of the Greeks, under *Mavrocordato*, on July 16, 1822. It was also the headquarters of the insurgents in the spring of 1854, and here they were attacked and routed by the Turks.

On leaving Arta, the road crosses the *Arachus* by the singular bridge already mentioned, and follows the right bank of the river to the suburb called *Marati*, which is just opposite the archbishop's house. The gardens of *Marati* abound in filbert-trees, the fruit of which forms one of the exports of this district.

Beyond the suburb, we cross the plain, and keep along the foot of *Mt. Kelberina*, following a paved road, which overhangs the edge of a marsh. In the midst of this pass some copious springs issue from the foot of the mountain, one of which is said to be a subterranean discharge of the Lake of *Joannina*. Farther on, the road leaves the village of *Strivina* to the lt., and enters an ascending valley, the direct route and natural opening between the *Ambracian Gulf* and the central plains of *Epirus*. 3 hrs. from Arta the traveller passes

Kometrades, on the rt. of the road, and a ruined Hellenic fortress, which once commanded this important pass, on the lt. Accommodation for the night may be found here at a push. 1 hr. from the village we reach the summit, and descend into a valley between rocky mountains, and immediately after reach the

Khan of Karavassera,¹ which is tolerably good, and in a romantic situation. Travellers will do well to break their journey here, as the large

¹ Not to be confounded with the village of the same name at the head of the Gulf of Arta.

khan of Pentepigadia (Πεντεπηγάδια = *Five Wells*), about 7 m. farther on, has long been in ruins, and, unless lately restored, is uninhabitable.

The whole road from Arta is, for Greece or Turkey, very good. It is about 40 m. in length.

From Pentepigadia it is an almost constant descent to the great plain of JOANNINA (see Rte. 67).

[A variation of the foregoing route is to proceed *by land* to Arta, instead of going by caique to Salagora.

By land, it is reckoned 12 hrs. from Prevesa to Arta, but with good horses the distance may be accomplished in much less time. The road passes by the ruins of Nicopolis, and through *Luro*, which is about half-way (see next Rte.) In dry weather there is a shorter and more direct road across the plain, leaving Luro to the l. At 2 hrs. from Luro, the Hellenic and Byzantine remains at *Rogus* mark the site of *Charadra*. Another variation would be to turn in a N.E. direction from this point, and down the Joannina highroad, leaving Arta on the rt.]

ROUTE 71.

PREVESSA TO JOANNINA, BY NICOPOLIS AND SULI.

	H.	M.
Prevesa to Nicopolis . . .	1	—
Nicopolis to Luro . . .	4	—
Luro to Suli . . .	7	—
Suli to Paramythia . . .	8	—
Paramythia to Joannina . . .	12	—
	32	—

The traveller may either proceed direct from Corfu to Prevesa by steamer, in 7 hrs., or by way of Sta. Maura (Leucadia) and Nicopolis.

Prevesa.—Pop. about 5000. No inn, but good accommodation easily obtained.

British Consul.—C. A. Blakeney, Esq.

Prevesa is distant only 9 or 10 m. from Fort Sta. Maura. It stands on the northern shore of the strait (here only about $\frac{1}{4}$ m. wide), which connects

the Ambracian Gulf with the Ionian sea. Only about one-fifth of the population (exclusive of the garrison) are Moslems, the remainder being Greeks and Christian Albanians:

The town has much of that Græco-Italian character so familiar in the Ionian Islands. The gardens and trees scattered among the houses and the magnificent wood of olives by which the town is surrounded, give it a pleasing appearance from the water. Its fortifications, repaired by Ali Pasha, (who used Nicopolis as his quarry), have long been much dilapidated; a few guns are mounted on the bastions towards the sea, which, with those of the small fort at the end of the Actian promontory opposite, form an effectual cross fire across the entrance to the gulf. A bar of sand reduces the depth to 10 feet, which of course excludes all large vessels from the gulf.

On the fall of Venice in 1797, the French seized the Ionian Islands and the Venetian possessions on the opposite coast (Vonitza, Prevesa, Parga, and Butrinto). The invasion of Egypt by Buonaparte, in 1798, produced war between the Porte and France; and Ali Pasha, in the name of the Sultan, captured all these places, except Parga. He advanced on Prevesa in the autumn of 1798. Instead of awaiting his attack, the French garrison of 300 men, strengthened (?) by 460 Greeks, on the 23d Oct. marched out to meet their assailants on the plain of Nicopolis, where they were overwhelmed by the impetuous onset of 5000 Albanians. The savage warriors entered the town pell-mell with its routed defenders, and their war-songs still record the tale of blood and rapine which ensued. It is to this incident that Byron alludes in canto ii. of *Childe Harold* :—

"Remember the moment when Prevesa fell,
The shrieks of the conquered, the conquerors' yell;
The roofs that we fired, and the plunder we shared;
The wealthy we slaughtered, the lovely we spared."

¹ We believe, however, that something was done to strengthen the defences of Arta and Prevesa in 1878-80.

It is said that 300 of the Christian inhabitants of Prevesa, who had taken no part in the battle, fell in the indiscriminate massacre, and that their heads, after the moustachios had been shaven off, were sent to Constantinople as those of *French soldiers*.

Punta (= the point) is the Italian name now given to Actium as well as the little fort on its extremity, which secures to Turkey the passage of the straits. The Greek frontier line is drawn across this peninsula, 2 m. S. of its northern extremity. *Anactorium*, the ancient capital of this district, was situated in the bay now called *St. Peter's*, near Vomitza. *Actium* consisted merely of a Temple and Sanctuary of Apollo, on the shore of the Anactorian territory (*Thucy.* i. 29). The sanctuary was of great antiquity, and Apollo derived from it the surnames of *Actius* and *Actiacus*. There was also an ancient festival named *Actia*, celebrated here in honour of the god. Any remains of ancient edifices which may have survived to modern times are probably imbedded in the Venetian fort on Punta.

Dion Cassius, a Greek author, who held high office in the Roman Empire, has left a detailed account of the battle of Actium (B.C. 31), which may be read with especial interest by the very waters where it took place.

For some weeks before the engagement, the two hostile armies lay encamped opposite to each other, Mark Antony at Actium, and Augustus on the ground where he afterwards erected Nicopolis. The fleet of Antony was stationed within the strait of Actium, in the present *Bay of Prevesa*; that of Cæsar in the Port of Gomarus, now *Mytika*, to the N. of Nicopolis, in the Ionian sea. During this period of inaction, proclamations were fulminated at their antagonists by each party respectively, Augustus making the most of his enemy's Asiatic and Egyptian allies and sympathies; he represented him as coming with uncouth and barbarous rites and deities against the old manners and the old gods of Rome. The soldiers of Antony were already disheartened with the profligacy and

effeminacy of their chief, and thus half beat before the fight began. At length when Agrippa, a partisan of Cæsar, had taken Leucas, whence he threatened them on the rear, Antony and Cleopatra determined to retire to Egypt. Cæsar attacked their fleet as it was coming out of the strait, at the outer entrance of which the engagement took place which was to decide the fate of the world. Cæsar had 300 ships (triremes), and Antony 560, many of them with towers, like floating castles. Both leaders embarked large bodies of troops; the remainder of the two armies were mere spectators drawn up on the shore. The Liburnian galleys, that light cavalry of the seas, charged the dense ranks of Antonian ships; and for several hours both parties plied each other with missiles without any decisive result. At length, the wind shifting at noon, and a favourable breeze springing up, Cleopatra, whose galley had been anchored in the rear of the combatants, hoisted the purple sails on her gilded deck (*Flor.* iv. 11), and threading rapidly the maze of battle, was soon followed by the infatuated Antony, "like a doting mallard."

The flight of their leaders thoroughly disheartened the Antonians; Agrippa fell on their flank with his detachment from Leucas; and in front the Cæsarians closed with them, pouring fire on the floating castles of the enemy from their engines of war, and showers of javelins thrown by the hand. The unwieldy size of the vessels of Antony now contributed to their own destruction; all was soon in inextricable confusion, heightened by the various dialects and various arms of the nations and tribes ranged under his standard:—

"Quam varis linguis, habitu tam vestis et armis."

The vanquished perished in vast numbers in the sea, in the flames, or by the arms of the conquerors.

After the battle of Actium, Augustus established, as the most useful and durable trophies of his victory, two Roman settlements at Nicopolis and Patre, granting lands in their vicinity to his veterans, endowing the new built cities

with the valued privileges of Roman colonies, and augmenting their importance at the expense of the territory and population of all the townships in the neighbourhood. Nicopolis has again become the desert place which it was 2000 years ago, for the changes which have come to pass in navigation and shipbuilding since that age have rendered the situation unadapted to the commerce of the present day; but Patræ, the most flourishing town in the Peloponnesus, still justifies the choice of Augustus.

Besides founding Nicopolis, Cæsar enlarged and beautified the temple of the Actian Apollo, and promoted and endowed the Actian games, long celebrated there, founding contests of music, gymnastics, horse-racing, etc., and raising them to be equal in dignity to the former national games of Greece. St. Paul spent a winter at Nicopolis (Titus iii. 2), and the ruins called the *Metro-polis* may possibly mark the site of the church built by the congregation which the Apostle formed. The subsequent decline of Paganism, by abolishing the festival of Apollo, probably struck the first blow at the prosperity of Nicopolis, for, after the time of Augustus, the games were celebrated in that city, and not at Actium. The ravages of pirates and of invading barbarians accelerated its ruin. It was repaired during the interval of peace under Justinian, and remained a bishop's see until the 10th century, when Joannina succeeded it as the seat of ecclesiastical authority in southern Epirus. When the imperial name was no longer a protection to the distant subjects of the empire, it was natural that the inhabitants should revert to Ambracia and other ancient sites, which had been depopulated to supply Nicopolis, but which retained the advantages which had caused them to be occupied by the early Greeks. The new town of Prevesa, built nearer the sea, and in a more fertile part of the plain, then absorbed, probably, all the remaining inhabitants of the old city, and probably was chiefly built with its remains.

The ruins of Nicopolis are 3 m. to the N. of Prevesa; the ride thither

through the olive-grove which stretches across the peninsula is very pleasant. The wood dates from Venetian times. On emerging from the wood, the traveller finds himself on a grassy undulating plain, which faintly recalls the Roman Campagna. The vast masses of crumbling ruins spread around heighten the illusion, both in their date and material, which latter is chiefly Roman brick. The breadth of 60 furlongs, which Strabo ascribes to the isthmus on which Nicopolis stands, is incorrect. The broadest part of the site from the shore of the Ambracian Gulf to that of the Ionian sea is not more than 3 English miles; and nearly half the breadth of the isthmus is occupied on the eastern side by a lagoon, called *Mazoma*, separated from the Ambracian Gulf only by a narrow *thread* of land, which is a mile long, and has openings, where the fish are caught in great numbers as they enter the lagoon in the winter, and quit it in the summer.

The whole surface of the narrowest part of the isthmus is covered with remains of ancient tombs, baths, walls, etc.; but the most remarkable detached ruins are those of the *Aqueduct*, of the *Palace*, of the *Castle*, of the *Stadium*, and of the two *Theatres*.

The Aqueduct.—Though there are several copious sources on the isthmus which would seem to have been sufficient, by the aid of wells, for the supply of the city, still here, as in Roman Corinth (where local springs are even more abundant), the colonists were not satisfied with these, and constructed an aqueduct from the N., 30 m. in length. Larger remains of it are met with in different parts of the S. of Epirus, spanning broad valleys and streams, and joining hill to hill. Like the aqueducts of the Campagna, or that magnificent Roman work, the Pont du Gard, near Nîmes, it is a fit and lasting monument of that people's greatness, a sample of their power and intellect.

The Palace.—Near the southern extremity of the aqueduct are the ruins of a building which seems to have been a palace. It contains numerous apartments, with many niches in the walls for statues, and some remains of a stone

pavement. It is beautifully overgrown with shrubs and wild flowers.

The Castle.—The *Palæokastron*, or *Castle*, is an extensive enclosure of irregular form, not far from the shore of the Gulf. On the W. side the walls are strongest and most nearly perfect, and are flanked with towers. Here, too, is the principal gate. A cross over a smaller gate is probably of the age of Justinian, who, as we learn from Procopius (*de Edif.* iv. 1), repaired Nicopolis.

The Stadium.—The *Stadium* of Nicopolis was about 600 ft. long. Though its shape and dimensions can be accurately traced, it is now merely a mass of ruins.

The Theatres.—Of the 2 theatres the smaller is near the so-called Palace; the larger is on the side of the grassy hill which rises to the height of 500 ft. above the Stadium. This larger theatre, from its good preservation, size, and elevation above the other ruins, is a very conspicuous object from all parts of the site of the ancient city, and from the surrounding plain. It is visible, too, both from the Ionian Sea and from the Ambracian Gulf. It is partly excavated in the side of the hill; but all the superstructure is of Roman bricks, faced with stone. Huge masses have rolled down in different directions, still held together by the excellence of the mortar. The stone seats have all been removed, still it is one of the best preserved Roman theatres in existence, and only excelled by that at Tauromenium, under Mount *Ætna*. Here also a large part of the proscenium and its appurtenances is still standing. In this theatre, and in the stadium just below it, the Actian games were, in post-Augustan times, probably celebrated. From the upper walls of the theatre a glorious panorama is visible; the Gulf of Ambracia, the mountains of *Ætolia* and *Acarnania*, and the port and cliffs of *Leucadia*, with the Ionian sea as far N. as *Paxo*. Immediately below is the isthmus with its ruins, and beyond the minarets of *Prevesa*, rising from among gardens and olive-groves. It is clear from *Dion Cassius* (i. 12) that the tent of *Augustus* must have been pitched on the hill where this theatre now stands,

and that his camp was on the isthmus below.

Few scenes more impressive can be imagined than that which then met the eyes of the future Master of the World.

From Nicopolis to Luro the country is well wooded, partly cultivated, and broken by low hills. There is excellent woodcock-shooting in the woods near Luro, some of which resemble the covers in an English park. English shooting-parties often come here in winter. The best way of proceeding is to hire a house in the village of Luro, through the intervention of a resident at *Prevesa*; or, if in a yacht, a boat can row up the river of Luro from the Gulf of Arta.

Luro (anc. *Oropus*) stands near the river of the same name (the anc. *Charadrus*), which rises in the mountains, and falls into the Gulf of Arta.

The town of *Charadra* was at *Rogus*, 2 hrs. from here, where are still many remains.

A few miles W. of Luro, near the village of *Kamarina*, are the ruins of *Cassope*, and the hill of *Zalongo*, once a stronghold of the *Suliot*es.

Cassope was the chief city of the *Cassopæi*, an ancient people of *Epirus*. The walls of the acropolis may be traced in their entire circuit on a portion of the hill of *Zalongo*, and there are also remains of the city walls, of a theatre, and of other buildings. It was from a cliff on the summit of *Zalongo* that, according to some accounts, the famous scene was enacted of the *Suliot*e women throwing themselves down headlong, rather than fall into the hands of the *Turks*.

From Luro the road lies through a valley, and arrives at the river *Acheron*, running S.W., which, 2 m. farther, makes a sudden bend to the N., and enters, by a narrow pass, the magnificent region of *Suli*. Along the whole route, from the spot where we arrive at the banks of the *Acheron* to the plains of *Paramythia*, the scenery is grand, bold, and impressive in the extreme. From one spot the course of the *Acheron* may be traced for 6 or 7 m. between mountains, some of them upwards of 3000 ft. high, their precipitous sides

rising from the edge of the water. The road passes some hundred feet above the stream.

The *Castle of Suli* is placed on an insulated hill, near the ruined village of *Kako-Suli*, 1200 ft. above the river Acheron. The mountain on which the fortresses of Suli have been erected is of a singular semi-lunar form, terminating in so narrow a ridge as barely to admit of a path from one fortress to the other. The valour displayed by the Suliotes in the defence of their liberty, the vigorous resistance they offered during 10 years to the powerful Ali, and afterwards to the whole Ottoman army, the conspicuous part they took in the Greek revolution, have, with the assistance of Byron's stirring lines,¹ made their name almost proverbial for dash and courage in modern history and literature.

The incursions of the Suliotes over the neighbouring country reached their height towards the close of the 18th cent., when Ali Pasha determined to root out the race—a feat which he finally accomplished, in 1803, with great loss, and after a long siege of the principal strongholds of Suli. When all further defence had become hopeless, a number of the Suliotes broke through the lines of the enemy, and escaped to the Ionian Islands. Many of them were afterwards enlisted into the Greek regiments raised by the English during the great war, but disbanded in 1814. At the outbreak of the insurrection, in 1821, the Suliotes mostly went to Greece, where Mark Botzaris and others of their tribe became leaders in the war of independence. Many of them, however, returned to their mountain strongholds, where they again, in 1823, bravely defended themselves against the Turks. When their case became desperate, England negotiated their capitulation on favourable terms, when they all emi-

¹ "Oh! who is more brave than a dark Sullote,
In his snowy camease and his shaggy capote?
To the wolf and the vulture he leaves his wild flock,
And descends to the plain like the stream from the rock," etc.

Albanian War-Song in "Childe Harold," canto ii.

grated to Cephalonia, where they were kindly received and succoured by Sir Charles Napier, who installed 2000 in the spacious old Kastro of Assos. 300 of them were afterwards enrolled by Lord Byron (who maintained them at his own cost), to serve in the Greek war. At the present time, the few remaining Suliotes and their descendants are all settled in the Greek kingdom.

The hero of the earlier struggle of 1803 was *Samuel the Caloyer*, a monk, who had assumed the strange Round-head-sounding title of "The Last Judgment" (*Ἡ τελευταία Κρίσις*), and who was one of the bravest leaders of the Suliotes during the war. When the 10 years' struggle was over, he retired with many others to the tower which had been used as a powder-magazine. When their assailants drew near, the Suliotes set fire to a train, prepared beforehand for this last extremity, and thus involved the foremost of the aggressors in their own destruction.

According to Mr. Tozer, the most famous story of Ali's siege of Suli, which has been embodied in a Greek ballad, is that of Despo, the wife of a Suliote called George Botsis, who, when her dwelling was surrounded by the Mussulmans, followed the example of the monk, and set fire to a chest full of cartridges, by the explosion of which she and her family were blown to atoms.¹ The following is the ballad:—

"A loud discharge is heard afar, the crack of many rifles:
Say, is it for a marriage feast, or joyous celebration?
It is not for a marriage feast, or joyous celebration;
'Tis Despo and her family, who gallantly are fighting:
Within the tower of Demulá! th' Albanians besiege them.
'Thou wife of George, lay down thine arms; deem not thou art in Suli;
Lo! here thou art the Pasha's slave, thou art the Albanians' vassal.'
'And what if Suli is subdued, and Turks possess Klafa?
No master of Liápid race has Despo served, or will serve.'
She seized a firebrand in her hand, she called her daughters round her;
'We'll never live as Turkish slaves; one last embrace, my children!'

¹ See Fauriel, "Chants Populaires," i. 279

A thousand cartridges were there, she threw a light among them;
The cartridges flared up on high, and in the blaze they perished."¹

The two isolated rocks which rise precipitously from the Acheron are called respectively Trypa and Kunghi. These were the chief strongholds of the Suliotes; but the ruinous forts (known as the *Castles of Suli*), now crowning their summits, were erected by Ali Pasha after their capture at the beginning of the present century. A small Turkish garrison is stationed here; the commandant is usually very civil to strangers, and will allow them to pass the night within the walls.

A steep descent from the castle leads to the Acherusian plain. Here the fine valley of Paramythia opens to the rt. At *Glyky*, where the road crosses the Acheron, have been found some remains of ancient columns. Hence to Paramythia is 5 hrs. journey.

The road lies along the foot of *Mt. Kurila*, near the Cocytus, and partly over the downs on its banks. On the slopes of the hills bounding the valley (which is 6 m. across at Glyky, but afterwards diminishes to 2 m. in width), are many hamlets.

Paramythia (see Rte. 69) is situated at the N. extremity of the Acherusian plain.

For the road from Paramythia to *Joannina*, see Rte. 69.

ROUTE 72.

JOANNINA TO PARGA, BY DODONA AND SULI.

	H.	M.
Joannina to Dramisios (Dodona)	4	—
Dramisios to Romano	10	—
Romano to Suli	5	30
Suli to Parga	10	—
	29	30

Leaving Joannina in a S.W. direction, the traveller passes over the plain at the lower end of the lake, and after crossing a range of hills, descends into the broad valley of *Tcharacovista*. Its southern extremity "is bounded by the

vast mass of Mt. Olytzika, whose lofty gray cliffs form an outlook to the stronghold of Suli. This mountain, which is the most central and the most imposing of all in this neighbourhood, may be regarded as a point of demarcation of the races which have been already mentioned as inhabiting Southern Albania, the country to the east of it being occupied by pure Greeks, while that to the west is the abode of mixed Greeks and Albanians, though in this part the latter are the predominant race."—*Tozer*.

Near the village of Dramisios,¹ the traveller comes in view of its celebrated theatre (see *plan*, p. 654), distant 7 m. S.W. of Joannina. This is built on the slope of a low hill in a retired and solitary valley, below the N. side of Mt. Olytzika. It is not so perfect as the theatre of Tauromenium, in Sicily, as no part of the proscenium is now standing; but in Greece is only rivalled by the theatre of Bacchus, at Athens, and (in a less degree) by the theatre at the Hieron of Epidaurus (see Rte. 33).

"The form is a semicircle, somewhat elongated; but this peculiarity is not so distinctly marked here as in most of the theatres of Continental Greece; the main point of difference between the Greek and Roman theatre in respect of form being that, while the latter is an exact semicircle, the former is elongated in the direction of the *scena*. A distinction is also to be drawn in this respect between those of Greece and those of Asia Minor, namely, that in the Asiatic colonies the cavea assumes a horse-shoe shape, while in the mother country the elongated sides are always parallel to one another. . . . It is the largest in Greece, with the exception of that at Sparta, and probably also of that of Dionysus at Athens. The exterior diameter is given by Leake as 445 ft., while that of the theatre at Sparta is 453 ft.; several, however, in Asia Minor exceed this size.² The seats,

¹ This place is called indifferently by various writers — Dramisus, Drantysus, Dramesius, Dramestos, Dramezi, Drameshous, and Drémichaux. The entire district and valley is known by the general name of *Tcharacovista*.

² See Leake, "A Tour in Asia Minor," pp. 328-9.

¹ Passow, "Carm. Pop." No. 214.

which are composed of a fine white limestone nearly approaching to marble, almost all remain; but, owing to the dislocations produced by earthquakes, and by the shrubs which for ages have grown amongst them, they are thrown out of their places in the most extraordinary way, and so make the place appear more ruinous than it really is. In consequence of this, it is less easy than in some other theatres to trace the *diazomata*, or landing-places, which ran at intervals round the building, thus dividing it into separate tiers, and the flights of steps by which the spectators reached their seats. On the lowest level towards the plain, beyond the *cavea*, other foundations are visible, in a line with which the *scena* itself must have been; but of this and the *proscenium* there are no remains. The theatre commands a fine view of the hill of Olytzika opposite, and of the deep valley which runs up beneath its eastern flank; so that it adds another to the numerous instances of the good taste of the Greeks in their choice of positions for temples and theatres."—*H. F. Tozer*.

The hill in which the theatre is excavated supports a small Hellenic fortress, which encloses a space about 550 ft. square.

Near the theatre are some other anc. remains (see below). Most travellers have identified these ruins with those of *Passaron*, the capital of the Molossi.

Col. Leake, however, insisted that the character of this site was totally incompatible with the important military position of *Passaron*. Besides, there are good grounds for believing that *Passaron* was nearer the sea, and he points out that, according to Anna Comnena, "there was a harbour on the Epirote coast called that of *Passara* (*Πασάρων λιμὴν*)."¹ Col. Leake wrote¹ (1805), "As well from these circumstances" (position, absence of town walls, etc.), "as from the nature of the buildings, I conceived them to have composed a *ἱερον*, and place of public assembly, protected by a fortress, the dimensions of the latter not being even

¹ Leake, "Travels in Northern Greece" vol. iv. p. 82.

those of a *κώμη* or small town."¹ Again, he says, it "is a retired valley, like those of Epidaurus, Nemea, and Olympia. The slightness of the wall which enclosed the two temples shows evidently that it was merely a peribolus of the sacred ground. No part of the works has an appearance of remote antiquity, and the whole, perhaps, was founded on the site of some renowned temple of the Molossi, with a view of pacifying and civilising Epirus."²

Of the numerous travellers who described these ruins, two only are known to have recognised the site as that of the enigmatic *Dodona*; both Englishmen, and both happily still living to witness the proof by excavation of their conclusions.

In 1819 these ruins were visited, measured, and described by Mr. (now Prof.) T. L. Donaldson, with his usual accuracy. Nor is this all: in his notice of these ruins (published 1830) he distinctly identifies the site with that of *Dodona*. After enumerating the various indications by which *Dodona* might be recognised (as set forth by Dr. Butler in his dissertation), he adds, "All these indications coincide so decidedly with the situation of *Dramyssus* as to favour the supposition that this may have been the site of *Dodona*; . . . on the hypothesis that *Dramyssus* now occupies the site of *Dodona*, the disproportion so remarkable between the size of the theatre,³ and the extent of the town may be accounted for by the necessity of this edifice being sufficiently capacious to receive the vast concourse of people who were accustomed to flock on certain solemn festivals to consult the principal oracles. *Olytzika* possesses the same features as the anc. *Tomarus*, and abounds in oaks and numberless springs of the clearest and freshest water."⁴

In 1839 Dr. Wordsworth also advo-

¹ Leake, "Travels in Northern Greece," vol. i. p. 268.

² *Ibid.* vol. iv. p. 80.

³ Prof. Donaldson, in the same notice, estimates the theatre to have been capable of seating 20,000 persons.

⁴ "Antiquities of Athens and other parts of Greece," etc. (supplementary to Stuart), 1830. Vol. iv. p. 47.

cated the claims of the Dramisios ruins to represent Dodona.¹ After mentioning various circumstances in support of this view, he adds the capital fact (mentioned by no other writer before or since), that there is a small church of *Bodista* near the ruins, and that *Bonditza* was the name given in the Imperial Charters of the 5th cent. to the See then ecclesiastically known as the "*Bishopric of Dodona*." But he is almost too cautious when he says, "this appellation is perhaps to be recognised in that of *Bodista*." There is not the slightest doubt about the matter; the words are the same, only that the latter is written phonetically.² Such was the state of the question when, in 1875, an accomplished Greek of Arta, M. Constantin Carapanos happened to visit the ruins of Dramisios, and was struck like Mr. Donaldson and Dr. Wordsworth by the peculiar suitability of the site to the requirements of Dodona. More fortunate than these his precursors, he was able to dispose of the time and means to put the hypothesis to the test of excavation. M. Carapanos appears not to be aware of the earlier opinions we have quoted, and as he is not a professed archaeologist, this fact is not surprising, and perfectly excusable. Still, as he lays so much stress on Leake and Pouqueville (a queerly assorted couple), having never thought of identifying Dramisios with Dodona, we do consider that his learned French *collaborateurs*, professed scholars and archaeologists, were bound to bring this earlier identification to his notice. For, to persons not acquainted with the circumstances of the case, such an omission might well expose M. Carapanos to an imputation as odious as it would be, we are convinced, unjust. The day is happily long past when French nationality was considered excuse sufficient for almost any amount of ignorance of

foreign literature. But enough of this. Let us now turn to the more agreeable subject of M. Carapanos' intelligent, liberal, and disinterested services. Having chosen his site, he procured the necessary authorisation from the Ottoman Government, and proceeded in 1876 to excavate (entirely at his own cost), a space of about 22,000 sq. yds. to the average depth of about 8 ft. He was rewarded for his efforts by the speedy discovery of a large number of remarkable *ex-voto* offerings and inscriptions, all of which he has published in a beautiful quarto monograph.¹ M. Carapanos commences his description by the acropolis, where, however, nothing was found but anc. interior cross walls. The subterranean structure mentioned by Leake proved to be merely a cistern. He also opened several tombs near the gate of the citadel, but they contained only bones, without any fictile remains. At the theatre the excavations only served to prove that that edifice was excluded from the sacred precinct; a question which had previously been a moot point. The *Temenos*, or sacred precinct, lies E. of the theatre, and S.E. of the town. It is of very irregular oblong form, trending N.W.-S.E. Its length is 245 yds., its average breadth 140 yds. It may be conveniently divided into two parts, of which the N.W., or upper, occupies a spur of the acropolis; the other division is entirely in the plain. This upper terrace is about 196 yds. long, and varies in width from 43 to 55 yds.; it is occupied by no less than 3 distinct edifices, the walls of which are now flush with the soil. Of these, the largest and most important is a temple, subsequently transformed into a Christian Church. This M. Carapanos unhesitatingly identifies with the famous *Temple of Zeus*. Leake has described it,² but owing to the outer walls being then buried, he under-estimated its dimensions.³ The walls appear to in-

¹ "Greece," by Christopher Wordsworth, 1839, p. 247.

² According to a rule of modern Greek orthography $d(\delta)$ is always preceded by ν (ν) when the former has not the dh sound. Thus *Boditza* would necessarily be written *Bonditza*; the terminations *itza* and *ista* are of identical meaning and frequently interchanged.

¹ "Dodone et ses Ruines," par Constantin Carapanos. Paris, 1878. 2 vols.

² This site was excavated to a slight extent early in the century, by Col. Leake, see *believe*.

³ He found here "a piece of the frieze, ornamented with small *capita bovis* connected

clude masonry of very various periods ; some of it mere rubble and mortar. Here were found a large number of ex-voto bronze statuettes and inscriptions on slips of lead (see p. 673). These objects were lying at a depth of about 10 ft. below the present level of the soil ; and some of the bronzes, indeed, were actually found *under the walls*.

The second edifice is distant $10\frac{1}{2}$ yds. from the temple. It is nearly square ; its dimensions being close on 64 ft. by 59 ft. It is divided internally into two chambers and three corridors. The masonry appears to be exclusively Hellenic. A large number of copper coins (see p. 674), were found here, as well as fragments of objects in bronze. 152 yds. W. of this building stands the third edifice, a trapezoid 139 ft. $3\frac{1}{2}$ in. long by 105 ft. wide. It has no internal divisions, but against the N.E. wall are 4 steps of an anc. stair. Many broken bronzes were found here. This was misnamed "a second temple" in Leake's description. The character of these two edifices has not been ascertained ; but M. Carapanos suggests, rather vaguely, that they may probably have been employed in the ceremonies of divination.

We must now describe the lower or S.E. portion of the precinct ; a space measuring 120 yds. by $114\frac{1}{2}$ yds., connected by 3 flights of steps with the upper terrace. Here were discovered the foundations of three buildings ; of which the most interesting was a small oblong rectangular edifice, 85 ft. 3 in. long by 34 ft. 5 in. wide. Nearly in the middle was a small circular altar of 3 steps. From the dedicatory inscription on a bronze wheel found here, this was evidently a *Sanctuary of Aphrodite*. Here, too, were found two limestone eyes which must have fitted into a large primitive *wooden statue*.

Immediately S.E. of this sanctuary, is a large irregular flagged enclosure, terminated by two square towers (opening inwards), with two columns of tufa

between them. This M. Carapanos regards as the *Propylæum of the Temenos*.

Along a line parallel with the major axis of the Sanctuary of Aphrodite is a row of 25 small detached foundations, quadrangular, circular, and semicircular. These were probably the foundations of pedestals and semicircular niches containing ex-voto offerings. N.W. of these, in the same line, occurs a second series of 16 pedestals, of various sizes, but all of rectangular form.

A large quantity of fragments of vases and statuettes (in copper, bronze, and iron), besides small votive inscriptions, have been found in their immediate vicinity. M. Carapanos suggests that the larger pedestals may probably have supported statues and other large objects set round with smaller and humbler offerings.

N.E. of the Sanctuary of Aphrodite, a large tomb was discovered containing a quantity of bones and a pair of earrings. From the latter circumstance, it is conjectured to have been a *Tomb of Women*. [Query : priestesses, that they were privileged to be buried within the sacred precincts ?—ED.]

The extraordinary quantity of charred wood found in the vegetable soil all over the lower part of the sacred precinct, has suggested to M. Carapanos that there probably stood here a number of wooden structures, destroyed by fire.¹

Outside the Temenos, and quite close to its S.E. wall, is an edifice, the character of which has not yet been ascertained. It has no internal divisions, but consists of a single gallery 472 ft. 4 in. long, by 43 ft. 3 in. wide. Its walls are about $4\frac{1}{2}$ ft. thick. Further to the S.W. various Byzantine (rubble and mortar) walls have been brought to light, including those of three small buildings close to the S. boundary wall of the Temenos. These may probably have been dwelling-houses.

About 328 yds. S.W. of these ruins (on the other side of the brook), is a small ruined church, dedicated to St.

by garlands of an intermixture of the vine with oak leaves, acorns, and ears of corn ; the relief is very low and roughly executed."—*Op. cit.* vol. i. p. 267.

¹ Would it not be simpler to suppose that this accumulation of charred wood was derived from the conflagration of the sacred grove itself ?

Nicholas, which evidently stands on ancient Hellenic foundations, though of what nature is not known.

Having concluded the description of the topography of Dodona, we will now briefly notice the history and character of the oracle, and then describe a selection of the miscellaneous antiquities discovered by M. Carapanos. The oracle of Zeus at Dodona was celebrated as the most hanc. in Hellas, and regarded as Pelasgic. It is alluded to twice in the *Iliad* (ii. 748, and xvi. 233), and once (or rather twice in identical words), in the *Odyssey* (xiv. 327, and xix. 296). The oaks of Dodona are mentioned by Æschylus (*Prom.* 832).

Aristotle stated (*Meteor.* i. 14), that the flood of Deucalion took place in this district, "which was inhabited at that time by the Selli, and by the people then called Græci, but now Hellenes."

The god at Dodona was said to dwell in the trunk of an oak; or, according to another interpretation, in a grove of oaks and beeches, and not in any particular and single tree.¹ "The will of the god was made manifest by the rustling of the wind through the leaves of the trees, which are therefore represented as eloquent tongues."² In order to render the sounds produced by the winds more distinct, brazen vessels were suspended to the branches of the trees, which, being moved by the wind, came in contact with one another, and thus sounded till they were stopped. Oracles were also obtained through pigeons, which, sitting upon the oak trees, pronounced the will of Zeus. The sounds were in early times interpreted by men, but afterwards, when the worship of Dione became connected with that of Zeus, by two or three old women, called *πελειάδες* or *πέλαιαι*, because pigeons were said to have brought the command to found the oracle. There were, however, at all times, priests called *τόμυροι*, who on certain occasions interpreted the sounds; but how the functions were divided between them and the Palææe is not clear. In

the historical times, the oracle of Dodona had less influence than it appears to have had at an earlier period, but it was always inaccessible to bribes, and refused to lend its assistance to the Doric interest." (Smith, *Dic. Ant.* p. 381). The temple and sacred grove were pillaged and burnt by the Ætolians B.C. 219, but the oracle continued to exist, and to be consulted, though with diminished fame, some centuries longer, and is mentioned by Pausanias.

With respect to the antiquities obtained by M. Carapanos, we have only space to mention a few of the most characteristic, and must refer the reader for all particulars to his beautiful work.

These antiquities, amounting to 1800 pieces, are of a very miscellaneous character. Many of them are of high archæologic interest, but not one of them is artistically beautiful. They include a large number of small bronze figures (human and animal), small bronze bas-reliefs; inscriptions on plates of copper, bronze, and lead; small tripods, basins, vases, pateræ; articles of armour, harness, and for the toilet; fragments of statues, and a smaller number of articles in ivory, gold, silver, and iron.

Beginning with the bronze statuettes, we find that a certain number of these date from the 6th and possibly the 7th cent. B.C.; none from a more ancient period. With these are mingled a few pseudo-archaic works of the 3rd cent. B.C., when, as has been well observed, "Greece had a school in her decline which answered in method and aim to our Pre-Raphaelites." The *patina* of the more ancient bronzes is, according to M. de Witte, "fine, brilliant, and polished," both in colour and grain. This beauty in the ancient bronzes, the "bloom of the bronze" (*ροῦχαλκοῦ τὸ ἀσθηρὸν*), is alluded to by Plutarch (*De Pyth. Orac.* 2) as a lost art.

Among the principal subjects represented by the statuettes are a so-called *Atalanta*; *Auletria* playing the double fife; *Athena*; several archaic figures of *Apollo*; *Zeus* holding the thunderbolt (a sham archaism of the 2nd or 3rd cent. B.C.); a figure on horseback;

¹ Compare art. *Dodona* in Smith's "Dic. Gr. and Rom. Geog.," with art. *Oraculum* in his "Dic. of Gr. and Rom. Ant."

² The Shakespearean "Tongues in trees."

a shepherd, called the Dodonæan *Mandylas*; satyrs of very bestial character; in all, 20 specimens. Besides the above, there were found 16 figures of various animals, most of which appeared to have served as handles or ornaments to other articles. The "bas-reliefs" (31 in number) are thin plates of bronze, worked in *repoussé*. Some formed plates in armour, others (which still exhibit the thread holes), were sewn as ornaments on a foundation of cloth or leather. The subjects are various:—*Agonistæ wrestling*; *Apollo* and *Heracles* disputing the possession of the Delphian tripod; *Warriors fighting*; *Heracles* and the *Cretan Bull*; the same with the *Lernæan Hydra*; *Zeus*; *Omphale* (this occurs 3 times); *Pallas*; *Thetis*; *Scylla*; 2 *griffons* (strictly heraldic, and in the attitude of the Mycenæ lions); a *centaur*; a *male sphinx*; several *Victories*, etc.

Among the miscellaneous objects, perhaps the most curious and enigmatical are certain tiny bronze boxes fashioned like a bivalve-shell. One of these contained a fragment of bone, but whether animal or human has not been ascertained. M. Carapanos suggests that they may be expiatory offerings.

Among the offerings are fragments of *oak garlands*; the oak of peculiar character (see Heuzey's remarks, *Op. cit.* p. 220), and resembling the kind called *ἡμερόδενδρον* in the Metzovo country. Handles of bronze vases abound. Gold and silver ornaments are scanty, as might be expected. The only musical instrument found is a *cymbal*. Swords (all but one of *iron*), arrowheads, axes, helmets, and fragments of armour, are well represented. Spurs, bits, and other fragments of horse furniture also occur. Coins were found to the number of 662, of which only 14 silver. Almost half are of Epirus; 85 of the Macedonian kings. They range in date from the Macedonian dynasty to Constantine.

We may now consider the most important subject of all, viz. the inscriptions.

Of these one of the most interesting is the dedication of a gift (nature not

specified) to *Zeus of Dodona* by "Agathon, son of Echephylus, himself and his family Zacynthians by race, *proxeni* of the Molossians for thirty generations since Cassandra of Troy." The writing is of the 4th cent. B.C.

Very many of the inscriptions are mere decrees of the common type, granting *proxenia* or other privileges to certain individuals or nations. Of these one of the most interesting is a grant by the Molossians of the title of *proxeni* to the citizens (at large) of Agrigentum in Sicily. Others refer to the enfranchisement of slaves.¹

The political ones are very curious. The Corcyreans ask *how they may obtain unity*! (*ἁμωσιᾶν*), a very rare commodity in that island of all others. Another people (name missing) ask how their safety can be guaranteed if they ally themselves to the Molossians.

Several persons plagued with "three alternatives" beg Zeus to choose for them. Another wants a prescription. Eubandros and his wife ask what god, hero, or demon will listen most favourably to their prayers. Agis asks the Oracle whether his blankets and pillows (*στρωμάτων καὶ προσκεφαλίων*) have been lost or *stolen*. Much more greedy is an Ambracian, who wants to know what god will give him health and wealth. An anonymous inquirer asks whether he had better occupy his town house. A similar anonymous demand regards the issue of an equally anonymous commercial speculation; while anxious parents inquire about the education of their children. An Athenian begs a favour vaguely of "Zeus, Dione, and the gods of Dodona," for himself, all his well-wishers, and his mother Clearètes. In some cases the old tickets have been economically used for new questions. In one case we have a specimen of a regular business-docket. A shepherd promises gratitude to the Oracle if he succeed in an operation on his sheep, which deed is docketed on the obverse side—

¹ On this subject, see notices quoted at p. 417, and Mr. Newton's paper *On Greek Inscriptions* in his "Essays on Art and Archaeology," 1880.

πέρ ποβα
relas.

Some answers of the Oracle have also been recovered, but these are much scarcer and professionally obscure.

On leaving Dodona the traveller crosses the valley to *Alepokhorí*, where night quarters can be had.

After this the road lies under the E. side of Mt. Olytzika, past the sources of the river *Luro*, to

Therike, a poor and dirty village in a very pretty situation.

The path now rises and leads through a wooded ridge to

Toskis. Mr. Tozer writes — "The view from this place was very striking. Before us lay a wide and undulating valley, bounded on either side by parallel chains of huge mountains, between which, at the further end, rose the grand peak of *Crania*. The northernmost of the two chains was that of *Suli*."

The path now becomes in many places very difficult and even dangerous. The traveller must keep a sharp look out for himself, as even the local guides are often blundering and ignorant about their own roads. The valleys on both sides of the great ridge of *Suli* belonged to the *Suliot* confederacy in the days of its greatest strength. Through various openings to the S. and W., glimpses are occasionally caught to the S. of the beautiful *Ambracian Gulf*, and to the W. of the *Ionian Sea*, dotted with *Corfu* and *Paxo*.

Romano or *Romanates* affords accommodation for the night. It is supposed by M. Gaultier de Claubry to occupy the site of the ancient *Eurymenes*. Here commences the ascent of the great mountain of *Suli*. The path rises by a series of difficult zigzags. We pass the crumbling remains of many breastworks of loose stones erected by the *Suliot*es, who contested this ground inch by inch, during many years, against *Ali Pasha*, performing deeds of heroism worthy of the best days of Greece. They were a tribe of Christian Albanians, mustering about 4000 fighting men, nominally subjects of the

Sultan, but in reality, from 1730 to 1803, perfectly independent of all authority. Their tyranny over their co-religionists disposed the latter to assist the alien invaders, and this cause, joined to the mutual jealousies of the chieftains, and the desertion of some of their number, hastened the ruin of the confederacy more than all the armies which the Mohammedans brought against them during a struggle of more than ten years. The stories told of their speed in running over mountains impassable to most men; of their skill as marksmen; of their keenness of sight, in which they excelled all other Albanians; of their vigilance and sagacity; of their ability in planning, and activity in executing the most refined stratagems of their desultory warfare; of their powers of voice, remarkable even among the *βορὴ ἀγροί* mountaineers of Greece, and by which they were enabled to exchange signals at immense distances;—in short their prodigies of strength, skill, and valour, against overwhelming odds, would in some instances exceed belief, if they had not been repeatedly attested by their enemies.

After a weary scramble, the path reaches the summit of the *Suliot* ridge, here about 3000 feet above the sea, and commanding in clear weather magnificent prospects in every direction. The *Castle of Suli* stands on an isolated rock fully 1000 feet below the summit of the ridge; and, beyond, the *Acheron* rushes through a deep dark chasm into the *Acherusian plain*, crossing which in a meandering course it empties itself into the *Ionian Sea* at the *Sweet Harbour* (Ἰαυδοὺς Λιμὴν), now called by the sailors of the *Levant* (probably from a beacon or lighthouse having at one time stood there), *Port Phanari*. The water of this port is still sweet from the influx of the river. The anchorage is not very safe, as it is exposed to the westerly winds.

An excessively steep path brings the traveller from the top of the mountain to the bottom of the *Castle rock*. Here are the ruined hamlets of *Kiapha* and *Avariko*; and about a musket-shot to the N., on an upland lawn, are the ruins of

the main village of Suli, called *Kako-Suli*, from its inaccessibility (see above, Rte. 71).

From the Castle of Suli to Parga is a journey of 10 hrs., or even more, over a difficult path. Travellers must dismount in descending the gorge of the Acheron, and let the horses scramble as they best may over the slippery ledges of rock. The path lies at one time in the bed of the foaming and roaring torrent; afterwards it hangs on the face of the cliff 500 or 600 ft. above the river, and looks as if suspended in air. This is, perhaps, darker and deeper than any other glen in Greece. "On either side rise perpendicular rocks, in the midst of which are little intervals of scanty soil, bearing holly, ilices, and other shrubs, and which admit occasionally a view of the higher summits of the two mountains, covered with oaks, and at the summit of all with pines. Here the road is passable only on foot, by a perilous ledge along the side of the mountain; the river in the pass is deep and rapid, and is seen at the bottom falling in many places over the rocks, though at too great a distance to be heard, and in most places inaccessible to any but the foot of a goat or a Suliote."—*Leake*.

After fording the Acheron just where it issues forth on the marshy plain, the old *Palus Acherusia*, the traveller stands at length amid the ruins of the village of *Glyky* (Γλυκύ), which still deserves the ancient appellation of the *Sweet Harbour*, at the mouth of the river (see p. 675). The old church of Glyky stands on the site of an ancient temple, probably the oracular shrine (νεκρομαντεῖον) where the spirits of the dead were consulted. Glyky was once the seat of the Bishop of this district.

Down to the time of Ali Pasha there was almost constant war among the villages and clans of this part of Albania, the Suliotes taking either or both sides, as they were best paid and fed; the poorer warriors disregarding the treaties made by their chieftains, and descending from their starving mountains to sell their blood to the highest bidder.

In winter there is excellent wood-

cock, snipe, and water-fowl shooting in the Acherusian plain, and yachts from Corfu and Paxo frequently visit *Port Phanari* for this object. There is a small hamlet, called *Splantza*, probably a corruption of the Italian *spiaggia*, on the beach, where guides can be procured to the favourite shooting-grounds. In summer the plain produces rice, Indian corn, flax, and wheat, wherever it is sown. The view of the castle rock of Suli, through the gorge of the Acheron, backed by the high barren mountains behind, is very grand. The river which flows from the N., and joins the Acheron about 3 m. from the sea, is the ancient *Cocytus*. Here, then, we have two of the rivers of the classical Hades. Pausanias expresses his belief that Homer drew his description of the lower world from this part of Epirus.

Hades, the god of the lower world, was celebrated in mythology as a king of this part of Epirus, who carried off from Sicily to this very region the fair Persephone.

There were several ancient cities in the neighbourhood of the Acheron. Of these *Ephyra* (afterwards called *Cichyrus*, according to Strabo), is placed by Leake at the *Monastery of St. John*, 4 m. from Port Phanari, near the rt. bank of the Cocytus, where fragments remain of Hellenic walls of polygonal masonry. Another ancient town, *Buchatium*, probably stood at the *harbour of St. John*, a few m. S. E. of Parga. *Pandosia* is probably represented by the ruins at *Kastri* on the Acheron, nearly opposite to Glyky. On the summit of the rocky height, standing separate from the hills which surround the Acherusian plain, are the walls of an acropolis; those of the city descend the slopes on either side. There was another *Pandosia* and another Acheron in the S. of Italy, near which Alexander Molossus, King of Epirus, received his death-wound in battle with the Bruttians, B.C. 326. He had been warned by the oracle of Dodona to avoid Pandosia and the Acherusian water, but understood the warning to apply to the places so named in his own land of Epirus (Liv., viii. 24).

It will be seen, from what has been

said above, that the traveller may combine on the banks of the Acheron interesting antiquarian research with excellent modern sport.

Quarters for the night may be found in the village on the beach at Port Phanari, or in one of the hamlets on the western side of the Acherusian plain, built on the slope of the low ridge of hills which here fringe the Ionian Sea. It is a 5 hrs. ride over these hills from the edge of the plain to

Parga. From the brow of the ridge above there is a delightful view of the town, and the little territory surrounding it, once semi-independent. This is one great grove of olives, interspersed with churches and villas, now mostly in ruins. The crumbling walls of a monastery form a picturesque object on a promontory N. of the town. Winding down through the olives to the beach, the traveller comes in sight of a steep rock projecting into the Ionian Sea, on which stands the old Venetian Castle of Parga.

The approach to the castle gate and the slopes around are clustered with houses, once the residence of the chief families of Parga, but now mostly in ruins. Encircling the town are gardens of figs, oranges, and lemons, running wild from neglect. The little port is formed by a rocky islet, with a chapel upon it. Several Mahommedan families have come to reside here since 1819, and a mosque has been built for their use just outside the gate of the castle. Permission is generally given to enter the fortress; it is now entirely dilapidated, and the churches and houses in the interior are in ruins. There are a few Venetian guns, and 1 or 2 with the English broad-arrow upon them, left by our troops when they evacuated the place (see below).

Good night quarters can be obtained in Parga, in the houses of the Christian families, which are furnished more in the Italian than in the common Albanian style. The scenery of Parga is unlike Albanian landscape in general, and, in the soft and feathery luxuriance of its groves and gardens, rather recalls Amalfi or Reggio. Many of the remaining inhabitants still possess the

remarkable personal beauty for which their countrymen were famous:—

“By Suli's rock, and Parga's shore,
Exist the remnants of a line,
Such as the Doric mothers bore.”

The known history of Parga only dates from the 14th cent.; it does not appear certain that any ancient town stood upon this site. When the Venetians became possessed of Corfu, about A.D. 1386, the inhabitants of this little seaport sought and procured the protection of the republic, when their castle was fortified and garrisoned like the other Venetian dependencies on the mainland; and their government was assimilated to that of the Seven Islands. The Turks captured it several times, but the Venetians on each occasion recovered possession. On the fall of Venice, in 1797, all these places were occupied by French troops, which were, however, after an occupation of less than 2 years, expelled from the islands by a combined Russian and Turkish squadron; while Ali Pasha by land made himself master, in the name of the Sultan, of Butrinto, Prevesa, and Vonitza. Parga held out, by aid of the French garrison, until she could secure a Russian garrison, which she did. In 1800 a treaty was concluded between Russia and the Porte, by which the Ionian Islands were placed under Russian protection; but Parga, Butrinto, Prevesa, and Vonitza were ceded to the Porte in sovereignty for ever, on certain conditions favourable to these places guaranteed by Russia. The Turkish delegate took possession of Parga, and for nearly 6 years all went quietly. When the treaty of Tilsit (1807) transferred the Ionian Islands to France, Berthier threw a garrison into Parga. Ali Pasha, having learned that Berthier's instructions did not authorise this, protested. Berthier, satisfied of the justice of the case, informed the Parganotes that he was about to cede the place to its rightful owner, Turkey. Ultimately, however, he was persuaded to defer doing so.

In 1814 the Parganotes, ever watchful for their own interest, again shifted to the winning side, and sent to Paxo to demand an English garrison. This

was refused, until a written declaration was brought from the principal inhabitants to show there was no treachery. No engagements whatever were made by the English government, and Gen. Campbell distinctly refused to grant more than temporary and provisional protection, pending the general peace. By the treaty of Paris (1815) the previous surrender of the mainland to Turkey was confirmed. In reply to a petition from the inhabitants, the English Government very gratuitously undertook that the place should not be given up until the property of those who chose to emigrate was paid for. A commission of 4 respected and experienced Greek gentlemen from Corfu was sent to fix the amount of compensation, and, after much labour, estimated it at Corfu prices, at £280,000 (credit price). The Turkish commissioners would only admit a charge of £56,756; while the Parganotes demanded the fancy sum of £500,000. Deduction being made for the difference in value between property in Corfu and at Parga, and for cash payment at the then current rate of discount, the compensation to be paid was finally estimated by the Greek commissioners at £140,000 down. The perseverance of Sir Thomas Maitland finally, however, obtained for the Parganotes the sum of £150,000. Tickets were distributed to the Parganotes for the value of their respective shares, while each was individually re-informed that he was at perfect liberty to depart or remain as he pleased. "The Parganotes all expressed their satisfaction at what had been done for them in the clearest and most unequivocal manner." Those who chose to emigrate, as nearly all did, received grants of land on favourable terms from Government in the Ionian Islands, and prospered accordingly. We may add that the romantic tale of the Parganotes exhuming and burning "the bones of their ancestors," with all its wailing accompaniment, is pure and undiluted fiction. Such is the plain history of an episode which has furnished matter for much "fine" writing, much hysterical sentiment, and not a little mendacity. That Englishmen have sometimes blindly allowed

themselves to be made the vehicles for circulating such Græco-Gallic fictions is a fact more characteristic of their warm hearts than of their clear heads. Parga had no legal claim whatever on Britain, and if our Government erred at all, it erred nobly on the side of generosity.¹

In after years some of the Parganotes returned, and, recovering their property from the Turks, re-established themselves in their old haunts.

Palæa Parga may, perhaps, mark the site of *Torynæ*.

At Parga a boat may be hired to convey the traveller to Paxo, or to Corfu; or a short day's ride will take him to *Gomenitza*, a village on the shore of the channel of Corfu, and whence the passage will be much shorter, only 18 miles. The road leads past the Mohammedan town of *Margariti*, 2½ hrs. N. of Parga, and through a fine valley. *Sayades*, the usual landing place from Corfu, and nearly opposite the citadel, is 4 hrs. N. of *Gomenitza* (Rte. 67). Or the traveller may reach Joannina in 2 days from Parga, passing by *Margariti* and *Paramythia*, and leaving Suli on the right. Finally, in 2 days from Parga he may reach *Prevesa*, cross from thence to *Santa Maura*, and so proceed to Corfu by steamer.

ROUTE 73.

JOANNINA, BY ARGYROKASTRO AND APOLLONIA, TO BERAT.

Joannina to—	M.
Zitza	4 —
Delvinaki	8 —
Argyrokastro	8 —
Gardiki	3 —
Stepetzi	3 —
Tepeleni	3 —
Lundshi	5 —
Karbanari	5 —
Gradista	2 —
Fragola	4 30
Monastery of Pollina (Apollonia)	1 30
Berat	10 —
	57 —

Joannina to *Delvinaki*, reverse Rte. 68.

¹ The resuscitation of an old and wholly groundless calumny against our country in some recent respectable books of travel (English and foreign), made it appear desirable to give a statement of the facts as they occurred.

On leaving Delvinaki, we descend along a deep chasm, through which a stream runs to join another torrent flowing from *Nemertzika*. The two, united, flow into the river of *Dryno* or *Deropoli*.

5 m. from Delvinaki is the *khan* of *Xerovalto*. Ascending a low ridge beyond this place, we come in sight of the great plain or vale of *Deropoli*. It is about 30 m. in length, and from 4 to 6 across. We continue our route to the village of *Palæo Episcopo*, on the declivity of the mountains which form the eastern boundary of the plain. There is a picturesque old Greek church here, which is stated in an inscription on it to have been founded by Manuel Comnenos. From this point the view is splendid.

The vale of *Deropoli*, or *Argyro-kastro*, is luxuriantly fertile in every part, and the industry of the numerous population of the neighbouring hills has been exerted to bring it into a high state of cultivation. The products are chiefly corn, maize, tobacco, and rice. Much grain is carried down to the coast for export. The vale is bounded by two parallel mountain ridges of raised surface, woody, and studded with towns and villages in the lower parts, and rising above to steep ridges of limestone rock, the rugged summits of which are covered with snow the greater part of the year, while the bare sides are furrowed with the white beds of winter torrents. Along the middle of the valley flows from S. to N. the river of *Dryno*, or *Deropoli*, which joins the *Viosa* (*Aous*) near *Tepeleni*. Next to *Argyro-kastro*, the most considerable town in this district is *Libochovo*, 2 hrs. across the plain from the former, and containing about 700 Turkish and 100 Christian houses, or between 4000 and 5000 inhabitants. It is strikingly situated on the slope of the mountains, which bound the valley to the N.E., at the entrance of a great break in them, through which is seen the western front of the ridge of *Nemertzika*. Through this break flows the river *Lukha*, which joins the *Dryno*. In the time of Ali Pasha, the road between *Joannina* and

Argyro-kastro could be travelled in a carriage. Now, in some places, it is hardly passable even on horseback in winter. Many of the high pointed bridges have fallen in; and the ruins of their broken arches rise above the plain like the skeletons of primæval monsters.

The remains of a small theatre and other vestiges of antiquity in the plain below *Libochovo* probably mark the site of *Hadrianopolis*, one of the many cities built by that Emperor. About 10 m. lower down the river *Dryno* are the ruins of a small Byzantine town, called *Drynopolis*.

Argyro-kastro is one of the largest and most important towns in Albania. It is very strikingly placed on the declivity of the mountains on the W. side of the valley, at a place where some deep ravines approach each other. The town consists of several distinct groups of houses, which stand on separate eminences, or cover the summits of the narrow ridges which divide the ravines. It contains about 12,000 inhabitants, of whom barely 500 are Christians. The *Kaimakam*, or Lieut.-Governor, administers a large district as subordinate to the Pasha of *Joannina*, and occupies a ruinous serai within the castle. The situation of *Argyro-kastro*, on so unequal a surface, gives it an appearance of great magnificence. The castle stands on the central ridge, and is a building of considerable extent. It was erected by Ali Pasha on the site of an older castle, and was commenced when he obtained possession of the place. This acquisition was of great importance to him; but his war with Ibrahim Pasha delayed this event till 1812, when he obtained possession of this district and that of *Delvino*, without much bloodshed.

Argyro-kastro does not appear to occupy any classical site, but its name, according to Col. Leake, probably preserves that of the *Argyrini*, an ancient tribe of Epirus. Many of the beys of the modern city are rich and hospitable. The bazaar is well furnished with Albanian arms, embroidered dresses, etc. There are two Greek churches and a number of mosques. The Mohammed-

dan women here, as in some other Albanian towns, wear a very singular dress, consisting of a white wrapper, covering them from the top of the head to the feet, with two half-sleeves, into which their elbows are thrust, and stick out at right angles. This gives them exactly the appearance of rough-hewn marble crosses. The wrapper opens at the face, to exhibit a mask fitted with two holes for the eyes.

"The general appearance of ArgYROKASTRO is most imposing; but the glittering triangular area of houses, which from afar appears as one great pyramid of dwellings against the mountain-side, is broken up on a nearer approach into three divisions. The whole town is built on three distinct ridges or spurs of rock, springing from the hill at a considerable height, and widening, separated by deep ravines, or channels or torrents, as they stretch out into the plain. The town stands mainly on the face or edge of these narrow spurs, but many buildings are scattered most picturesquely down their sides, mingled, as is the wont in Albanian towns, with fine trees, while the centre and highest ridge of rock, isolated from the parent mountain, and connected with it only by an aqueduct, is crowned by what forms the most striking feature of the place, a black ruined castle, that extends along its whole summit, and proudly towers even in decay over the scattered vassal-houses below."—*Lear*.

ArgYROKASTRO is situated half-way between Joannina and the coast (at Valona), being about 18 hrs. from each. It is 10 hrs. from *Premedi* (Rte. 74); about 16 hrs. from Khimara and Port Palermo; and 12 hrs. from Santa Innocenta, by Gardiki; but only 9 hrs. by Delvino, when the direct mountain road is passable.

The direct road to Tepeleni is through the valley of the Deropoli, and it is only 7 hrs. from ArgYROKASTRO by this way; but a more circuitous route should be taken by *Gardiki*, an unfortunate town destroyed by Ali, in the spring of 1812.

This road skirts the plain for some distance, passing, at 1 hr. from Ar-

gyrokastro, a copious stream issuing in a vast volume from the limestone rock, and forming at once a considerable river running into the *Dryno*. 1 hr. farther, the road enters the low hills, covered with brushwood, which form the approach to

Gardiki. This place (on the site of the ancient *Phanotes*), which, before 1812, was a large town, is now a decayed straggling village, situated in a very wild and romantic position, on the steep acclivity of a conical hill, crowned with a ruined castle, and with high mountains in the immediate background. It is on the right bank of the river *Belitza*, at the junction of a torrent flowing from the S. W. through a deep ravine. The inhabitants are chiefly Moslems. It is 8 hrs. hence to Santa Quaranta, and 6 to Delvino, by the pass of ArgYROKASTRO.

In the early part of Ali Pasha's life, when he relied chiefly on the zeal and resolution of his mother, the Gardikiotes became his enemies, and endeavoured to dispossess him of his small territory; and on one occasion, when he was passing the night in that part of the country with his mother and sister, they laid a plot for taking away his life. Ali with difficulty escaped; but his mother and sister were carried prisoners to Gardiki, where, having been exposed to horrid outrages, they were, after 30 days' captivity, ignominiously dismissed. His mother after this treatment, never ceased to urge Ali to avenge his wrongs on the Gardikiotes, and their continued opposition to his growing power confirmed his resolve. He was unable, however, to realise his designs till the beginning of 1812, when he attacked the town, having previously contrived to detain all the Gardikiotes within its walls. The Albanian officers, perhaps unwilling to take a city in the defence of which the Porte had directly interested itself, delayed their operations. But at length one of them, Athanasius Bia, came forward and offered to take the place by storm, though its situation rendered this an undertaking of great difficulty. A single night put Gardiki into Ali's hands, after an interval of more than

40 years from the commission of the original offence. The inhabitants, 5000 or 6000 in number, were first distributed into different towns, while 36 of the Beys were sent to Joannina. On the 15th of March 1812, 800 Gardikiotes were brought to the court of the *Valiare Khan*, 1 hr. from Argyrokastro; a few of these were allowed to depart, and sent with the rest of their countrymen into slavery in other parts of Albania. The rest were tied together, and fired upon by the soldiers, till not one remained alive. Ali is said to have fired the first shot himself. On the same day, the 36 Beys shared a similar fate at Joannina.

It is said that Ali's sister lived to fulfil her vow that she would sleep on a divan stuffed with the hair of the dead Gardikiotes. The *Valiare Khan*, the scene of this act of feudal vengeance, is now in ruins.

From Gardiki we proceed down the river Belitza, to the place where it forms its junction with the Dryno, at which point there is the ruin of the Byzantine fortress of Drynopolis.

Stepetzi is a small village, near the place where the Dryno quits the broad valley of Argyrokastro to enter the more contracted defiles through which it flows N. to join the Viosa near Tepeleni.

The mountains contracting the valley are a continuation of those which bound it. Several towns and villages appear on their declivity. The approach to Tepeleni on this as on every side is very noble. 2 m. to the S. of the town is the confluence of the *Dryno* and *Viosa* (*Aous*), forming together a river not less than 250 yards in width.

Tepeleni is situated on the W. or lt. bank of the Viosa, on the lofty peninsular eminence formed by the junction of the *Bantza* or *Bendsha* with the *Viosa*. Leake proves satisfactorily that it occupies the site of *Antigone*. It is approached on all quarters by only narrow passes; viz. from the E. and N. by the valley of the *Viosa*, from the S. by the valley of the *Dryno*, and from the W. by that of the *Bantza*. Tepeleni is, therefore, a post of strategic

importance. The first of the passes just referred to, the narrow ravine through which the Viosa emerges from the eastward between the steep mountains of *Trebrushin* and *Klomoro*, is the *Fauces Antigoneses*, or *Strails* (*Στερά*) of the *Aous*, where the Macedonians under Philip V. vainly attempted to arrest the progress of the Romans under Flamininus, B.C. 198. The victory of the Romans on this occasion was the first step to the conquest of the whole of Greece. The *Stena* extend about 12 m., and terminate near *Kleisura*, 5 hrs. from Tepeleni, beyond which the valley widens. Leake has pointed out that this pass is accurately described by Plutarch, in a passage probably borrowed from Polybius. He compares it to the defile of Tempe in Thessaly, though "deficient in the beautiful groves, the verdant forests, the pleasant retreats and meadows, which border the Peneius; but in the lofty and precipitous mountains, in the profundity of the narrow fissures between them, in the rapidity and magnitude of the river, in the single narrow path along the bank, the two places are exactly alike."

The ruined serai of Ali Pasha, once almost equal in extent to that of Joannina, stands on the brow of the rock, impending over the waters of the river. But the once proud Tepeleni now shelters only about 100 Moslem and 10 Greek families. The town is a heap of ruins, and all its fortifications have been levelled with the ground. The Serai of Tepeleni is on the site of that which originally belonged to Veli Pasha, the father of Ali. Some of the rooms were magnificently adorned, and of great size; but the chief peculiarity was the beauty of its situation, overhanging the Viosa, and surrounded by the mountain ridges which form this valley and that of the Bendsha. The harem was on the north side of the Seraglio. Tepeleni was the birthplace and the favourite residence of Ali Pasha, who was visited here, in 1810, by Lord Byron.

"The sun had sunk behind vast Tomerit,
And Aous wide and fierce came roaring
by,

The shades of wonted night were gathering yet,
 When, down the steep banks winding warily,
 Child Harold saw, like meteors in the sky,
 The glittering minarets of Tepelen,
 Whose walls o'erlook the stream; and drawing nigh,
 He heard the busy hum of warrior-men
 Swelling the breeze that sighed along the
 lengthening glen.

He passed the sacred Haram's silent tower,
 And underneath the wide o'er-arching gate
 Surveyed the dwelling of this chief of power,
 Where all around proclaim'd his high estate.
 Amid no common pomp the despot sat,
 While busy preparation shook the court;
 Slaves, eunuchs, soldiers, guests, and san-
 tons wait;

Within, a palace, and without, a fort:
 Here men of every clime appear to make
 resort.

Richly caparison'd, a ready row
 Of armed horse, and many a warlike store,
 Circled the wide-extending court below;
 Above, strange groups adorn'd the corridore;
 And oft-times through the area's echoing
 door,

Some high-capp'd Tatar spurr'd his steed
 away;
 The Turk, the Greek, the Albanian, and the
 Moor

Here mingled in their many-hued array,
 While the deep war-drum's sound announc'd
 the close of day.

The wild Albanian kirtled to his knee,
 With shawl-girt head and ornamented gun,
 And gold-embroider'd garments, fair to see;
 The crimson-scarfed men of Macedon;
 The Delhi with his cap of terror on,
 And crooked glaive; the lively supple Greek;
 And swarthy Nubia's mutilated son;
 The bearded Turk, that rarely deigns to
 speak,
 Master of all around, too potent to be meek,

Are mix'd conspicuous; some recline in
 groups,
 Scanning the motley scene that varies
 round;
 There some grave Moslem to devotion stoops,
 And some that smoke and some that play,
 are found;
 Here the Albanian proudly treads the
 ground;
 Half-whispering there the Greek is heard to
 prate;
 Hark! from the mosque the nightly solemn
 sound,
 The Muezzim's call doth shake the minaret,
 There is no god but God!—to prayer—lo!
 God is great!"

Ali was born at Tepeleni about the
 year 1740. His grandfather, a Moslem
 Albanian chief of power and distinction,
 fell in the siege of Corfu by the Turks
 in 1716. His father was a Pasha of

two tails; but at his death Ali was
 possessed of nothing but his house at
 Tepeleni, and is said to have boasted
 that he began life with 60 paras and a
 musket. By degrees he became master
 of one village after another, and found
 himself at the head of a considerable
 body of Albanians, whom he paid by
 plunder, for he was then only an inde-
 pendent freebooter; and it was not
 without many difficulties and reverses
 that he continued his career. At last
 he collected money enough to buy from
 the Porte a Pashalik, and being invested
 with that dignity, his desire to extend
 his possessions increased. The state of
 society in Albania at that period was as
 lawless as in the W. of Europe during
 the feudal times. Like a mediæval
 Baron, Ali was constantly at war with
 the neighbouring Pashas, and finally
 got possession of Joannina, in which
 Pashalik he was confirmed by an Im-
 perial Firman. He next subdued the
 Pashas of Arta, Delvino, Achrida, and
 Triccala, and established a great influ-
 ence over the Agas of Thessaly. Jaffer
 Pasha, of Valona, he poisoned with a
 cup of coffee; and he then strengthened
 himself by marrying his two sons to
 the daughters of Ibrahim, the brother
 and successor of Jaffer. During his
 career he more than once furnished a
 contingent to the Imperial army, and
 served in person against the Russians on
 the Danube. In 1798 he was made a
 Pasha of three tails, or Vizier, and had
 several offers of being made Grand
 Vizier. Ali's next step was to obtain
 Pashaliks for his two sons, Mukhtar
 and Veli. Many of the districts which
 composed the dominions of Ali were
 peopled by tribes who lived in chronic
 rebellion, and had never been entirely
 subdued by the Turks, besides which,
 the woods and hills were in possession
 of robber-bands, who burned and plun-
 dered the possessions of all peaceable
 inhabitants. Against these marauders
 he proceeded with the greatest severity,
 and succeeded in reducing the country to
 order, allowing no one to rob and mur-
 der but himself. His dominions finally
 extended 120 m. N. from Joannina to
 the Pashalik of Achrida, and N.E.
 over Thessaly to Olympus, while to the

S. the district of Thebes and the Gulf of Corinth, and to the W. the Ionian and Adriatic seas bounded his territory. The career of Ali to some extent resembled that of Mehemet Ali, of Egypt; but his rebellion against the Sultan did not result so successfully, having ended in his ruin and death, in 1822, as already related (Rte. 67).

2 m. from Tepeleni are some ruins on an insulated point, between the mountains and a lower ridge descending to the Viosa. The road continues along the lt. bank of the Viosa to

Lundshi, 16 m. Here the hills approach each other, forming a narrow pass, and the river flows in a deep and narrow stream; the cliffs in many places rise perpendicularly from the water, taking those singular forms which limestone hills often assume.

The road now becomes a precipitous path among the limestone cliffs which overhang the Viosa, leading into a fertile country, a sort of basin among the mountains. 2 m. from *Lundshi*, on a pinnacle of rock, are the remains of an ancient fortress, so situated that the only access to it is by a flight of steps cut in the rock. The plain in which the road now lies is that of *Kalutzi*. The loftiest mountain by which it is bordered is one called *Griva* (= *gray*) in Albanian; it is almost constantly covered with snow. Beyond this plain the valley is again contracted by the approach of ridges of hill.

Karbumari is situated beyond this pass on another ridge of hill, which runs down to the river. The population of the town is entirely Mohammedan. The river is crossed by a ferry called *Landra*; the passage sometimes occupies nearly an hour, being attended with difficulty on account of the violence of the current.

Gradista. The ruins here are situated on a lofty hill which approaches the E. bank of the Viosa, insulated on each side by valleys, and connected at only one point with the high ground behind. The village of *Gradista*, which we pass in ascending, is wretched, and almost deserted. The summit of the hill presents a tabular surface of some extent, on which are the ruins of an

ancient city, the situation of which must have been fine as well as strong. The walls may be traced on the brow of the hill on the W. and N. sides, with a transverse curve connecting the two extremities. They are partly Cyclopean and partly of a later period. Within the area of the city are several fragments of small columns of coarse marble, and towards the centre of the area are vestiges of some public edifice, probably of a temple. There are fragments of 10 or 12 columns here. On one of the perpendicular ledges of rock overhanging the declivity is a Latin inscription. These ruins are probably those either of *Bullis* or *Amanthia*, both ancient Greek cities of Illyria, situated near Apollonia. Leake places the inland town of *Bullis* at *Gradista*; the maritime *Bullis* at Kanina, close to Valona, and *Amanthia* at *Nivetzza*, a village 5 hrs. S.W. of Tepeleni, where some Hellenic remains are found. The view from the summit of the hill of *Gradista* extends to the Adriatic, and shows the course of the Viosa winding through the plains. On the opposite side of the valley, lower down than the ruins, is the village of *Selinitza*, celebrated for its pitch-mines (Rte. 78).

From *Gradista* the road descends into the valley, and continues on the rt. bank of the Viosa, and over the plains, upon which it enters a short distance below *Gradista*. These plains extend far along the coast towards *Durazzo*, and formed a valuable addition to the power of Ali Pasha, who obtained this territory as part of the Pashalik of Berat.

Fragola, 14 m., about 4½ hrs.

From *Fragola* the distance to the monastery of *Pollina*, on the site of Apollonia, is not above 4 or 5 m.

The monastery of *Pollina* obtains its name from the city of *Apollonia*, placed just within the frontier of the anc. Illyricum, and once one of the most considerable and important towns in this region. It was originally founded by the Corinthians and Corcyreans, and continued to increase in consequence till the age of the Cæsars. It was a principal point of communication between Italy and all the northern parts

of Greece, Macedonia, and Thrace. Augustus was sent hither to receive his education, and had resided here 6 months when the death of Julius Cæsar summoned him to Italy. The situation of Apollonia, opposite the port of Brundisium, and near the commencement of the great Via Egnatia, which proceeded E. to Thessalonica, rendered it frequently an object of military importance, particularly in the war between Philip and the Romans, and in that between Cæsar and Pompey. The period of its decline and destruction is not exactly known, but is probably not far distant from that of Nicopolis. The village of Aulon (now *Avlona* or *Valona*), 4 hrs. to the S., appears to have increased in importance in the middle ages as Apollonia declined. The limits of Apollonia cannot now be determined, the vestiges of the walls being very inconsiderable. It seems, however, to have stood amongst a low group of hills which rise from the plains, with a W. and S. aspect towards the coast and the mouth of the Viosa. The most conspicuous object among the ruins is a Doric column about 20 ft. in height, the sole remains of an ancient temple, standing on one of the above-mentioned eminences about 2 m. from the sea, which immediately opposite this point communicates with a salt-water lake in the plain. The monastery stands on another hill $\frac{1}{4}$ m. to N. of the former, and which probably formed part of the old city, as well as a third eminence adjoining the other two; but the remains are few and unimportant. The monastery is very picturesque; groups of trees are scattered over the hill on which it stands; a lofty square tower and a circular one rise above the other buildings; while several ancient cypresses, which surround it, give an air of repose and sanctity to the spot. Many fragments of antiquity are found in the buildings and within the walls of the monastery, as also in the burying-ground of *Radostin*, a neighbouring Turkish village.

It is 10 hrs. from Apollonia to *Berat*, the road passing partly over the plain of *Mizakia*, and partly over wooded hills. The chief villages on the way

are *Radostin*, *Stafiri*, *Donafros*, and *Kakopoli*. 1 hr. from the latter we cross the river *Usumi*, a confluent of the *Apsos*, or *Beratinio*, by a handsome bridge, and in 2 hrs. more reach

BERAT (pop. about 15,000), is called by the Turks *Arnaout Belgrade*, of which name *Berat* is the Albanian corruption. It occupies the site of the anc. *Antipatria*. The gigantic *Mt. Tomor*, the ancient *Tomorrus*, a conspicuous object throughout Central Albania, and in shape and height somewhat resembling Etna, towers grandly above *Berat*. The river *Usumi* takes the name of *Beratinio* at its junction with the *Devol*, some miles below the town. *Berat* is romantically situated between the lofty castle-rock and the mountain from which that rock has been severed by the river. The town is spread along both banks of the winding stream, and the two banks are united by a lofty and handsome bridge. *Berat* is the seat of a Greek bishop. The Greek women here wear veils, like those of the Mussulmans. *Berat* is the residence of the Lieut.-Governor of Central Albania.

It is 12 hrs. by the direct route from *Berat* to *Elbassan* (Rte. 86).

ROUTE 74.

JOANNINA, BY PREMEDI, TO BERAT.

	H.
Joannina to Kalpaki . . .	6
Kalpaki to Ostanitza . . .	6
Ostanitza to Premedi . . .	8
Premedi to Kleisura . . .	4
Kleisura to Berat . . .	12
	—
	36

This is the most direct route from Joannina to Berat.

[If Zitza has not been visited, the traveller may alter the first part of the route and sleep the first night at the convent there (Rte. 68), and diverging to the rt. from the Delvino road, reach the *Khan* below Ostanitza on the second evening.]

The traveller may pass the first night at the village of *Kalpaki*, and

thence proceed on the second day to a *khan* just below the mountain village of *Ostanitzza*.

Premedi is a curious town of 5000 inhabitants, of whom 1500 only are Christians. It stands under the shadow of *Mt. Mertziaka*. There are several miserable *khans* and a small bazaar. The larger houses in the town are all built as *separate fortresses*, with battlements and loop-holes. The town is surmounted by a ruined castle. Thence the road continues along the *Viosa* for 4 hrs. to the *khan* of

Kleisura, a Mussulman village on a hillside, where the *Viosa* turns in a W. direction through a very fine pass in the mountains, anciently called *Fauces Antigonienses*. It is celebrated for the defeat of the Macedonians by the Consul Flamininus, B.C. 198 (Rte. 73).

Beyond *Kleisura*, the road leaves the *Viosa*, and follows the bed or side of a torrent flowing into it. The path is extremely rough. In 3 hrs. it reaches the *khan* of *Venikos*, whence it is 9 hrs. to Berat. The *khan* of *Totshar* is about half-way; the road is very bad over the mountainous ridge, a branch of *Tomaros*, from which it emerges shortly before reaching Berat. We are now beyond the limits of Epirus, of which the *Viosa* may, roughly speaking, be called the northern frontier. Some time before reaching Berat the use of the Greek language becomes rare; Albanian being in general use. At Berat there are a few merchants, traders with Trieste, who speak Italian.

BERAT (see Rte. 73).

[The following is a slight variation of the above route. Instead of going direct to *Ostanitzza*, proceed from Joannina to *Konytza*, 12 hrs. in a N.E. direction, through the romantic high-land district of *Zagori*, containing about 40 villages, all inhabited by Christians. The road to Konitza lies past *Dovra*, a village of nearly 200 houses, on the northern extremity of *Mt. Metzikeli*, Upper and Lower *Sud-henra*, with above 3030 houses between them and *Artziska*. *Konytza*, which is beyond the limits of *Zagori*, is situ-

ated on a long declivity on the right bank of the *Viosa*, and contains 600 Mussulman and 200 Greek houses. Hence it is 4 hrs. in a W. direction to *Ostanitzza*, a mountain village on the direct road from Joannina to Berat.]

ROUTE 75.

JOANNINA, BY GREVENA, KASTORIA,
AND KONYTZA TO BERAT.

Joannina to—	H.
Metzovo	11
Grevena	10
Siatista	5
Selitzza	2
Kastoria	6
Konytza	10
Moskopol	3
Dushari	7
Dombreni	4
Tomor	5
Berat	4
	67

This is an interesting journey of a week or ten days through much magnificent scenery, partly in Albania, and partly in Macedonia.

For the road from Joannina to Metzovo, see Rte. 80.

From Metzovo to Grevena, the road lies chiefly along the central and eastern ridges of Pindus, through a hilly country, abundantly supplied with springs and streams, and diversified with rich pastures, cultivated fields, and beautiful groves of oak and other timber trees on the lower slopes, while the higher peaks are clothed with pines. The population of this district is chiefly Wallachian, and is industrious and prosperous. Between Metzovo and Grevena, the principal villages are *Milia*, 3½ hrs. from the former; *Kranika*, 1½ hr. farther; and *Kenetiko*, about 2 hrs. from

Grevena. Though containing little more than 100 houses, three-fourths of which are Mohammedan, this village is the seat of a Greek bishop, and the capital of a considerable district, inhabited mainly by Wallachians. Being on the E. side of Pindus, Grevena is in Thessaly. 3 hrs. through a rich and fertile country brings us hence to the

Vistrizta, the ancient Haliacmon, which we cross by a high narrow bridge. Leake considers this river to have been the boundary of Thessaly and Macedonia. In 2 hrs. more we reach

Siatista, an episcopal town of 600 houses, situated upon a narrow level between the upper and lower heights of a high rocky mountain, at the foot of which extends a large tract of vineyards, from which a very fair wine is made. At 20 min. from Siatista, a pass of about 4 m. in length and $\frac{1}{2}$ m. in width, leads to the fine champaign country of Thessaly and Macedonia, stretching E. towards Olympus. There are vestiges of 2 Hellenic fortresses near the defile. From Siatista, it is 13 hrs. in an easterly direction to *Verria*, the ancient Bercea in Macedonia (Rte. 84).

Selitzta, 2 hrs. N. of Siatista, is situated in the hollow of a ravine, at the head of a slope covered with vineyards, and watered by numerous streams. The valley of the Haliacmon below is fertile, and cultivated with wheat, barley, and other grain-crops. In front of Selitzta, to the W., the range of Pindus is seen extending from the summits near Metzovo to a point beyond Konytza.

It is 8 hrs., chiefly over the rugged roots of the mountains on the l. bank of the Haliacmon, from Selitzta to

Boghatziko, a large village, also situated at the head of a vine-clad slope. Thence we follow first the river, then cross an upland plain, and then skirt the margin of the lake of the same name, to

Kastoria, the ancient *Celetrum*, 6 hrs. from Selitzta, a town of 700 families, or nearly 4000 inhabitants. Of these about 300 are Jews; while the remainder is divided equally between Turks and Greeks. The population of the neighbourhood speaks Greek. The town is built on the isthmus connecting a high rocky peninsula, extending into the middle of the lake, with its N.W. shore. The decayed fortifications date from Byzantine times; and the accurate description of Kastoria by Anna Comnena shows that no great change has occurred since the

12th cent. In 1081, Kastoria was held by an *English* garrison of 300 men; it was surprised and captured in that year by Duke Robert (Guiscard) and his Normans, on their victorious march from Durazzo.

The lake is about 6 m. long and 4 m. broad, and abounds in carp, tench, and eels. Its waters are hot, turbid, and often covered with a green pellicle, very different from the bright, clear, and fresh lake of Achrida, which abounds in trout, not found in Kastoria. The lake of Kastoria is sometimes frozen over in winter. The scenery around it is extremely beautiful. Trees and green pastures adorn the higher parts of the encircling mountains, while below, along the margin of the water, are villages, cornfields, and gardens, mingled with woods.

The Bishop of Kastoria, like those of the neighbouring dioceses, is subject to the Archbishop of Achrida. From Kastoria it is 2 days' journey, in a N.E. direction, to *Monastir* (Rte. 86).

Crossing the hills to the W. of Kastoria, we descend into the plain, and passing the village of *Kapushitzta*, reach, in 6 hrs., a *khan* below the Mohammedan village of *Biklista*. The low ridge which we cross before arriving at Biklista separates the waters flowing into the Vistrizta (Haliacmon), and *Ægean* sea, from those flowing into the *Devol* (Eordaicus) and Adriatic sea. The *Devol* takes the name of *Beratinio* (anciently *Apsus*) on its junction with the *Usumi*, the river on which Berat is built.

Between Biklista and Konytza is the *Boghaz* (= *Pass*) of *Tchangon*, or *Kleisura of the Devol*, remarkable as a gate of communication between Macedonia and Albania, and as the "only break in the great central ridge of Pindus, from its southern commencement in the mountains of *Ætolia*, to where it is blended to the northward with the summits of *Hæmus* and *Rhodope*. The pass is not as stony as it is narrow, the hills which immediately border it on either side being not very abrupt."—*Leake*. The narrowest part of the defile, where the river *Devol*

occupies all the space, is about 2 hrs. from the *Khan* of Biklista. Beyond this point, we turn immediately to the S., enter an extensive plain, and passing through the hamlet of *Phassa*, reach

Konytza (10 hrs. from Kastoria), a thoroughly Albanian town. There are here about 500 families, of which more than a half are Christians. The Bishop depends on the Archbishop of *Achrida*, 12 hrs. N. of Konytza. The road passes by the village of *Selasforo*, or *Devol*, which gives its name to the river. This was the ancient *Deabolis*, which, next to *Achis*, was the most important town in all this country in the time of Anna Comnena, who mentions that it was frequently occupied by the Emp. Alexis in his campaigns against the Western invaders.

From Konytza, it is 3 hrs., chiefly over the plain, to

Moskopolis, a town of about 400 houses at the present day, but which is said to have contained at least 20,000 inhabitants in the 18th century, when numerous settlers from Greece and other parts of European Turkey made it their home, and rendered it opulent by trading with Germany.

Thence, crossing a ridge, and a valley beyond, we pass *Larduri*, a small village of Christian Albanians; and continuing to ascend over rugged hills, we reach, in 7 hrs. from Konytza,

Dushari, situated under a wood-clad peak. An ascent of 2 hrs. from this village brings us to the crest of the ridge, where there is a small fort at the "Cut Rock" (in Greek *Κομμένη* *Λιθάρι*; in Albanian *Guri Presi*). This pass is deep in snow for several months of the year. Descending to a sheltered valley, the road passes

Dombreni, a Mohammedan village, pleasantly situated among gardens and fields of maize. Hence there are two roads to Berat; the first turning S. by the base of Mt. Tomor, and the banks of the river *Usumi*; the second by the village of *Tomor*, over the shoulder of the giant himself. This latter route should be taken if the season permits. After a descent of $\frac{1}{2}$ hr. from *Dombreni*, the horse-path crosses a branch

of the *Devol*, and then ascends through woody declivities to the foot of the stupendous cliffs and forests of the great summit. Thence, as we advance along the W. side of the mountain, we look down on the great plain of Illyria, with the Adriatic beyond; at the extremity of the long rugged slope are the Castle of Berat and the valley of the *Usumi*. The village of *Tomor*, situated directly under the immense cliffs which gird the highest summit, is inhabited during the summer months by the shepherds and herdsmen of the plains below.

From Tomor it is a descent of nearly 4 hrs. to Berat, the road passing by precipitous declivities and numerous ravines. At length it reaches the *Usumi*, joins the Joannina road, and follows the right bank of the river, through a narrow valley, to

BERAT (Rte. 73).

ROUTE 76.

DELVINO, BY DURAZZO, TO SCUTARI.

Delvino to—	H.
Argyrokastrò	6
Tepeleni	7
Kleisura	5
Berat	12
Lusnga	6
Kavaya	9
Durazzo	3
Alessio	12
Scodra or Scutari	6

66

Delvino (Rte. 68). From Delvino to Argyrokastrò there are 3 routes.

(A.) 6 hrs., but not passable during the winter months, when the snow is deep on the mountains. This route ascends immediately behind Delvino, and crosses the summit of the ridge of *Eryenik*, about 3000 ft. in height, looking with its bluff and rugged face towards Corfu. This route should be chosen in clear weather on account of the magnificent view from the summit, which, on the S., commands parts of the Ionian and Adriatic seas, the plain of Delvino, the lake of Butrinto, the coast and inland districts of Epirus, etc.;

to the N., the verdant vale of *Deropoli*, bounded by the bold and beetling face of a ridge of equal height to that on which the traveller stands. An opening in the opposite wall of rock shows a third escarpment, the ridge of *Nemesszika* behind, so that the mountains appear like gigantic waves rolling one after the other. From the summit this road descends rapidly to Argyrokastro.

(B.) The route by *Murzina* to the E. of the ridge behind Delvino requires about 10 hrs. It is at first the same as the route to Delvinaki, but near *Murzina* it turns to the lt., and descends by a long and rugged path between two steep and lofty peaks, until it emerges near the hamlet of *Grabitza*, on the plain of *Deropoli* or *Argyrokastro*, by an opening which is no more than a torrent-bed between high rocks. On emerging from this pass, the road changes from an E. to a N.W. direction, along the foot of the mountain, and in about 4 hrs. more reaches Argyrokastro.

(C.) The route by *Gardiki* also requires nearly 10 hrs., but is far more interesting and picturesque than the preceding. If possible, the traveller should go from Delvino to Argyrokastro by (A), and return by (C), or *vice versa*. It is 6 hrs. from Delvino to Gardiki. The road, 1 hr. from Delvino, leaves on the rt. the extensive ruins of the village of *Paleavli* (Παλαιαυλή = Old Court), which has never recovered its devastation by Ali Pasha, and gradually rising reaches in 3 hrs. the Greek village of *Senitza*, divided only by a ravine from the Turkish village of *Vergo*, and both looking down upon the plain of Delvino. Hence begins the pass of *Skarfitza*, a name properly applied to the fountain at the top of the ridge, whence the road begins to descend towards Gardiki. This fountain is about half-way between Delvino and Gardiki. The whole pass thence to Gardiki presents a succession of magnificent scenery. It leads between the mountains of *Sopoti* to the E. and *Zulut* to the W., whose sides, covered with snow for a great portion of the year, are clothed with pine-forests and torn by torrents. Bears, wolves, cha-

mois, wild boars, roe, and other large game, are found among these woods. Box grows luxuriantly in the pass. Gardiki (Rte. 73) is finely situated near its N. extremity, and thence it is from 3 to 4 hrs. to

Argyrokastro, described in Rte. 73.

Tepeleni (Rte. 73) is about 7 hrs. from Argyrokastro.

From Tepeleni the best and most interesting route to Berat lies through (see p. 681) the *Fauces Antigonienses* (a pass resembling, though inferior to, Tempe), to *Kleisura*, 5 hrs., and thence as in the preceding Rte. 74. There is a more direct path in about 16 hrs. over the mountains, by *Damesi* and *Meritza*. This road ascends a succession of mountain passes, which are most bleak and dreary, but crowded with Albanian Kullias or peel towers, single or in groups; this part of the country was long noted for its savage inhabitants.

BERAT, 12 hrs. from Kleisura (Rte. 73). From this place the road lies along an almost uncultivated plain bounded by hills. At the distance of 4 hrs. is a *khan*, at the spot where the road crosses the river Apsus by a large stone bridge. 2 hrs. farther is the village of *Karabunar*, with a small *khan*. 20 m. beyond it is the village of *Lusnga*, lying $\frac{1}{2}$ m. to the rt. of the road, and containing a large house belonging to a Turkish Bey. The country all along is quite flat; an extensive lake is seen among marshes to the l. In $3\frac{1}{2}$ hrs. from Karabunar we reach the village of *Tcherni*, with a very miserable *khan*, and cross the river *Skumbi*, the boundary of Northern and Southern Albania (see p. 638). Thence it is 3 hrs. to

Kavaya, a place containing 200 or 300 Gheg families; a savage, picturesque-looking race. We have now fairly entered upon the country of the Ghegs, (see p. 646). The Ghegs have a distinct costume, which exceeds in richness even that of the Southern Albanians.

From Kavaya is $3\frac{1}{2}$ hrs. to

Durazzo (Turk. *Diratch*, Alb. *Dur-essi*). Pop. 1900. There are several semi-European taverns, where accommodation may be found.

Steam Communications. — *Coasting*

steamers of the Austrian-Lloyd, plying between Trieste and Corfu and *vice versa*, touch here once a fortnight.

Durazzo occupies part of the extensive site of Dyrrachium, or Epidamnus, the most ancient and powerful of the maritime towns of Illyria. It was chosen by Cicero as his place of exile. It is surrounded by rocks and the sea, except on the side where it joins the mainland, and possesses a commodious roadstead. Epidamnus was a colony of the Corinthians; the expulsion of its aristocracy in 436 B.C. was one of the proximate causes of the Peloponnesian war. The traveller will find no traces of the ancient city, beyond the usual indications afforded by several pieces of columns and marbles scattered among the burial-grounds and built into the walls. Judging from the appearance of the surrounding ground, the ancient probably stood on the site of the modern town. Durazzo has now shrunk to the dimensions of a single street at the extremity of a promontory jutting out into the Adriatic. On the point stands the castle, of mediæval construction, but repaired by the Turks.

Durazzo is a cramped, dirty, unattractive place to the casual traveller; but its archaeological interest is considerable for any one who will take the time and trouble to hunt out the numerous classic and mediæval remains scattered through the town. [On this subject, consult M. Heuzey's interesting, but rather too highly embellished, work, "Mission de Macedoine."]

Durazzo exports tobacco, oil, corn, etc., and imports Manchester and Birmingham goods, by way of Trieste.

Italian is very generally spoken in this as in all the sea-ports on the eastern coast of the Adriatic.

The most interesting association connected with Durazzo is the memorable battle, siege, and capture, when the Normans, under Robert Guiscard, defeated the Emperor Alexis, A.D. 1081.

"The strength of the Greek army consisted in the Varangians, the Scandinavian guards, whose numbers were recently augmented by a colony of riles and volunteers from" Britain. 'Under the yoke of the Norman con- [Greece.]

queror the Danes and English were oppressed and united; a band of adventurous youths resolved to desert a land of slavery. . . . They were entertained in the service of the Greek emperor," who "bequeathed to his successors the inheritance of their faith and valour. The name of a Norman invader revived the memory of their wrongs; they marched with alacrity against the national foe, and panted to regain in Epirus the glory which they had lost in the battle of Hastings."—*Gibbon*.

At the battle of Durazzo the determined onslaught of the Varangians early in the day put to ignominious flight Duke Robert's Italian troops. At this critical moment, Sigelgaita, the wife of Robert, stood forward and (though already wounded by an arrow) strove to rally the flying troops. "Her female voice was seconded by the more powerful voice and arm of the Norman Duke, as calm in action as he was magnanimous in council,"¹ and the fortune of the day was turned. The capture of the city proved a much more tedious operation; the siege lasted nearly seven months, and Duke Robert's tenacity on this occasion gave rise to a feeble complimentary pun on *Durardo* (one of his surnames) and *Durazzo*.

[Leaving Durazzo for Scodra, we may either follow the direct road to Alessio, and reach Scodra in 18 hrs.; or diverge by Croia, and so perform the journey in 3 easy days, viz., 7 hrs. from Durazzo to Croia, 8 hrs. from Croia to Alessio, and 6 hrs. from Alessio to Scodra.]

By the direct road it is 12 hrs. from Durazzo to Alessio. After leaving the promontory on which the city stands, the road lies along a plain, occasionally through thickets. In about 3½ hrs. it enters upon picturesque scenery among valleys enclosed by thickly-wooded hills. About 1 hr. onwards the valley

¹ "Decline and Fall," ch. lvi. This formidable lady, who fought as determinedly as she exhorted, is spoken of by Anna Comnena (daughter and historian of the defeated Alexis), with mingled admiration and alarm. The Greeks happily described her as Παλλὰς ἄλλη κὰν μὴ Ἀθήνη, a Pallas but no Athené. Her tomb still exists in the Cathedral of Salerno.

gradually widens, and the road enters a large plain mostly covered with wood, with the very fine precipitous chain of the Mirdite mountains on the rt. At successive distances are *khans*. The road is execrable after rain; in dry weather a shorter way may be taken than in wet.

Alessio (All Lesh), situated on the river *Drin*, occupies the site of the anc. *Lissus*; and on the hill above, which is crowned by a fortress, may be seen part of the ancient walls, built of large stones. They may be traced down to the river; but their most extensive remains are on the side of the hill farthest from the stream. *Lissus* was founded near the mouth of the river *Drilon* (*Drin*) by Dionysius of Syracuse, B.C. 385; it afterwards fell into the hands of the Illyrians, and eventually became a Roman colony. Tradition relates that the remains of the great Skanderbeg were buried under the ruined church, on the summit of the castle-rock, where a mosque now stands.¹ There is excellent shooting in winter near *Alessio*; pheasants, woodcocks, wild-fowl, deer, hares, etc., in the plain, and bears, wolves, and other large game, in the neighbouring mountains.

The road continues along the river, and in 2 hrs. from *Alessio* reaches a ferry, whence it is 4 hrs. more to

SCUTARI or SCODRA (Turk. *Isken-derieh*, Ital. *Scutari d'Albania*). Pop. 24,500.

Inns.—H. Papaniko, on the Boulevard des Européens; H. d'Europe, kept by Daragiyati. The latter is rather better than the former, but there have been complaints of the landlord's honesty.

British Consul-General.—William Kirby Green, Esq.

Scodra is a handsome picturesque town, beautifully situated, and occupying the site of the ancient capital of the Illyrian tribe *Labeates*. It afterwards became a Roman colony. It is now the capital of Upper Albania, and the residence of the Pasha, who is governor of that province. One-third of the population consists of R. C. Albanians; the rest are Moslems. It is built about

3 m. from the S. extremity of the beautiful *Lake of Scodra*, or *Scutari* (Palus Labeatis), strongly resembling the Lago di Garda, and at the confluence of the rivers *Bocana* (Barbana) and *Dinassi* (Clausula), over the latter of which is a curious Byzantine bridge.

In approaching Scutari from the S., both the city and lake are hidden from sight by the ridge called *Mt. Rosafa*, the summit of which is crowned by a mediæval castle. The houses on the southern side of the castle-hill have been mostly ruined in the sieges and tumults of this unquiet capital of Illyrian Albania. Passing through this scene of desolation, the traveller reaches long lines of bazaars, clustering just below the castle—a busy scene, but only tenanted during the day; the real inhabited part of Scodra being scattered over the plain on the N. side of the castle-hill and between it and the lake. The city contains some good houses, surrounded with fruit-trees and stately chestnuts. The castle commands a magnificent view: northward, the eye sweeps over the town and suburbs and the blue lake beyond to the dark and jagged mountains of Montenegro; southward lie the plains of the Drin; westward the Adriatic; and eastward the ridges of the distant Pindus. Most interesting historical recollections are associated with this fortress, long the outpost of the Venetians and of the Ottomans in turn.

There is a pretty public garden, where a band plays, laid out by Hussein Pasha in 1878.

In this part of Albania nearly the whole of the Christian population are Roman Catholics; they have a large and handsome cathedral at Scodra. The R. C. clerical influence is very strong, and is said to lend itself to the furtherance of all sorts of political intrigues. This is almost the only part of the Levant where the Roman church has laid itself open to this accusation, and it is an unpleasant duty to mention the fact as a caution to the unwary traveller.

An excursion of 6 hrs. may be made to *Dulcigno*, a pretty little place of 2000 inhabitants, resembling Parga. By the

¹ See below, p. 726.

treaty of Berlin (1878) it was ceded to Montenegro, and in 1880 was the scene of the abortive naval demonstration characterised by Count Beust as "Dulcigno far niente." It stands near the site of the anc. *Olcinium*, and is called in Albanian *Oluss*.

ROUTE 77.

SCUTARI (SCODRA) TO THE DALMATIAN FRONTIER AND CATTARO.

	H.
Scodra to Antivari . . .	9
Antivari to Castel Lastua . .	6
Castel Lastua to Budua . .	3
Budua to Cattaro . . .	4

22

Travellers must have their passports *visés* by the Austrian Consul-General at Scodra, else they will be stopped at the frontier.

The old route was always by way of *Antivari*, as here given, but the traveller may abbreviate his journey by following the direct route from Scodra to Budua, which takes only 9 hrs. The Austrian-Lloyd steamers touch at Budua twice a week, but have ceased to visit Antivari since its cession to Montenegro.

For proceeding from Scutari to the frontier of Dalmatia 2 days are necessary, it being about 15 hrs. over a rough road. At 9 hrs. from Scutari is the small Turkish town of

Antivari, 1 hr. from the coast, on a detached rock in the midst of very fine scenery. A *khan* upon the sea-shore is the usual halting-place, leaving Antivari a little to the rt.; the road then continues along the sea-shore, and, riding among very grand scenery at the base of the Montenegrin mountains, reaches the Austrian frontier. From hence it is 2 hrs. to

Castel Lastua, where there is a lazaretto, small, but clean, and the people very civil and attentive. Except when some contagious malady is raging in Turkey, quarantine on this frontier of Austria is entirely dispensed with, and a traveller may return from the East by this route without any detention whatsoever.

The first town in Dalmatia is *Budua*, about 3 hrs. from Castel Lastua by land, but rather less in a boat. Budua, the Butua of Pliny, was one of the Roman cities of Dalmatia. In the 9th cent. it was destroyed by the Saracens, and in 1571 was taken by the Ottomans, who again besieged it in 1687, on which occasion it was gallantly defended by the Venetian General Cornaro. It is fortified in the old style with simple walls and towers, and on the S. is a castle on a rock. Its territory is very limited, being confined to a narrow strip between the mountains and the sea, and the whole commune contains only about 1000 inhabitants. The Austrian-Lloyd steamers, on their way to and from Cattaro, touch here once a fortnight.

During the whole of the route from Scutari to Cattaro, the Montenegro mountains rise grandly on the rt.

4 hrs. by a good road brings the traveller from Budua to

CATTARO. *Inns*.—Zum Jäger (or Il Cacciatore), clean and very fair cuisine; also, Zur Stadt Graz.

This clean and pretty town, under the shadow of the Black Mountain, is full of archaeological interest, and will appear as a very paradise to the weary traveller from Greece or Turkey. The situation is superb. Cattaro was wrested from the French, and the entire garrison made prisoners, by Sir William Hoste in 1813, in a most brilliant manner.

An easy and agreeable excursion may be made from hence to *Tzetinid*, the capital of Montenegro, which is distant only 6 hrs. from Cattaro. Horses and guides can always be found in the bazaar near the Bridge. The population of the principality of Montenegro amounts to about 236,000.¹

There is steam communication with Trieste twice a week. (See HANDBOOK FOR SOUTHERN GERMANY.)

¹ For a full account of this singular people and their country, see Sir Gardner Wilkinson's "Dalmatia and Montenegro," Lady Strangford's "Eastern Shores of the Adriatic," and Mr. Tozer's "Highlands of Turkey." Among foreign works on Montenegro, those of Andrić, Delarue, Frilley and Vlahowitz, Kapper, Schwarz, and Gopčević may be mentioned.

ROUTE 78.

TEPELENI, BY SELINITZA, TO AVLONA.

	H.
Tepeleni to Karbunari . . .	10
Karbunari to Selinitza . . .	4
Selinitza to Avlona . . .	4
	—
	18

Tepeleni to Karbunari (see Rta. 73).

The pitch-mines of *Selinitza* are about 4 hrs. from Karbunari, a few m. lower down the Viosa. The mineral pitch formation at this place is one of the most considerable that has been discovered, though inferior to that at Baku on the Caspian Sea. The beds of the mineral are diffused over a surface of 4 m. in circumference. The pitch comes out in various places on the declivity of the ravines, and is occasionally worked in such situations, though more frequently by shafts sunk down from the surface. The pitch is covered only by a loose deposit of calcareous earth and clay, etc. In order to descend the shaft, the traveller is placed in the noose of a rope, and let down by a windlass. The miners say that the thickness of the bed of pitch amounts, in many places, to 70 or 80 feet. The compact mineral pitch, or asphaltum, of *Selinitza*, has the usual characters of that substance in its greatest state of purity. The colour is nearly black, with a resinous lustre; the fracture is conchoidal; it is slightly brittle; the specific gravity 1·4 or 1·5. It becomes viscid, or nearly fluid, when heated, and burns with a flame. The property of the pitch-mines, as of all others in Turkey, is nominally vested in the Sultan. The machinery employed about the shafts of the mines is of the simplest description, consisting merely of ropes, windlasses, and wicker-baskets. The miners are paid according to the number of pounds of the mineral which they may severally obtain. The carriage to Avlona is performed by horses; thence the pitch is exported.

It is certain that the ancients were acquainted with this mineral deposit; indeed, the familiar allusions to

"Illyrian pitch" in Ovid (*Art of Love*, ii. 657) and elsewhere, show that it was extensively worked under the Romans. Strabo speaks of a place called *Nymphæum*, in the district of Apollonia, where there was a rock yielding fire, from below which asphaltum issued in fountains. It is recorded on the coins of that city, as Leake observes, by the type of three nymphs dancing round a flame. There can be little doubt that the *Nymphæum* of Strabo was the pitch formation on the banks of the Viosa; an opinion confirmed by existing phenomena. In two or three spots in the vicinity of the pitch-mines, Sir Henry Holland found an inflammable gas issuing from the ground, which easily took fire, and spread a flame of some extent over the surface. A small space of ground, 15 or 20 yards in circumference, showed a surface denuded of vegetation, and covered with stones and earth, and apparently decomposed by sulphureous vapours. The surface was very sensibly heated: on one part of it a streamlet of water issued from the ground, forming in its egress a little basin, through which arose a number of air-bubbles. This gas instantly flames on the application of a light, and burns with great vividness. The gas frequently ignites from natural causes, especially after heavy rains; and continues burning for several weeks. The wretched village of *Selinitza* is entirely inhabited by the workmen of the mines.

Proceeding from *Selinitza* to Avlona, the traveller crosses the hills on which are the pitch-mines, and traversing the valley of the river which comes from Delvino, he crosses other hills, whence, passing through the olive-groves which surround the town, he reaches

Avlona. This town preserves its ancient name (*Aulon*) nearly intact among the Greeks, but is better known to the coast traders by its corrupted Italian form of *Valona*.

Avlona is of easy access by the line of Austrian steamers which touch here weekly, on their voyage between Trieste and Corfu, and vice versa.

The town is situated above the gulf of the same name, which is so environed with hills that it has the appearance of a great lake, the southern boundary of which is formed by the steep and rugged ascent of the Acroceraunian mountains. The town is about 1½ m. from the sea, and has 7 or 8 minarets. On the shore is a custom-house, with an apology for a fort in the shape of an enclosure of ruinous walls with towers, and a few dismantled cannon. The town, containing less than 2000 inhabitants, occupies a hollow, thickly grown with olive-trees, among which are some kitchen gardens mingled with cypresses, poplars, and fruit-trees. Beyond it, the rugged hills are covered with olives, and N. extends a woody plain, forming a level shore, except at the north entrance of the gulf, where there are some low white cliffs, separated from the plain by a lagoon, containing salt-works and a fishery. Aulon, in ancient times, derived importance from the safety of its roadstead; it is exposed only to western winds.

"Avlona lies in a recess or bay of the mountains, which here leave a level space of 2 m. or more between their base and the sea. The town is built for the most part at the foot of a crescent of rock, but the sides are dotted with houses; and at the two horns of this natural amphitheatre stand many conspicuous Dervish tombs of pretty architecture, surrounded by groves of cypress. From hence the eye looks down on Avlona in its garden of plane and olive trees, its principal buildings, the fine palace of its Bey, and some good mosques, which stand out in beautiful relief from the wide salt-plain and gulf beyond. The gulf, shut in on one side by the long point of mountain called La Linguetta (*Italicè*, in Greek *Glossa*), and on the other by the island of Sazona, has exactly the appearance of a lake; so that the effect of the whole picture is most complete and charming."—*Lear*.

There is excellent *wild-boar shooting* in this neighbourhood, and game of all kinds is abundant. It is an interesting

ride of 3 m. from the town, along the edge of the lagoons, to the village of *Cyemetz*, on a peninsular hill, which forms the northern boundary of the entrance to the gulf. Hence the traveller may be ferried across to a monastery, picturesquely situated on an islet covered with olives and cypresses. On another islet in the lagoon, but connected with the mainland by a causeway, is the Greek village of *Narta*. The inhabitants of the remainder of the district of Avlona are chiefly Mohammedan Albanians. Here are many Slavonic names of places, such as *Cyemetz*, *Kanina*, etc.

Avlona, and the other towns and villages in this part of Albania, suffered severely from a great earthquake in the autumn of 1851. The ancient town of Aulon stood on the same site as its modern namesake. Aulon (*Ἀὐλὼν*), a hollow between hills, was an appellation given to many such districts in Greece and Italy, and to places situated in them.

ROUTE 79.

TOUR IN THE ACROCERAUNIAN MOUNTAINS. AVLONA, BY KHMARA, TO BUTRINTO.

Avlona to Dradziades . . .	H/ 6
Dradziades to Dukates . . .	3
Dukates to Khimara . . .	8
Khimara to Hagii Saranta . .	14
Hagii Saranta to Butrinto . .	5
	<hr/> 86

This is a very romantic and interesting journey. The mountaineers of Acroceraunia, or Khimara, as the district is now called from the town of that name, long maintained a wild and savage independence; and their manners and social state are still, in many respects, distinct from those of the neighbouring districts. In Leake's "Northern Greece" (chap. ii.) will be found an interesting description of their condition at the beginning of the present century:—Between friendly *φάρπαι*, or *clans*, disputes are easily made up, though even among them the foundation and last resource of the law is the *lex Tali-*

onis. As in Arabia, a murder may be acquitted for money. At Khimara 2000 Turkish piastres are the usual price of blood; at the next village of Vunò it is 1000. Until this be paid the retaliation goes on.

Here, as in Maina, a vendetta frequently endured for several generations; a grandson would be killed for the unatoned sins of his grandfather, and so on.

The traveller in Khimara should secure a native Khimariot guide, in addition to his other attendants. "Let a painter visit Acroceraunia: until he does so he will not be aware of the grandest phases of savage yet classical picturesqueness—whether Illyrian or Epirote—men or mountains; but let him go with a good guide, or he may not come back again."

—*Lear*.

On leaving Avlona, the traveller passes some ruined buildings by the sea-side, and an extensive olive-ground, and then ascends by a steep road to the village of *Kanina*, which occupies the site of the anc. *Bullis maritima*, the inland town of that name having stood near *Graditza*. The ruinous fort of *Kanina* is of mediæval construction, raised on Hellenic foundations of large hewn stones. It occupies the highest point of the hill, and commands a glorious prospect.

Hence the traveller rides down the southern side of the hill of *Kanina*, and regains the shore, where "a spring of pure and icy fresh water gushes from the foot of a rock into the sea, and offers a natural halting-place for all who travel between Khimara and Avlona." It is only $1\frac{1}{2}$ hr. from Avlona by the direct road along the shore. From this fountain it is 4 long hrs. to *Dradziades*, the first Khimariot village. On the road are passed, near the hamlet of *Ericho*, some remains of the anc. *Oricum*. The pathway leads along the side of the sea, but generally far above the blue water. "Anything more frightful than these (so-called) paths along the iron rocks of Acroceraunia it is not easy to imagine. As if to baffle invaders, the edges, along which we went slowly, now wound inward, skirting ravines full of lentisk and arbutus, now projected over the bald sides

of precipices, so that, at certain unexpected angles, the rider's outer leg hung sheer over the deep sea below. To the first of these surprising bits of horrorsamples of the highways of Khimara I had come all unknowingly, my horse turning round a sharp rocky point, and proceeding leisurely thence down a kind of bad staircase without balustrades. I declined, however, trying a second similar pass on his back, and at the first spot where there was safe footing dismounted. Meanwhile the Khimariot, who ever and anon kept shouting *Kakos ðpouos*, *Signore!* (a bad road, sir!) fired off his pistol at intervals, partly, as he said, from 'allegria' and partly to prevent any one meeting us in this dire and narrow way. When we had overcome the last of the *Kakos dromos*, lo! a beautiful scene opened at the narrow end of the gulf, which lay like a still and dark lake below the high wall of the Khimara territory. *Dradziades*, the door, as it were, of Acroceraunia, stands on a height immediately in front, while the majestic snowy peak of *Tchika* (the lofty point so conspicuous from Corfu, and on the southern side of which stand the real Khimariot villages), towers over all the scene, than which one more sublime, or more shut out from the world, I do not recollect often to have noticed."—*Lear*.

Descending to the shore, the path leads across the sands to the end of the gulf, whence it turns off to the left, and gradually ascends to *Dradziades*. The port at this southern extremity of the Gulf of Avlona is called by the natives *Pasha-liman*, by the Italians *Porto Raguseo*. Hence we reach the oak-clad hills immediately below the village, whence narrow winding paths lead upward among great rocks and spreading trees worthy of *Salvator Rosa*. The ferocity of the dogs—descendants of the famous Molossian breed—exceeds in Khimara even what is experienced elsewhere in Albania and Greece; and the traveller must be on his guard against their attacks when approaching houses or sheepfolds. In other respects he will be hospitably received among the Acroceraunian mountains, and the accommodation which he will find in the

houses of the mountaineers is not inferior to that found elsewhere in these countries. No one, of course, visits this part of the world for food, cleanliness, or sleep. It will always be more correct to say, in the old English phrase, "We *lay* in such a place," rather than "We *slept* there." Mr. Lear observes—"The plan of Khimariot hospitality is this: the guest buys a fowl or two, and his hosts cook it and help him to eat it." *Dradziades* is about 6 hrs. from Avlona, and may be made the resting-place for the first night. *Vuno* may be reached the *second* evening, and *Khimara* is from thence only 2 hrs. journey. An expeditious traveller will, however, have little difficulty in reaching the town of Khimara in 2 days from Avlona, sleeping at *Dukates* on his way.

After leaving *Dradziades*, the path proceeds towards *Dukates*, the next village, first through a tract of low wood, and then upwards by a gorge or pass, down which the wind often rushes with tremendous force. "At the highest part of the pass a most singular scene opens. The spectator seems on the edge of a high wall, from the brink of which giddy elevation he looks down into a fearfully profound basin at the roots of the mountain. Above its eastern and southern enclosures rises the giant snow-clad *Tchika* in all his immensity, while at his very feet, in a deep, dark green pit of wood and garden, lies the town or village of *Dukates*, its houses scattered like milk-white dice along the banks of a wide torrent. . . . Shut out by iron walls of mountain, surrounded by sternest features of savage scenery, rock and chasm, precipice and torrent, a more fearful prospect, and more chilling to the very blood, I never beheld—so gloomy and severe, so unredeemed by any beauty or cheerfulness."—*Lear*. The path descends to *Dukates* from the summit of the pass, over a succession of rugged steep.

From *Dukates* a rude track leads across the valley, ascending gradually, now over undulating turf, and now dipping by slanting paths into tremendous chasms, which convey the torrents from the northern face of *Tchika* to the river of *Dukates*, the anc. *Celydnus*, on the

W. of the valley. After crossing the last ravine, which closes the valley to the eastward, we wind upwards by a toilsome ascent to the great pass of *Tchika*, picking our way among rocks and superb pines. Deer, wild boars, and wolves are found in the lower ravines of this mountain, and of the Acroceraunian range generally; while chamois abound on the higher summits and upland pastures. Bears are also sometimes met with. The late spring and early summer are considered the best seasons for the chamois hunter.

At about 2½ hrs. from *Dukates* we reach the top of the pass, and begin to descend by what is called the *Strada Bianca*, or *Aspri Ruga* (white road), "a zigzag path on the side of the steepest of precipices, yet the only communication between *Khimara* and *Avlona* towards the N. The track is a perfect staircase, and were you to attempt to ride down it you would seem at each angle as if about to shoot off into the blue sea below you. Even when walking down, one comes to an intimate knowledge of what a fly must feel in traversing a ceiling or perpendicular wall." *Corfu*, and the islets off its northern coast, now become visible; the opposite coast of Italy is also clearly seen in fine weather from *Acroceraunia*.

After having completed the descent of the *Strada Bianca*, the traveller reaches that remarkable torrent, which, descending in one unbroken white bed from the mountain top down its seaward face, is known to mariners as *il fiume di Strada Bianca*. It is a very conspicuous object from the Adriatic. "Without doubt this is a very remarkable scene of sheer mountain terror; it presents a simple front of rock—awful from its immense magnitude—crowned at its summit with snow and pines, and riven into a thousand lines, all uniting in the tremendous ravine below."

Crossing this great watercourse, the route lies at the foot of the hills, over ground more cheerful and cultivated, till, in about 5 hrs. from *Dukates*, we reach the village of *Palasa*, near the site of the ancient *Palæste*. From *Palasa* to *Drymades*, the next in succession of the Khimariot villages, the

route is comparatively uninteresting. In about 1 hr. from Palasa we arrive at another torrent-chasm, "cloven from the heart of the mountains to the sea," and here stands *Drymades*, with its houses scattered in all possible positions among the crags of the ravine, through whose narrow sides one has remote peeps of the lofty summits of Tchika.

A wild tract of rugged country succeeds to *Drymades*, and in about 1 hr. more is reached *Liates*, a village consisting of a little knot of houses standing in groves of olive-trees, an oasis of greenness and fertility, which forms a rare exception to the general barrenness of Khimara. Hence the path lies over rocks overgrown with underwood till it reaches the last ravine, before arriving at *Vuno*, a deep chasm that runs widening to the sea. In half an hour more we reach

Vuno, now the largest village of Acroceraunia, and where (for Albania) very tolerable quarters may be procured. Like *Drymades*, *Vuno* is placed fronting the sea, in a sort of horse-shoe hollow at the head of a ravine; it contains about 2000 inhabitants.

For more than an hour after leaving *Vuno*, the route crosses a succession of sandy chasms; it then enters a wild pass in the mountains, which here advance close to the sea. High above hangs the village of *Piliéri*; and on all sides are inaccessible precipices—inaccessible, at least, to any but Khimariot women, who, in their daily occupation of gathering brushwood for fuel, climb to the most perilous points. The path through this pass consists of mere ledges of crumbling earth half-way down nearly perpendicular precipices, or over huge fallen masses of stone. The broad ravine in which the pass terminates widens out gradually between lower hills, and shortly opens in a view of the town of

Khimara, which has given their modern appellation to

"— the thunder hills of fear,
Th' Acroceraunian mountains of old name."

At the beginning of the present century, *Khimara* contained 5000 or 6000 inhabitants, and was the chief place of

all Acroceraunia. Perched on a high isolated rock, protected on either side by the ravine of a torrent, and having all its exterior houses prepared for defence, Leake records that it long served as a barrier to all the northern part of the district against the arms of Ali Pasha. That wily chieftain waged war with the Khimariots during several years, and was indebted for his final success chiefly to their internal dissensions. When he at length obtained possession of the town he laid it entirely in ruins, and carried the surviving inhabitants into captivity at Prevesa and Joannina. On the fall of Ali, some of the Khimariots were allowed to return to their native place, and rebuild their dwellings. The population does not now exceed 1000 souls. The houses are of dark stone, surrounded with ruins and rubbish, the memorials of the capture by Ali Pasha. From every side *Khimara*, on its lofty rock above the sea, is a most striking object. A steep zigzag path leads upwards to the town, which occupies the site, as it preserves the name, of the anc. *Chimara*. In it are still considerable fragments of Hellenic masonry. The inhabitants of *Khimara* speak Greek, though the language of the majority of the Acroceraunians is Albanian. All are Christians. 3 hrs. to the S. of the town of *Khimara* is the safe and deep harbour called *Port Palermo*, the anc. *Panormus*, the only haven of refuge on this iron coast. Here there is a *British Consular Agent*, Sig. Michalopoulos.

A good method of exploring Acroceraunia would be to come to this harbour in a yacht from Corfu (35 m. distant), and thence to make excursions among the mountains. The villages from *Palasa* to *Khimara* (both inclusive) constitute what may be called *Acroceraunia Proper*, and are the most interesting to visit. S. of the town of *Khimara* the scenery becomes less wild, and loses its peculiar character.

From *Khimara* the traveller, turning inland, can proceed through fine mountain landscapes, in 10 hrs., to *Delvino* (Rte. 68). Or, if he should prefer to continue his journey along the coast,

he can reach in 2 short days (about 15 hrs. in all) the port of *Forty Saints* (*Ἀγία Σάπαρα*). By sea the distance is about 18 m., and the traveller had better choose this mode of conveyance as the quickest and easiest. The principal villages on this part of the coast are *Kiepero*, *Bortzi*, *Sopoto*, *Pikernes*, *Lukovo*, and *Nivitra*.

The *Forty Saints*, vulgarly known as *Santa Quaranta*, is a little open port, with a few houses and magazines round it. A boat may sometimes be procured here to cross to Corfu, 17 m. (see Rte. 68). This was the site of the anc. *Onchesmus*, or *Anchiasmus*, a name said to have been given in honour of Anchises, the father of *Aeneas*, and of his traditional visit to this coast, as celebrated by Virgil. The modern *scala*, or landing-place, derives its name from the ruined mediæval Church of the *Forty Saints* on the hill above. On the N.W. side of the harbour, near the beach, are the extensive remains of a town of the Lower Empire, walled and flanked with towers, probably of the same date as the ruins of *Cassopo*, on the opposite coast of Corfu. *Santa Quaranta* is often visited by English shooting parties, for the sake of the good sport to be enjoyed in the neighbouring place of *Delvino*. It is still the port of *Delvino* and of all the neighbouring country; and *Onchesmus* in ancient times seems to have been a place of importance, and one of the ordinary points of departure from Epirus to Italy; Cicero, as Leake remarks, calls the wind favourable for that passage an *Onchesmites*.

The road to *Delvino* passes through the hollow between the hills on which stands the ruined church of the *Forty Saints*, and another height crowned by a dismantled fortress built by Ali Pasha. There is a shorter but steeper path leading directly up the hill behind the *scala*. All this part of the Epirote coast consists of bare rugged heights, covered with sharp honey-combed rocks.

2 hrs. from Hagii Saranta, in a N.E. direction, are remains of the anc. *Phenice*, a name retained by the modern village of *Phiniki*. 1 hr. farther is *Delvino* (Rte. 68).

From *Santa Quaranta* to *Butrinto* is 5 hrs. A rough path leads along the rocky neck of land which separates the lake of *Butrinto* or *Livari* (a corruption of the Latin *vivarium*), from the sea. There are beautiful views on the one side into the interior of Albania, and on the other of the opposite coast of Corfu.

From the castle of *Butrinto* the traveller can cross to the town of Corfu, a distance of 10 m. (see Rte. 68).

ROUTE 80.

JOANNINA TO LARISSA.

	H.
Joannina to the Khan of Baldouni	5
Khan of Baldouni to Metzovo	6
Metzovo to Khan of Malakassi	4
Malakassi to Kalabak	7
Kalabak to Triccala	4
Triccala to Zarko	6
Zarko to Larissa	6
	38

N.B.—This does not include the ascent to *Meteora* from Kalabak. The journey may be abridged by taking a *carriage* (when procurable) from Kalabak to Larissa.

On leaving Joannina, the road skirts the S. end of the lake, and winds by a terrace round an insulated hill on which are some anc. remains now called *Kastritza*, identified (erroneously) by Leake with the site of *Dodona*. The hill is coloured by iron, especially at the place where part of the water of the lake finds subterranean exits (*Karabôpai*). The face of the rock is much fractured. The road then enters a broad valley, and then ascends the ridge of *Metzikelis*, here called *Dryskos* (*Oakley*). From the summit is a magnificent view of the town and lake of Joannina on one side, and the valley of the *Aractus* and the mountain scenery of *Pindus* on the other. Below this ridge is the *Khan of Kyria* (the Lady's Khan), about 12 m. from Joannina. The "Lady" was the wife of *Solyman Pasha*, the predecessor of Ali. This appears to be the khan where Mr. Curzon was charged "for the shade of the walnut-tree," in default of other subject for extortion. This scene (chap. xviii.) will be re-

membered by all readers of that most delightful book.

The paved road from Joannina to the Khan of Kyria is continued towards Metzovo; but there is a shorter route by a steep path to the *Khan of Baldouni*, a picturesque and beautiful spot near the banks of the river *Arta* or *Arachus*. The traveller must either sleep here or push on to Metzovo.

On leaving the Khan, the road follows the course of the river till the junction of the *Zagori* and *Metzovo* branches, which unite, at an acute angle; the lofty intervening ridge terminating in a promontory clothed with wood. The road crosses the *Zagori* by the *Lady's Bridge*, and follows the course of the Metzovo stream, the bed of which it traverses nearly 30 times in 12 m. This road is impracticable when the stream is swollen, but is at other times preferred by travellers, as being shorter and more picturesque than the upper road to Metzovo over the rugged banks. 4 hrs. from Baldouni is *Trikhani*; so named from 3 *khans* placed near each other; possibly, as Leake suggests, on the site of three Roman taverns (*i.e.* *Tres Tabernæ*, a name which frequently occurs in ancient itineraries). This pass has in all ages been the chief thoroughfare over the central range of Pindus.

From the *Three Khans* the ascent is difficult and laborious, and occupies 2 hrs. to

Metzovo (pop. about 7500). This pretty town is built on terraces which rise in tiers on the steep side of a mountain, separated from Mount Zygos by two deep ravines, whence the river *Arta* takes its source. The population of Metzovo is almost entirely Wallachian (see SPECIAL INTROD. of this Section). According to local tradition, Metzovo owes its prosperity to having in the 16th cent. received and protected from his enemies a certain Vizier. The Vizier recovered his power, and in gratitude to his deliverers constituted Metzovo an autonomous free town with certain, so to speak, rights of sanctuary. On condition of paying a yearly tax of about £10, the inhabitants were quit of all intrusion from their Mussulman neigh-

bours. Its independence was respected until Ali Pasha came and seized the place, but without doing it serious injury. Metzovo commands the most important pass in all Pindus. Surrounded on every side by high mountain-ridges, it stands nearly 3000 ft. above the level of the sea, and in winter has a very severe climate. The town is divided into two unequal portions by the chasm of a torrent, which forms a branch of the *Arta*. The northern and larger of the two divisions is called *Prosilio* (Προσίλιον), as being exposed to the sun; while the southern, being shaded by the mountain on which it stands, is named *Anilio* (Ἀνήλιον). The road to Thessaly passes through the latter. It was at Metzovo that Mr. Curzon encountered the magnificent and affable robber chief. Whatever the traveller leaves behind, let him find room for the "Monasteries of the Levant." It is still by far the best guide to the monasteries of Meteora, while as a *companionable* book of travels it is wholly unrivalled.

The river of *Aspropotamos*, the anc. Achelous, rises near Metzovo. The Peneius, or *Salamvria*, also rises on the E. side of Pindus, above Metzovo; again, the *Viosa*, the anc. Aōus, takes its rise in the mountains to the N. of Metzovo, as also the *Haliacmon*, or *Vistritza*, and the *Arachus*, or *Arta*.

On leaving Metzovo, the road ascends the central ridge (*Zugós*, the anc. *Mt. Lacomos*) of Pindus, immediately opposite to Metzovo. It first follows the course of a mountain-torrent, and thence is very steep, winding along a precipitous promontory of rock to the summit of the pass, which is attained after 2 hrs. travelling, and is 4500 ft. above the sea. Here open to view the wide plains of Thessaly, the Peneius of Tempe issuing from the rocks below, while far beyond appear Olympus, Ossa, and Pelion, bounding the E. horizon. The chain of Pindus is conspicuous in the nearer landscape.

The forests which cover its sides consist chiefly of firs and beeches. There are also small oaks, and an abundance of box. In the latter part of February and beginning of March.

at which time the snow generally collects on the ridge in the greatest quantity, the pass of Metzovo is often impassable for horses for several days together.

Pindus is the backbone of Northern Greece. Its successive vertebrae have different names. From its foot diverge the five chief rivers of Northern Greece, as already noted. Here was the scene of the poetical vision of Virgil in the 4th Georgic, when he introduces Aristæus into a grotto at the source of the Peneius, one of the streams which issue from this mountain reservoir, and shows him "omnia sub magnâ labentia flumina terrâ."

From the summit of the pass the descent on the eastern side is more gradual. A short distance below is the *Zygos Khan*, sheltered by woods. A winding descent of 2 hrs. brings the traveller to the *Khan of Malakassi*, near the confluence of the two streams which form the Peneius. On the steep side of the mountain above stands the village of Malakassi, interspersed with trees like Metzovo.

From the Khan of Malakassi to Kalabak is 7 hrs., through a wooded and picturesque country.

3 hrs. from Malakassi is a *khan* on the Peneius, and soon after the road crosses the valley of a considerable stream, the *Klinovo*. The country hereabouts formed part of the district called by the ancients *Athamania*.

From the Klinovo to Kalabak, 5 m., the road passes through narrow meadows on the banks of the river, and among plane-trees which skirt it.

The singular rocks of Meteora are seen from a great distance in descending the valley of the Peneius. They rise about a mile distant from the river, a group of insulated massive cones and pillars of rock of great height, and for the most part precipitous. The deep recesses between these pinnacles are thickly clothed with trees. On a nearer approach the outlines of several Greek monasteries are seen on these heights, seeming as if entirely separated from the rest of the world. The small town of Kalabak or Stagi is situated

below the most lofty of these pinnacles. It is on the site of *Eginium*. Kalabak is the Turkish, and Stagi (*Σταγί*) the Greek name. Night-quarters can be procured in this village. At Kalabak the Greek marauders, in 1854, were finally routed by the Turks. They returned to Athens laden with pots and pans, and other queer plunder, from the Thessalian cottages. The "ovation" of these patriots at Athens took the form of selling stolen sheep, with which the Athenian market for several days was crowded. Such a glut was there of mutton that sheep sold at 8½d. a piece.

We pass on till we come beneath the abode

"Of the monastic brotherhood on rock Aerial."

*The Monasteries of Meteora*¹ (τὰ Μετέωρα sc. Μοναστήρια, i.e. "Convents in the air").—A short walk from the village of Stagi leads the traveller among the strange pinnacles crowned by these Convents. They form a cluster of detached rocks, separated by deep chasms, and each has a little level space on its summit, where the buildings are placed, looking like incrustations on the cliff. The deep recesses between the pinnacles are thickly clothed with trees, many of which have entwined their roots among the fissures, and seem as if suspended in air. The traveller whose time is limited had better ascend to the *Great Monastery* of Meteora. The view from the summit over the great plain of Thessaly is magnificent. The church is also curious. But the singularity of the spot—so unlike any other in the world—is its chief attraction.

The district about Meteora is often overrun by bands of robbers. Mr. Tozer writes:—"In the year 1831 a number of them stormed the Great Monastery of Meteora, bound the monks, and plundered the convent. How they got up there it would be hard to say, but it is equally difficult to answer the question how the original inhabitants scaled those rocky

¹ For a full account of these monasteries, the traveller is referred to Mr. Curzon's description, which he should supplement by that in Mr. Tozer's excellent work, "The Highlands of Turkey."

columns, and how the materials were carried up of which the buildings are composed. Of the existence of these gentry we had satisfactory evidence after nightfall. As we were sitting at supper with the hegumen (at St. Stephen's), we heard a loud shouting and yelling outside the walls, and inquired what it meant. 'Oh! it's of no consequence,' he replied; 'it's only some of the clefts, who want us to hand them out some provisions; but it's all right, for the drawbridge is up, and they are on the other side, so let us go on with our supper.' We then discovered the advantage of the position of the convents of Meteora."

A colony of monks settled on these rocks, for the sake of the security they afford, at a very early period. The six convents still tenanted by the Fathers possess wells and cisterns, some goats and sheep, and a store of meal, but they depend for their support chiefly on charitable contributions; and the traveller is expected to make a small present "for the Church." There are now not more than 100 caloyers in all the 6 monasteries collectively.

On arriving at one of the convents, the traveller, or rather his guides, must shout until it pleases the monks to attend to them. Sometimes, however, they are entirely obdurate to all appeal. Mr. Tozer gives the following amusing account of his arrival at the Great Monastery.

"We shouted, in expectation of the same ready reception to which we had been so accustomed on Athos, especially as we had brought with us a letter of introduction from the Bishop of Tricala; but, to our surprise, no reply was made. A pistol was then fired off, by way of attracting attention, but, though it re-echoed among the surrounding cliffs, it failed to elicit any response from above. Our dragoman then commenced an appeal *ad misericordiam*: 'Holy fathers, we don't want your wine, we don't want your bread, we don't want anything of yours, we only want to see your monastery, and we have a letter from the bishop.' Still all was silence; but, shortly after, one

of our attendants saw some of the aerial occupants peering through the openings of the loft, and immediately renewed the appeal—'O, holy fathers; O, father Stephen, these are respectable men, they are English milords, they are distinguished personages, they are of royal extraction'—a cumulation of honours at which we could not help laughing, and we thought of Mr. Curzon's description of himself as first cousin of the Emperor of the Franks. Our position was ludicrous enough, for the monks felt that they were masters of the situation, which undoubtedly they were; but it was excessively provoking, and all the more so when we found that the same panic had seized the monks on the neighbouring height of Barlaam, and that though we brought an introduction to them from their own hegumen, they would pay no attention to us at all. There was nothing for it but to try our fortune elsewhere."

Besides the nets, the Convents of Meteora are also accessible by ladders of wood and rope, made in several separate joints, and let down over the face of the cliff from the mouths of artificial tunnels in the rock, which communicate with the lower parts of the buildings. At night, and when not required, these ladders are pulled up, and the monks are entirely isolated from the world below. The ladders are a hazardous mode of ascent or descent, as they are perfectly vertical, and swing backwards and forwards in the air with the least breath of wind. A monk mounting by one of them looks from below like a large black fly crawling on the face of the precipice. The traveller is recommended to trust himself to the net, as the safest and most curious method of ascent. Here you resign yourself piously to the care of the holy fathers, whereas on the ladders you must rely on your own nerve and steadiness of head. The rope which hauls you up is worked from above by a pulley and windlass. Of course, as you begin to ascend, your weight draws the net close, until your knees are forced up to your chin, and you are rolled into a ball like a hedgehog. "A shout from

below, a pull from above, and we found ourselves swinging in mid-air. There was a twist on the rope, and consequently we went round and round at first, like a joint of meat suspended from a bottle-jack; and we found it highly expedient to cling on tightly to the sides of the net, so as to save ourselves from tumbling into a confused heap in the bottom. Up, up we went, with an easy and gentle motion, and as we looked down between our legs, the rocks, and trees, and deep gorges, appeared to be receding below us; until at the end of three minutes, we were wound up to the block, and the good fathers, putting out a hooked pole in default of a crane, fished us in, turning us over in the process, and laid us in a helpless condition on the floor. We were then disentangled and helped to our legs. With grim gravity the monks addressed us with the customary salutation of 'Welcome to the end of your journey' (*καλῶς ὤπισθε*), to which, when we had shaken ourselves into shape, we equally gravely replied, 'We are happy to have reached you' (*καλῶς σας εὐρήκαμεν*). When we looked down the precipice the depth was appalling; the monks called it 222 feet. The rope was worked by a windlass, and on examination we found it was frayed in a very unpleasant manner."—*H. F. Tozer*.

"A motley draught have these aerial fathers—literally fishers of men—often enclosed, since first they cast down their net into the world below. Sometimes they draw up in it an inquisitive scholar from the far West, sometimes a young officer from Corfu, sometimes a brother Cœnobite from Mt. Athos, sometimes a neophyte yearning for solitude and religious meditation; once they received an Emperor of the East (John Cantacuzene), who came to exchange the purple of Constantine for the cowl of St. Basil." Steep paths lead a considerable way up the face of the precipices; so that the actual ascent in the nets or by the ladders averages only from 200 to 300 ft.

The number of monasteries was once 24, but only 10 of these now remain, of which the following are

inhabited:—*Meteora, St. Stephen, Barlaam,*¹ *Trinity, St. Nicholas, and Hagia Mona.* Some of the monasteries are situated in caverns formed jointly by nature and art in the face of the rock.

Return to Kalabak, whence there is a carriage-road to Triccala. The road winds round the tallest of the pinnacles, which may be 1000 ft. in height, and opens on the plain of Triccala. To the right is the Peneius; to the left Kalabak, overshadowed by the reverse of the rocks of Meteora, which on this side assume a softer outline. At a distance in the plain appear the towers of Triccala. On the right is Pindus, and on the left a low chain of naked hills stretches from Kalabak to Triccala. The approach to Triccala is marked by an appearance of activity and prosperity.

Triccala, the anc. *Tricca*, contains about 12,000 inhabitants, of which the majority are Greeks.² There are also a few Jews. There is a very fair *khan* in the bazaar. The town is on the left bank of the Peneius, and is situated on a low ridge of hills, which extends into the plain from its northern boundary. Near the extremity of this ridge are the ruins of the mediæval *Castle*. The only existing Hellenic remains are fragments in its walls. The former Governor's residence is composed of two large serais, occupying two sides of a quadrangle. The culture of corn and cotton is carried on to a considerable extent in the adjoining plains.

Tricca was a very ancient city, and capital of that part of Thessaly called *Histiæotis*. It is mentioned by Homer as subject to the two sons of Æsculapius, who led the Tricceans to the Trojan war; and it contained the most famous and most frequented of all the temples of that god, to which

¹ This convent does not, as implied by Dr. Wordsworth, owe its name to the controversial divine of the 14th cent. There is, however, some doubt whether the Barlaam thus commemorated is that strange saint himself, or merely a hermit named after him. [With regard to Barlaam and his relation to *Buddha*, see art. "*Barlaam*," in the *Encyclopædia Britannica*, 9th ed.]

² In winter the population is increased to about 18,000 by the influx of the semi-nomadic shepherds from the hills with their families.

was attached a medical college of great repute. The modern name of Triccala is used by Anna Comnena.

The Centaurs were an anc. Thessalian tribe, who in after times came to be depicted as half men and half horses, from traditions of their equestrian prowess. There was probably a time when they appeared as formidable monsters to their neighbours as did the mounted Spaniards to the Mexicans.

The extensive grassy plain of Thessaly caused the pre-eminence of the Thessalian cavalry. Horse-rearing is still carried on on a considerable scale in this province, but there does not appear to be any genuine local breed. The best Thessalian horses are now bred from Cossack stock.

The ranges of Pindus to the S.E. of Triccala form the Highland district of *Agrapha* (ἡ Ἀγραφα), a division of the country which existed under the Greek empire, and derived its name from its villages being "not written down" in the tax-collectors' books, but only paying a small tribute collectively. Like Maina, Suli, and other similar districts, *Agrapha* was long virtually independent, even after the Turkish conquest of Greece, and the population has always been purely Greek. At the beginning of the 19th cent. it contained about 85 villages, with 50,000 inhabitants.

The road lies across the plain, and is devoid of picturesque interest. Near Zarko an irregular chain of hills runs to Thaumaci, and separates the plain of Triccala from that of Larissa and Pharsalia. At Zarko night-quarters can be found. The traveller crosses the Peneius near a deserted village. Farther on, a rising ground is covered with Turkish tombstones and Hellenic remains, and soon after the minarets of Larissa are seen glittering above an oasis of trees and verdure in the midst of a sandy plain.

Larissa (Turk. Yenicheri-Phanar = Beacon of the Janissaries). Pop. 20,000. There is a small inn, and numerous khans, in some of which the traveller may obtain very decent accommodation.

Carriages and saddle-horses can be

hired for excursions in the neighbourhood. The *Vale of Tempe* (Rte. 83) should certainly be visited; to the *Battlefield of Pharsalia* (Rte. 81) is another agreeable drive.

British Vice-Consul.—H. L. Longworth, Esq. (usually resident at *Folo*).

The town occupies the site of the ancient city of the same name. It is situated on a gently rising ground on the S. side of the Peneius (*Salamvria*). It was one of the most important and wealthy cities of anc. Thessaly, and is still considered the capital of that province; but in no age has there been any very striking incident in its history. Larissa is now the residence of a Greek archbishop, and of the principal authorities of the province. The population is chiefly Mohammedan. There is also a number of Jews of Spanish descent, and some Greeks. There is little remarkable in the town.

Like most places which have been continually inhabited, Larissa retains few ancient remains. Such as there are, occur chiefly in the cemeteries, as tombstones. Several interesting sepulchral reliefs were discovered near Larissa in 1882-3, some of which have been removed to Athens; others have been collected in a small local museum.

ROUTE 81.

LARISSA TO LAMIA.

	H.
Larissa to Pharsalus . . .	8
Pharsalus to Thaumaci . . .	7
Thaumaci to Lamia . . .	6

21

N.B.—There is a carriage-road open from Larissa to Pharsalus, and from Larissa to Thaumaci, but the road from Pharsalus to Thaumaci (about 20 miles) is still impassable for carriages.

The traveller quits Larissa by the S. entrance, and crosses an extensive dusty plain, broken by occasional hamlets. After about 5 hrs. the road begins to rise, affording a splendid view of Olympus, Ossa, and Pelion. 1 hr. later a picturesque *türbek*, surrounded by stately cypresses, is reached. From this point it is 1 hr.

to the R. *Kutchuk Tchanarly* (the ancient *Enipeus*). 1 hr. more brings the traveller to

Pharsalus (Turk. *Tchataljé*, Rom. *Phersala*). This village is situated beneath the rocky and precipitous front of a hill 500 feet high, and forming a semicircular sweep towards the N., on which side the town stands. On this hill are the ruins of a castle, the acropolis of Pharsalus. One part of the town is on the ascent of the hill, the other in the plain. There are about 700 houses, chiefly inhabited by Mohammedans.

The place was carefully examined and described by Col. Leake, who found on one side of the N. gate of the acropolis the remains of Cyclopean walls, and in the middle of the fortress a subterranean structure similar to the treasury of Atreus at Mycenæ. The latter has since been excavated by M. Heuzey, who, however, found nothing in it to reward his labour. The ancient city was built in the form of a triangle, with a circuit of nearly 4 miles.

Pharsalus is chiefly memorable for Julius Cæsar's great victory. The Battle of Pharsalia was fought on the plain immediately below the acropolis, B.C. 48. For the topography of the battlefield, and the relative positions of the armies of Cæsar and Pompey, the traveller is referred to Col. Leake (*N. Greece*, vol. iv. p. 484).¹

On quitting Pharsalus, the road passes through a narrow defile and enters the plain, passing by several villages and Turkish burial-grounds. "The very simplicity, the extreme exaggeration of the character of a plain is not without its fascination; and the vast lines of Thessaly have a wild and dream-like charm of poetry about them, of which it is impossible for pen or pencil to give a fully adequate idea."

—*Leak*. Ascending through a ravine, we reach

Dhomoko, the ancient *Thaumaci*, which occupies a lofty pinnacle to the rt. of the valley. The houses are built

up the sides of the declivity, and the castle crowns the summit. Remains of the ancient walls are still to be seen.

Thaumaci, according to Livy, derived its name from the *astonishment* (*θαυμάζω*) felt by the traveller from the S., who, after passing over rugged hills and through narrow defiles, here comes in sight of the vast sea-like plain of Thessaly.

The road now crosses a chain of hills and descends into an extensive plain, at the W. extremity of which is a lake. It then ascends (by the pass of *Kurka*), Mt. Othrys, from the summit of which is a remarkable view of the valley of the Spercheius, Thermopylæ, Eubœa, and the range of Mt. Cæta. The road then gradually descends on

LAMIA (Turk. *Zeitun*); see Rte. 25.

ROUTE 82.

LARISSA TO VOLO.

	H.	M.
Larissa to Maimuly . . .	2	30
Maimuly to Velestino . . .	5	—
Velestino to Volo . . .	3	—
	10	30

N.B.—By the direct high-road the journey can be accomplished by carriage in 8 hrs., exclusive of the usual midway halt.

Leaving Larissa by the S.E., the traveller journeys across the great Thessalian plain by a succession of uninteresting hamlets. The mid-day halt should be made at *Velestino*, a place corresponding to the ancient *Phæræ*, where remains of the acropolis may be traced.

The plain of Thessaly, between Larissa and Volo, is one unvaried undulation, but on the left are the lake *Vabets* and the glorious summits of Olympus, Ossa, and Pelion. The conical peak of Ossa in the middle is well contrasted with the majestic breadth of Olympus on one side, and the extended outline of Pelion on the other. At length, crossing the low range of hills round the *Gulf of Volo*, the ancient *Pagasan Bay*, we come in sight of its blue waters with the Magnesian promontory bounding it on the

¹ There was an earlier battle fought by the Romans (A.C. 197), under Quintus Flamininus, against the last Philip, on the neighbouring heights, called *Cynocephale*.

E., and the little town of *Volo* (near site of *Iolcos*), at its northern extremity. Pelion, famous now, as of old, for its forests, rises immediately over Volo. Iolcos was a very ancient city of Magnesia, and celebrated in mythology as the place of meeting of the Argonauts, whose ship was built from the pines of the overhanging mountain. Many charming excursions might be made among the villages on Pelion and the Magnesian promontory.

On the shore of the Gulf, about 2 m. S. of Volo, are considerable remains of the city of *Demetrias*, founded about B.C. 290 by Demetrius Poliorcetes, and which soon became an important place, and the favourite residence of the later Macedonian kings. It was recommended to them by its convenience as a military and naval station in the centre of Greece, by its beautiful situation, and by its many natural advantages, including its wealth of game.

The city "occupied a level on the sea-face of the hill, formed by the spreading of the root that here runs off from Pelion, beyond which the rocks descend 300 or 400 ft. in a broad mass to the water's edge. Formerly it was surrounded by walls, but its N. side is additionally strengthened by the formation of the ground, for in that direction it is crowned by a steep ridge some 500 yards in length, extending from W.S.W. to E.N.E., with an outer slope, steep and rapid, to the plain of Volo. This ridge is the most interesting part of the site, being generally a mere narrow *arête* of rock with a wall all along it; but at the north-east end it widens slightly, so as to admit of buildings. There does not seem to have been any enclosed acropolis, but only forts; one at the south-west end, and two at a certain interval from one another at the north-east. In one part of the *arête*, there are two openings or breaks close to one another, and possibly there may at one time have been a small gate of entrance in this part, as the rocks have been cut away. At the north-eastern end of the ridge is an ancient enclosure of blocks even with the ground, containing a small roofless chapel, on the north side of

which is seen the mouth of a cistern, while to the east an irregular hollow has been excavated in the rock, 22 ft. square and 12 ft. deep, in which there is a descent to the mouth of a well. This enclosure is the scene of an annual miracle on Easter Sunday, when the well-mouth, from being dry, becomes full of water, and continues so during the day—no doubt in consequence of some subterraneous communication with the cistern. From this place there is an ascent of 160 yards to the highest point of the ridge, where the *arête* commences. A great part of the circuit of the ancient walls below may be traced, the conspicuous tower which rises above the sea at the southern extremity of the town being the only modern addition. The walls in the neighbourhood of this tower are formed of large blocks laid in regular courses, but generally the masonry is composed of small blocks roughly put together. On the level there are traces of an underground aqueduct, and of lines of streets measuring 15 feet across."—*H. F. Tozer*.

After quitting these ruins, the traveller descends on

VOLO (pop. 4000). *Inns*: Hôtel d'Angleterre; H. de Paris. Better accommodation may easily be procured in a private house.

British Vice-Consul.—H. L. Longworth, Esq.

Steam Communications.—Volo is peculiarly well off in this respect. Austrian, French, and Greek steamers touch here weekly on their way from Piræus to Constantinople, and *vice versa*.

Volo consists of three distinct quarters, viz., the Kastro, or walled town, inhabited by the Turks; the *Scala* or quay, known also as *ἡ μαγαζιά* (= the magazines), which is the centre of all commercial activity, and where the foreign vice-consuls reside. The third division is the Græco-Hebrew quarter, a suburb which extends from near the Kastro to the sea, and presents a miserable scene of dirt and squalor. Volo is an uninteresting place in itself, but a capital centre for excursions.

On the opposite shore of the bay are some slight remains of an acropolis, etc., identified by Col. Leake as the ruins of *Pagasa*, which city gave its ancient name to the gulf.

An agreeable excursion may be made to the hill of *Episcopi*, identified with the ancient *Iolcos*, Jason's famous city. The site is fine, but there are few ancient remains. In 1883, Dr. Lolling discovered here some subterranean sepulchral chambers, similar to the so-called "treasuries" of Mycenæ and Orchomenus. The stream which runs through the neighbouring hamlet of Vlach-Mahala is the anc. *Anaurus*.

"This torrent was the scene of a romantic incident in the life of Jason, which has been prettily told by Apollonius.¹ On its banks one day, as he was returning from the chase, 'when all the mountains and lofty peaks were sprinkled with snow, and the torrents descending from them swept roaring along in their courses,' Juno met him, in the guise of a helpless aged woman, and he took pity on her, and bore her on his shoulders through the raging flood; but in so doing he lost one of his sandals, and thus, when he appeared before his uncle Pelias, he was recognised by him as the one-sandalled man who was destined to overthrow him. The state of the torrents here described must be very similar to what must often be seen at the present day.

—H. F. Tozer.

[From Volo the traveller may take a pleasant ride (7 hrs.) to

Armyro, a village prettily situated in the plain, at 3 m. from the sea. It is distant only 3 hrs. from *Amakropolis* or *Nea Mintzela*, a place built and named in honour of the late Queen.

There is a direct track from *Armyro* to *Lamia*, but it is better to join (Rte. 81) at *Pharsalus*, 6 hrs. distant.]

¹ "Argonautica," iii. 66 seq., and i. 8.

ROUTE 83.

LARISSA, BY TEMPE, TO SALONICA.

	H.	M.
Larissa to Baba	4	15
Baba to Ampelakia	2	15
Ampelakia to Platamona	6	—
Platamona to Katarina	8	—
Katarina to Kitros	5	—
Kitros to Mavronero	8	30
Mavronero to Salonica	7	—

41 —

N.B.—The traveller is strongly advised to drive as far as Baba, which may be done in about 3 hrs.

[The traveller who reverses this route and starts from Salonica, will do wisely to take a boat at Salonica and run down the Gulf to Platamona, thereby saving a very tedious and uninteresting circuit by land. This can seldom be done in going from Larissa to Salonica, as boats are rarely to be met with at Platamona. He will also do well to send a previous order to Larissa for a carriage to be sent to meet him at Baba.]

The road from Larissa to Tempe is by the old military way, over the plain, on which are numerous tumuli, which continue all the way to the defile of Tempe. They are probably sepulchral barrows, the monuments of ancient battles. The road passes a marshy lake, the *Palus Nesonis*, mentioned by Strabo. The view of Olympus and Ossa is very fine. Mt. Pelion is to the S.E.

The road follows the course of the Peneius as far as *Baba*, a pretty Turkish village at the entrance of the vale of Tempe. *Baba* may perhaps stand on the site of the anc. *Gonnus*, or *Gonni*, which Leake, however, places on the opposite bank of the Peneius, about 1 m. from the river, at *Lykostomo*, or the *Wolf's Mouth*, where there are some Hellenic remains, mixed with ruins of a later date. *Lycostomium* was a Byzantine city, the present common Greek name for Tempe is the pass of *Lykostomo*.

Olympus (lt.) and Ossa (rt.) form the two sides of the defile of Tempe, and in the bottom of the cleft, between the two mountains, flows the Peneius. "It is

remarkable," says Mr. Tozer, "that the great centre of Homeric mythology should have retained its name to the present time, alone, I believe, of all Greek mountains." From Baba a paved road leads S.S.E. to *Ambelakia*. From this part of Mt. Ossa the ancients obtained much of their *verde antico*.

Ambelakia. All the heights around this place are covered with vineyards (*ἀμπελία*), whence the name is derived. The wine made here resembles claret. The town hangs upon the side of the mountain, above the pass of Tempe; it was formerly situated lower down towards the defile, but the inhabitants removed hither to avoid the incursions of the Turks. Many of the inhabitants of this secluded spot were formerly Germans, though they wore the Eastern dress. There was a staple trade here in dyeing thread of a red colour, which supported and enriched the inhabitants, and gave rise to a very considerable commerce. At the end of the 18th cent., *Ambelakia* was visited by M. Beaujour, the French Consul at Salonica, who gives the following account of it:—"Ambelakia by its activity appears rather a borough of Holland than a village of Turkey. This village spreads by its industry movement and life over the surrounding country, and gives birth to an immense commerce, which unites Germany to Greece by a thousand threads. Its population now (1798) amounts to 4000, having trebled itself in 15 years. In this village are unknown both the vices and cares engendered by idleness; the hearts of the *Ambelakiotes* are pure, and their faces serene; they govern themselves like their ancestors by their primates and other magistrates. Twice the Mussulmans of Larissa attempted to scale their rocks, and twice were they repulsed by hands which dropped the shuttle to seize the musket. Every arm, even those of the children, is employed in the factories; whilst the men dye the cotton, the women prepare and spin it. There are 24 factories, in which yearly 6138 cwts. of cotton yarn are dyed. This yarn finds its way into Germany, and is disposed of at Buda, Vienna, Leipsick, Dresden, Anspach, Bayreuth. The

Ambelakiote merchants had houses of their own in all these places; these houses belonged to different associations at *Ambelakia*. The competition thus established reduced the common profits; they proposed, therefore, to unite under one central administration. 20 years ago this plan was suggested, and a few years after it was carried into execution. The lowest shares in this joint stock were 5000 piastres (between £600 and £700) and the highest were restricted to 20,000, that the capitalist might not swallow up the profits. The workmen subscribed their little profits, and, uniting in societies, purchased single shares, and besides their capital their labour was reckoned in the general amount. The dividends were at first restricted (*sic*) to 10 per cent, and the surplus was applied to augmenting the capital, which in 2 years was raised from 600,000 to 1,000,000 piastres (£120,000). 3 directors, under an assumed firm, managed the affairs of the company; but the signature was also confided to 3 associates at Vienna, whence the returns were made. These 2 firms had their correspondents at Buda-Pesth, Trieste, Leipsick, Salonica, Constantinople, and Smyrna, to receive their own staple, effect the return, and to extend the market for the cotton yarn of Greece. The greatest harmony long reigned in the association; the directors were disinterested, the correspondents zealous, and the workmen laborious. The company's profits increased every day, on a capital which had rapidly become immense."

Mr. Urquhart (*Spirit of the East*) says, that at length "the infraction of an injudicious by-law gave rise to litigation, by which the community was split into two factions. For several years, at an enormous expense, they went about to Constantinople, Salonica, and Vienna, transporting witnesses, mendicating legal decisions, to reject them when obtained; and the company separated into as many parts as there were associations of workmen in the original firm. At this period the bank of Vienna, where their funds were deposited, broke, and along with this misfortune political events combined to

overshadow the fortunes of Ambelakia, where prosperity, and even hope, were finally extinguished by the commercial revolution produced by the spinning-jennies of England. Turkey now ceased to supply Germany with yarn; she became tributary for this, her staple commodity, to England. Finally came the Greek Revolution. This event has reduced within the same period to a state of as complete desolation the other flourishing townships of Magnesia."¹

From Ambelakia the road descends again into the Vale of Tempe, to regain the direct route to Salonica. The scenery becomes grand in the extreme; the nearly vertical cliffs rise to a great height, broken with winter torrents, and weather-stained of many hues. Right and left, on their highest peaks, are the ruins of ancient fortresses. It was through the gorge of Tempe that the Peneius carried off the waters of the lake, which once, according to Herodotus, covered the plain of Thessaly. It is here a dark and rapid flood, often hid by the splendid planes which overshadow it, and which are covered, like the rocks around, with a profusion of wild vines and other creepers hanging in graceful festoons. It is evident, from the marks of chariot-wheels, that the ancient road followed the same track as the modern path. Occasional openings in the rocks afford a glimpse of some of the nearest heights of Olympus and Ossa, clothed with oaks and firs; in other places, where both sides of the ravine are equally precipitous, a small portion of blue sky only is visible. The banks are fringed with the low lentisk, the pliant agnus castus, and the sacred laurel from which Apollo cut the branch which he transplanted to the side of the Castalian spring. It was with the laurel of Tempe that the victors in the Pythian games were

crowned. Every ninth year Delphi sent a mission of well-born youths, accompanied by a flute-player, to cut it.

The Tempe of the poets has little resemblance to the reality; by far the most accurate of the ancient descriptions is that by Livy (lib. xlv. 6).

Tempe is a narrow rocky defile, 5 m. long, in which there is often only room for the traveller and the Peneius to travel side by side. It is a cleft or chasm, as its name implies (Tempe, from *τέμνω*).

Pompey fled hither after his defeat at Pharsalia (40 m. distant).

Near the middle of the pass, on the rt. hand side of the road, where it ascends the hill, the following inscription (discovered by Dr. Clarke in 1806), is engraved on the rock:—

L. CASSIVS LONGINVS PRO. COS.
TEMPE MVNIVIT.

This probably refers to the reparation of the forts, of which the ruins remain.

At the eastern opening of the gorge, the Pierian plain presents a wooded park-like scene. Crossing this, we descend to the shore of the Gulf of Therma (*Salonica*), whence there is a beautiful view of the Pierian region and Olympus, with Platamona standing on a promontory in the midst of the picture. The islands of Sciathus and Scopelos and the other northern Sporades are in sight.

Platamona, 6 hrs., stands on the site of *Heraclea*. The fort crowns a rock, with the sea in front, and a stream on one side of it. Some remains of antiquity are to be observed, particularly an aqueduct. The Turkish cemetery is below the wall of the fort. A small garrison is maintained here.

Near Platamona, at the mouth of the Peneius, is a *Polish colony*, founded by Reshid Pasha in 1856 (see above, p. 652).

A boat can sometimes be found at Platamona, in which the traveller can cross the bay to Salonica, and so escape a tedious and circuitous ride round its shores.

Leaving Platamona, we cross a small river, the anc. *Apilas*; to the left is *Skamnia*, hanging on the side of Olyn-

¹ The traveller who desires further information on this curious subject, should consult an interesting little volume by a French architect, M. François Boulanger, entitled, "Ambelakia, ou les Associations et les Municipalités Helléniques: avec documents confirmatifs." Paris, 1875 (written in 1847). Among other particulars, he mentions that the dyers of Montpellier learned some of the secrets of their craft from the Ambelakotes.

pus. From this village, which is 5½ hrs. from Platamona, the traveller may ascend to the summit in 4 or 5 hrs. There is another village called *Karya*, 6 hrs. from Platamona, whence the ascent is considered the easiest.

The traveller might sleep at a convent, just below the highest summit, and thence see the sun set and rise.

The direct road keeps near the shore of the Gulf, across which there are in clear weather glorious views of the hills of Chalcidice; while on the traveller's left the "broad" (μαυρός) Olympus of Homer rises in all his majesty to the height of 9754 ft. Forests clothe its slopes, but the head, covered with snow during the greater portion of the year, presents a wide surface of bare light-coloured rock.

Leaving to the lt. *Litochoro* (perhaps on the site of *Pimplea*), and some other villages on the slope of the mountain, we pass near *Melathrin* the remains of the anc. *Divm*, once the main bulwark of this frontier of Macedonia. Traces of a theatre, stadium, and other buildings, may be found among the luxuriant underwood. The river of *Litochoro* is the *Enipeus*: that of *Melathrin* the *Buphrynus*. The traveller finds them both; and before reaching *Katarina* passes some remains of a Doric temple. Off the road to the lt. rises a tumulus, which seems to correspond to the description, by Apollodorus, of the *Tomb of Orpheus*.

Katarina, 8 hrs. from Platamona, is a small town of 300 houses, surrounded with wood, and situated in a narrow plain between Olympus and the sea. From this spot is one of the finest views of Olympus. It is probable that *Katarina* is near the site of *Catera*. The cart, drawn by oxen, which is used in this district, is of a very ancient pattern.

Leaving *Katarina*, we cross the rich Pierian plain for 1 hr., among woods famous for their pheasants; and then, proceeding over a long range of hills, pass the Turkish villages of *Great* and *Lesser Azam*, near which are the remains of *Pydna*, and two tumuli, probably monuments of the great battle here, which, in B.C. 168, gave Mace-

donia to the Romans. Some ancient vestiges near *Kitros* have been regarded as those of *Pydna*; but Leake proves that *Kitros* itself probably rose in the middle ages, upon the decay of *Pydna* and *Methone*, in an intermediate position between these two Hellenic cities.

The termination of Olympus is now visible towards the W. Beyond it, extends the range separating Thessaly from Macedonia. The views looking back to *Katarina* are very fine; in the opposite direction appear Mt. Athos and *Salonica*.

Kitros, 5 hrs. from Platamona, a Greek village (see above). A little farther are the remains called Old (Παλαιός) *Kitros*.

Eletherokhori, 1 hr.; a village on an eminence 2 m. from the gulf, probably on the site of *Methone*. It was at the siege of this town that Philip of Macedonia lost his right eye.

Libanova, 2½ hrs. Henceforward the *Salonica* road lies along the plain at the N. extremity of the Gulf of *Therma*, at some distance from the shore. It reaches the

Ferry of the *Indje Karasu*, or *Vistritza*, the anc. *Haliacmon*, in 2 hrs. This is a large river crossed by a flying bridge. We now join the highroad from *Verria* to *Salonica*.

Mavronero, or *Karasmak* ferry, 3 hrs. This river is the ancient *Lydias*.

Vardar River, 3 hrs., crossed by a wooden bridge ¼ m. in length. This river is the *Axius*, separating the *Mydonian* from the *Bottiaean* territory, on which *Pella*, the birthplace of *Alexander*, stood. There is good shooting in this neighbourhood.

Riding across the plain, we enter *SALONICA* (pop. about 120,000). *Inns*: *H. de France*; *H. d'Europe*; both kept by the same proprietor. They are tolerably clean, and the best the place affords, but very primitive. The usual charge is 3 or 4 frs. for a bedroom the night. Dinner à la carte.

Hackney Carriages.—There is no stand, but they are easily procured, if ordered an hour beforehand. The usual charge is 3½ to 5 frs. the hour.

British Consul-General.—J. E. Blunt, Esq., C.B.

Divine Service.—There is no English chaplain here. A *Presbyterian* service is held every Sunday by a Scotch missionary to the Jews, the Rev. Peter Croobia.

Communications.—Steamers of the Messageries Maritimes, the Austrian Lloyd, the Fraissinet, and the Florio Companies, all touch here frequently.

There is a carriage-road to Constantinople (see Rte. 89), but at present no regular postal service. There is a railway open as far as Mitrovitz on the Austro-Bosnian frontier; it will ultimately be connected with the Austro-Hungarian lines. When this line is completed it is possible that it may supplant Brindisi as the Indian mail route.¹ Such, at least, is the hope of the Germans.

Electric Telegraph.—This is a branch office of the *Eastern Telegraph Company* under English management.

Bankers.—The *Imperial Ottoman Bank* (under English direction), has a branch here, where the traveller will do well to deal.

Physicians.—Several; apply to Consul.

Chemist.—Pallamari.

Shops.—All dear, and none good. The following names may, however, be found useful. *N.B.*—The traveller who proposes going into the interior *must* lay in all stores here.

Stationer.—Franzes.

Bookseller.—Chorel.

Drapers and Haberdashers.—Dobrowolski; Babassi; Enea Levi.

English Goods.—Jos. Scialom.

General Shop.—Victor Chorel. He keeps cutlery, groceries, tinned provisions, travelling requisites, etc. Besides the above there is a French milliner, a German upholsterer, and a few other foreign tradespeople.

Cafés.—These are numerous. The best are on the Marina. Good *ices* are to be had at the *Neapolitan Café* near the H. d'Europe.

Photographer.—An intelligent and good photographer of the Antiquities, etc., is *Paul Zepdji*, who lives next door to the Arch of Constantine. He is an Armenian, trained by Abdullah of Constantinople, and is thoroughly competent.

The position of Salonica is exceedingly fine, and the appearance of the town from the sea really imposing. It rises from the bay in amphitheatre form, surrounded by plantations of cypress and other evergreens and shrubs. The citadel stands in the higher part of the semicircular range. Its walls give the town a very remarkable appearance, and cause it to be seen at a great distance, as they are white-washed and painted. They enclose the city in a circuit of 5 m. The city retains the trace of its ancient fortifications; the lower part of the walls is Cyclopæan and Hellenic, while the upper part dates from the middle ages; the latter is built of brick, with many ancient fragments intermixed.

The city was originally named *Thermia*, but Cassander changed it to *Thessalonica*, in honour of his wife, a sister of Alexander the Great. It was the residence of Cicero during part of his exile, to which classical association is added the Christian interest of St. Paul's visit, and his two Epistles to the *Thessalonians*.

From the Christian æra to the time of Constantine, *Thessalonica* was the capital of the whole country between the Adriatic and the Black Sea, and even after the foundation of Constantinople it continued to be practically the capital of Greece, Macedonia, and Illyricum. *Thessalonica* bore the brunt of, and was the main bulwark of the Empire against, the various Gothic, and, in later times, Slavonic invasions. It was stormed and taken by the Saracens in 904, at which date the city appears to have had a population of 220,000, vast numbers of whom were slaughtered or sold as slaves.

In 1185, the army and fleet of William II. of Sicily, commanded by Tancred, surrounded and captured the city, which fell on 15th Aug. There was already at this date a small Ital-

¹ Salonica is about 190 miles nearer to Port Said than Brindisi, and the passage between the two former ports is said to be much less liable to delay by storms.

ian commercial colony in Thessalonica, and it is hinted that these burgesses (*Βουρgeois*. Eustath., *opusc.*) facilitated the entry of the Sicilians. At the time of the siege the celebrated Homeric scholar Eustathius was Archbishop of Thessalonica, and he has left a detailed account of the occurrence. He has chronicled all the misdeeds of the invaders, and appears to have been especially wroth with the jovial Siculo-Norman knights for celebrating their entry by a grand consumption of cakes, "with butter in them," thereby perverting the orthodox, for it was a time of fast. Those cakes, probably pancakes (the *palachinka*, beloved of all Slavs), seem to have been perilously popular. In 1204, the kingdom of Thessalonica (already constituted in 1186), was revived in favour of the great Marquess of Montferrat, Boniface III. (see p. 641). His direct line failing, however, his rights devolved on a younger branch, and finally merged in the House of Savoy. The Emperor resumed possession, and in 1423 sold the state to the Venetians, from whom, however, it was wrested by Murad II. in 1430, whose descendants have continued to hold it to the present day.

Few places can exhibit a greater discrepancy than here between external splendour and internal squalor. Along the quay are large warehouses of the commonest Liverpool type; close behind these are large muddy ponds, standing in the middle of the main thoroughfare, with draught-cattle wallowing in them all day long. Behind these again are the tumble-down wooden houses of the Turkish quarters, divided in many places by pleasant shady orchards and gardens. Then behind all comes the vast straggling city itself, with its tortuous streets, fine Roman remains, Frankish counting-houses, stately mosques, Byzantine churches, cypresses, citadel, and synagogues. The population is as varied and picturesque as the city. More than half (70,000) are Jews, who here wear a peculiarly handsome and picturesque dress; the women are even more gorgeous in their attire. The majority are descendants of those ex-

pelled from Spain by Ferdinand and Isabella. Others are fugitives from Poland and Galicia, while a few claim to be descended from the ancient Hebrew colony found here by St. Paul in the 1st, and Benjamin of Tudela in the 12th cent. They all speak a corrupt Spanish, and have several synagogues, of which the smallest is the most ancient. The Greeks may number (roughly) 10,000 or 15,000; they form the chief commercial and seafaring population. The Turks are about twice as numerous, and the remainder consists of Bulgarians, who form the rural and suburban population, with a large sprinkling of Albanians and Wallachs. As all these different races retain their national costume, the general effect in the streets is gay and picturesque beyond description.

The commercial activity of Salonica is very great, and includes corn, cotton, tobacco, wool, wax, silk, dyes, leather, furs, mineral ores, etc. Lignite is worked in the neighbourhood, and is employed in some of the local factories.

There are several prosperous factories at Salonica, and the steam flour-mills of Messrs. Darblay Aladini and Co. will repay a visit. Several Englishmen have purchased farms in the province, some of which have proved remunerative investments.

Salonica is the residence of the Governor-General of the Vilayet, and has usually a large garrison. Many interesting excursions may be made in the neighbourhood, but the state of public safety must be ascertained from the Consul, as the province has of late years been infested with bands of Greek brigands. Salonica is subject to malaria, and the whole country at the head of the Gulf is very unhealthy. There is excellent shooting in the neighbourhood, including pheasants, woodcocks, water-fowl, etc.

Salonica is traversed from N. W. to S. E. by two principal streets, of which the busier and more important one is the *Via Egnatia*, the ancient Consular Way from Dyrrachium (*Durazzo*). Here is transacted all the chief native business of the town. At its W. extremity, it was terminated by the

Vardar Gate, a fine Roman arch, generally said to have been erected by the Thessalonians in commemoration of Augustus and the battle of Philippi. By Leake it is assigned a later date, viz. the time of Vespasian. This arch was barbarously demolished about 1867, and the materials used for repairing the city walls.¹ The inscription on it, so often quoted, is now in the British Museum.

At the other extremity of the street, (but now in the heart of the town), is the *Triumphal Arch of Constantine*. It is built of brick and faced with marble; it was formerly a triple arch, but is now much dilapidated. It was built, it is believed, to commemorate that Emperor's victory over the Sarmatians. It is now become a tottering mass of Roman brick and mortar, which spans the principal street towards its eastern end. The piers still retain their marble facing, and are covered all around with a double range of figures in bas-relief, representing the sieges, battles, and triumphs of a Roman emperor.

Between these arches, but off the main street, stood formerly the monument known as *Las Incantadas*, so called by the Spanish Jews from an old fancy that the 8 caryatides which support it were turned to stone by enchantment. This magnificent Corinthian colonnade of 5 pillars, supporting an entablature, with caryatides, formed the *Propylæa of the Hippodrome*.

Over the entablature was an attic, with figures in alto relievo. Two of these figures seem to be Leda and Gany-mede.

This fine monument was removed, by order of Napoleon III., to France. Some plain columns in the wall of an adjoining house are all that remain *in situ* of this interesting structure. In the Hippodrome took place the horrible Theodosian massacre of the Thessalonians, recorded by Gibbon.

The *Caravanserai*, close to the Bazaar, is said to have been founded by Murad II., and is highly picturesque,

as well as on a larger scale than is now common in European Turkey. It has been described in detail by Texier (*Architec. Byz.*), who, however, ascribes to it a Byzantine origin.

The *City Walls*, as already mentioned, are of very various ages. The citadel, called by the Turks *Seven Towers* (*Yedi Kulle*), the old Byzantine name, contains the remains of some verde antico pillars, and of a triumphal arch erected under Marcus Aurelius.

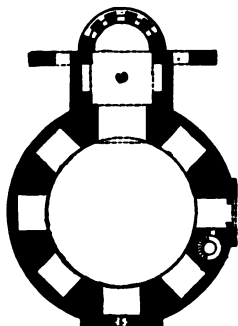
Byzantine Churches.—Salonica is especially rich in Byzantine ecclesiastical architecture. The churches are fully equal in beauty and interest to those of Constantinople, with the exception, of course, of St. Sophia. Some of them offer points of unique interest not to be found elsewhere. And the very transformation into mosques, which might naturally have been apprehended as the sentence of their destruction, has fortunately proved the means of their preservation. For the modern Greek has neither comprehension nor liking for the anc. art of his church. The villainous mutilation to which, in their pious zeal, the Greeks have subjected some of the finest specimens of Byzantine art in the kingdom, is evidence sufficient of what the mosques of Salonica have escaped.

The attitude of the Mussulmans of Salonica towards these anc. churches has been a very curious one. Possibly the tolerance they have shown may be the natural outcome of their conservatism, when not disturbed by political animosity. Salonica fell early under the Ottoman rule, and has always been a quiet orderly place, which has seldom or never given its rulers trouble. Hence it has been a bad field for foreign intrigue, and Christian, Turk, and Jew, have lived together in tolerable amity, as they nearly always did when let alone. Any way, whatever the cause, the archæologist must rejoice in the result. We will now briefly enumerate the principal churches. Except on *Friday*, the traveller will meet with no difficulty as to admittance. No order is needed.

St. George's, known also as the *Ro-*

¹ Its destruction was inexorable, because there is no lack of stone in the neighbourhood of Salonica.

tunda. The foundation is ascribed generally to Constantine; Mr. Fergusson, however, assigns to it a somewhat later date. It is unnecessary to



PLAN OF CHURCH OF ST. GEORGE.
Scale 1 in. to 100 feet.

do more than allude to Beaujour's wild idea of it being a *temple of the Cabiri*, built in the time of Trajan.

"It is a circular apartment 79 ft. in diameter, surrounded by walls 20 ft. in thickness, into which are cut 7 great niches; two apparently serving as entrances, opposite one of which is a bema, or presbytery, of considerable importance and purely Christian form. The dome is hemispherical, pierced at its base by 8 semicircular lunettes, and externally covered and concealed by a wooden roof. St. George's retains its internal decorations, which are among the earliest as well as the most interesting Christian mosaics in existence. The architecture presented in them bears about the same relation to that in the Pompeian frescoes which the Jacobæan does to classical architecture, and, mixed with Christian symbols and representations of Christian saints, makes up a most interesting example of early Christian decoration. No inscriptions or historical indications exist from which the date of the church can be fixed. We are safe, however, in asserting that it was erected by Christians



SECTION OF CHURCH OF ST. GEORGE.
(From Texier and Pullan.) Scale 1 in. to 50 feet.

for Christian purposes, subsequently to the age of Constantine. If we assume the year 400 as an approximate date, we shall probably not err to any great extent, though the real date may be somewhat later."—Fergusson.

The official name of the mosque is *Orta Sultan Osman Djami*, but it is commonly known simply as *Orta'dji Effendi*, from the dervish who transformed it.

We now return westwards through

the arch of Constantine to the church of

St. Sophia, which stands in the high street (*Via Egnatia*).

The Church of the Divine Wisdom has retained its name as a mosque. It is said to have been built, in the reign of Justinian, by the same architect as its namesake at Constantinople. It was the old cathedral of Salonica; it stands in a sort of court planted with trees, and surrounded by some old Greek convents, converted by the Turks into schools and asylums. The church is built of brick and stone combined, but is lined internally with white marble. It has a fine porch supported by 8 columns of *verde antico*. The plan of the church is the same as that of *St. Sophia* at Constantinople, but the proportions one-third smaller. Its dimensions are 140 ft. E. and W. by 113 ft. over all externally. The diameter of the central dome is 33 ft. It is occupied by a magnificent composition in mosaic, representing the Transfiguration. Our Lord ascends to heaven supported by 2 angels, while below stand the 12 Apostles and the Virgin. The figure of the Saviour alone has been veiled with whitewash. There is an upper gallery to which, when practicable, the traveller should ascend. Mr. Fergusson, forming his conclusions on the evidence given by Texier, assigns this church very positively to a date intermediate between the 8th and 9th centuries.

The traveller should notice here a very fine pulpit of *verde antico*, which is preserved with great respect by the Turks. According to popular tradition it was used by St. Paul. *St. Sophia* is at present used as a magazine for garrison stores (flour, etc.).

Turning up a cross street to the rt. (N.) we reach the church of

St. Bardias, now known as the *Kazandjeler Djami*, or Mosque of the Guild of Caldron-Makers. It is an exceedingly picturesque brick structure, but is fast going to ruin. The plan resembles that of *St. Sophia*, on a much smaller scale, viz. 53 ft. by 37 ft., exclusive of the apse. It is surmounted by 5 small cupolas. An inscription over the door records its erection in the

year of the world 6537 (= A.D. 987), by Basilicus, sword-bearer to the Emperor Basil II.

Proceeding westwards, we come to the church of

The Holy Apostles, now known as the *Mosque of Cold Waters* (Saouk-su Djami). The Turks have destroyed the sculptures and inscriptions which existed here, but the plan of the church remains intact.

It is very similar to the Ch. of *St. Elias* (see below), of which the date is known; and "we may consequently" assign it "with safety to the 11th cent., from this juxtaposition alone, though there are several other examples which enable us to treat it as a characteristic type of the age. It is a pleasing and picturesque specimen of Byzantine brickwork. Like all the churches of the time, it is small: 63 ft. by 59 ft. externally. In plan it very much resembles the Theotokos at Constantinople, but in elevation is taller and thinner, though whether this arises from any local peculiarity, or from some difference of age, is not clear. I suspect the former."—*Fergusson*.

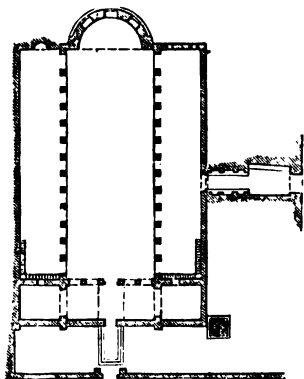
In the upper town is the church of

St. Elias, called the *Mosque of the Serai*. An inscription in the wall relates it to have been built A.D. 1012. It is built in the form of a Latin cross; it has a very large narthex; it has been disfigured with whitewash throughout.

St. Pantelimon. This beautiful little specimen of Byzantine brick architecture has been strangely overlooked, but will repay a careful examination. It has remained in the possession of the Greeks, but appears to be only occasionally used. In the court, before the entrance, is an exceedingly curious carved pulpit of white marble, an interesting specimen of 12th cent. work.

Mosque of Eski Djuma (the *Old Assembly*). The history and dedication of this church are unknown. It acquired its Turkish name from having been the first church here which was transformed into a mosque. It is stated, but on doubtful grounds, to have originally been a temple of the Thermean Aphrodite. It is only second in antiquity to the Ch. of *St. George*, and, according to Fer-

gusson, may date from the 5th cent. It has the form of a 3-aisled basilica, with an inner and outer *narthex*, each about 23 ft. in width. The church was



ESKI DJUMA.

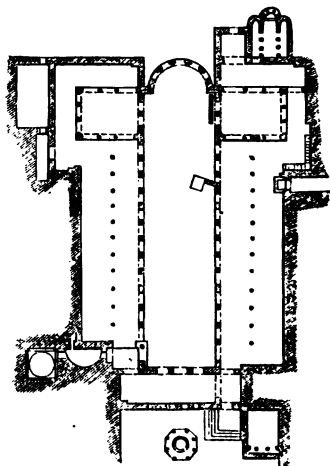
Scale 1 in. to 100 feet.

187 ft. long by 50 wide, and a gallery runs over the side aisles. Six ancient Ionic columns remain almost concealed by the wall.

We now turn eastwards, and proceed to the church of

St. Demetrius. This noble building was raised in 500 or 520 (according to Fergusson), over the shrine of the Greek saint of that name, and although injured by fire in 690, cannot have been destroyed (as is sometimes stated), because the architectural details clearly point to the older date. It was pillaged by the Bulgarians, the Normans, and the Turks, yet still remains a glorious monument of ancient faith and piety. It was converted into a mosque by Sultan Bajazet in 1397, restored to the Greeks, and again resumed by the Turks at the end of the 15th cent. The church is built of brick faced with marble. Externally, its appearance is spoiled by a number of meaner buildings, which crowd around it; internally, the general appearance recalls rather the stately Norman churches of Sicily than the usual Byzantine forms. Its internal disposition (see plan) shows a broad nave flanked by double side-

aisles, from which the central aisle is divided by lofty columns. The carved capitals all exhibit the *cross uninjured*. The side aisles are subdivided by a row of 16 columns of *verde antico*, leaving a width of 16 ft. on either side. The central aisle is 40 ft. wide; the pillars of these support a gallery running the whole length of the church. There is both a *narthex* and a *transept*. The central aisle is terminated by a simple semicircular apse. The fountain for



PLAN OF CHURCH OF ST. DEMETRIUS.

(From Texier and Pullan.)

Scale 1 in. to 100 feet.

ablutions is part of the original structure. The marble pavement is much worn, but it still includes several tombstones bearing Frankish coats of arms. At the upper extremity of the left double aisle, is a curious and interesting small chapel. At the lower end of the rt. aisle is an interesting mural monument to one *Luke Spandunt*, who died in 1481. His virtues are recorded in 22 Greek Iambic verses, printed by Leake. This tomb is popularly, but erroneously, known as that of "the Frankish Princess." Near this monument is a dark and narrow passage, which leads to the cell which contains the *Tomb of St. Demetrius*. It is

very doubtful if this is a tomb at all; it appears to be merely a loose slab of marble, prettily carved in low relief. Under this slab is plain black earth, in which may be observed a hole, due to the constant burrowing of pious Greeks, who repute the soil from this tomb a sovereign remedy in various maladies. Among the uneducated classes, a pill of earth from this spot is administered to children as regularly as codliver-oil in western countries. It is needless to observe that the stock of miraculous mould is kept up artificially, else it had long since been exhausted. On the tomb lies a tray with the offerings of the orthodox. The old Turkish Mollah, who has charge of the mosque, faithfully adds to the heap any money given him for this object. On the festival of St. Demetrius, 26th Oct. (= 7th Nov.), the Greek clergy celebrate a service here, quite unmolested by the Turks. St. Demetrius is the patron saint of Salonica, and on his festival is held a large fair, which attracts visitors from all parts of Macedonia. 600 years ago, however, this was a far more important affair, and comparable to the great gatherings at Leipzig and Nijni-Novgorod. Then, says a contemporary writer, came flocking Syrians and Egyptians; the Greeks of Constantinople, with the wealth of Pontus; the men of the Danube States with their wares; the Boeotians and Moreotes, with their silken stuffs; as well as French, Italians, Spaniards, and Portuguese, bringing their own and foreign wares. Another Greek saint, less popular, but not less distinguished than St. Demetrius, was a native of Thessalonica, namely, Methodius, the Apostle of the Slavonic nations.

In this brief notice of Salonica we have only had space to enumerate the more prominent objects of interest; many others remain to reward the researches of any intelligent traveller.

ROUTE 84.

SALONICA TO LARISSA, BY BEREÇA.

Salonica to Bereça	H.
Bereça to Koshani	10
Koshani to Vlach-Livadi	9
Vlach-Livadi to Ellassona	9
Ellassona to Larissa	5
	7
	40

The road from Salonica to Bereça lies along the great maritime plain of Macedonia. It crosses the rivers anciently called *Echidorus*, *Axius*, and *Lydius*.

Bereça, which retains its ancient name (pronounced *Verria*), is a town of 10,000 inhabitants, more than half of whom are Greeks, situated on the lower E. slope of *Mt. Bermium*, about 5 m. from the lt. bank of the *Vistritza* (or *Haliacmon*), just where that river issues out on the plain, after making its way through a gorge in the mountains. The houses are lofty and well built; water flows through every street: the situation is salubrious and commanding; and fine trees and pleasant gardens surround the town. Bereça is chiefly remarkable in history as the place to which St. Paul and Silas withdrew from Thessalonica. (Acts xvii.) The remains of the anc. city are inconsiderable, and consist of portions of the walls, repaired in Roman and Byzantine times.

From Bereça, *Vodena* (Rte. 86) may be reached in 6 hrs. by way of *Nia-ghusta*.

Leaving Bereça for *Koshani*, the road ascends *Mt. Bermium*, passing through woods of chestnut and beech and pine, in which wild animals abound. The highest peak is now called *Doxa*. On the W. side of the mountain the road descends to the plain of *Budja*, a part of the ancient *Eordæa*, which is well cultivated with corn. The inhabitants are chiefly Mohammedans. From the plain, we ascend to

Koshani, a town of about 700 houses, surrounded by vineyards. [Hence it is 4 hrs. W. to *Statista* (Rte. 75).]

Descending over downs covered with cornfields and interspersed with small villages, we reach, in 2½ hrs. from Koshani, a ferry over the *Vistritza*, whence it is 1 hr. to

Servia, a town containing about 500 Turkish and 100 Greek houses, and situated on the N. side of the chief pass from Macedonia into Thessaly over the *Cambunian* mountains. A local tradition derives the name from a mediæval colony of Servians, afterwards expelled by the Turks.

Passing through the *Gate* (Porta), as the pass is called, the road follows the side of the mountain, crossing many deep ravines and rocky slopes to

Vlacho-livadi (= *Wallach-mead*), a town of 400 Wallachian families, situated in a craggy hollow below a peak. The climate here in winter is very severe. Hence it is 10 hrs. in an E. direction to *Katarina* on the Gulf of Salonica (Rte. 83), by the pass of *Petra*, over the Olympus range.

From *Vlacho-Livadi*, we descend to the plain, and, crossing it and some rocky ridges, reach

Elassona, 5 hrs., a town of 400 families, three-fourths of which are Greek. The name is a corruption of the ancient *Oloosson*, to which Homer gives the epithet of "white," from the character of its clayey soil. It is situated on the edge of the Thessalian plain, at the foot of a steep hill, on which stands a large mediæval monastery, in the walls of which are some fragments of the Hellenic citadel. Olympus rises grandly behind.

Hence, crossing a valley, and the pass of *Melina*, over a lower ridge of *Mt. Titanas*, the road reaches

Tumaro, a town of 8000 inhabitants, mostly Christian, situated in the plain. Hence it is 3 hrs. over the Thessalian plain to

LARISSA (see Rte 80).

ROUTE 85.

SALONICA TO MOUNT ATHOS, BY CASSANDRA, AND BACK TO SALONICA.

Salonica to—	H. M.
Pinaka (Potidea)	9 —
Kalandria	3 —
(Return to Pinaka)	3 —
Hagios-Mamas	1 —
Mecyberna	1 —
Poligyro	3 —
Ormylia	3 —
Nikita	3 30
Reveniko	5 —
Gomati	2 —
Erisso (Acanthus)	4 —
	37 30

The visit to the monasteries of Mt. Athos requires, at least, 5 or 6 days; see Rte. 88.

Return journey from Erisso to —

	H.
Nisvoro	5
Elerigova	5
Galatista	6
Salonica	8
	24

N.B.—Travellers not caring to make the above tour, can reverse the *return* route by Elerigova, etc.

This route will enable the traveller to see the most interesting portions of the peninsula formerly called *Chalcidice*, because many colonists from Chalcis in Eubœa occupied it at an early period. It terminates in three prongs running out into the *Ægean* Sea, and called respectively *Pallene* (*Cassandra*), *Sithonia* (*Longos*), and *Acte* (*Mount Athos*). The last is described in Rte. 88. Of these promontories the western, *Pallene* or *Cassandra*, is the most rich and fertile, the two others having in all ages been rugged and clothed with forests. *Olynthus*, and the other Greek cities of *Chalcidice*, were conquered by Philip of Macedon, and annexed to his dominions.

Immediately on leaving *Salonica*, the country all round from the shore to the hills is dreary and barren, but 3 m. from the city is a hill covered with vineyards. 7 m. from *Salonica* we enter a smaller plain, the shore of

which forms the inner angle of the gulf. This district was laid waste during the Revolution. Farther on, the road lies over an undulating country; a low ridge of hills forming the boundary to the lt., while on the rt. is the gulf, with Olympus rising majestically on the opposite shore: farther on may be distinguished Ossa and Pelion. We pass a few wretched hamlets: at length the prospect becomes more open, shelving downwards to the sea, and extending N. to the hills, once celebrated for their rich ores. The country continues barren and almost deserted; except for some farms, belonging to the monasteries of Athos.

Pinaka, 9 hrs., a village on the site of Potidæa, at the entrance of the narrow isthmus which connects the peninsula Cassandra with the mainland. A ruined rampart, with turrets, stretches from shore to shore, and is called the Gate (*Porta*) of Cassandra. Potidæa was a Dorian colony from Corinth, and became one of the proximate causes of the Peloponnesian war. It was destroyed by Philip of Macedon, but rebuilt by Cassander, who called the new city Cassandria, after himself. Hence the modern appellation of the promontory of Pallene. A marsh marks the place where the port was once situated. After entering the peninsula, the traveller threads his way through brushwood till he reaches an eminence, whence the Toronaic Gulf breaks upon his view. Mount Athos appears between the promontory of Sithonia and the eastern horizon, and to the rt. are the forests of Pallene.

At *Athyto*, 3 hrs. from the ruins of Potidæa, are some remains of *Aphytis*, one of the 6 or 7 ancient cities which once stood on Pallene.

Before the Greek Revolution the peninsula of Cassandra contained 700 families, 600 of which were small proprietors, and 100 families of farmers on the Metokhia of the monasteries of Athos. These 700 families were proprietors of 2500 head of oxen, besides flocks and herds to the number of 20,000 or 30,000. When news arrived,

in 1821, of the revolt in Moldavia, followed by the intelligence of the rising of the Greeks in the south, the people of Cassandra resolved to join the revolt. Finding themselves, however, unsupported, they repented the step they had taken, and tried to make their peace with government. It was, however, too late, and the Pasha of Salonica, entering the peninsula, put all the inhabitants to the sword, and razed their houses to the ground. The peninsula was left wholly untenanted for 2 years, and has never recovered its former prosperity.

By advancing as far as *Kalandria* the traveller will see all that is interesting in the peninsula. Close to Kalandria, on a headland still called *Posidio*, are the remains of the anc. city of *Posidium*. Hence the traveller returns to Pinaka.

Hagios-Mamas, 1 hr. N. The village is hidden among trees, but behind it appear four white towers, connected by mud walls. Here are many miscellaneous remains of antiquity, which are supposed to mark the site of the anc. *Olynthus*, once the chief city of Chalcidice, and long the antagonist of Philip of Macedon, against whom it was for years sustained by the patriotic eloquence of Demosthenes. It was finally destroyed by the Macedonians in B.C. 347. There are still many broken inscriptions on sepulchral stones; and at the entrance of the village is an altar, standing upright, but half-buried. At a short distance, among some small hills, is a ruined mediæval tower, about 30 or 40 feet square, by 50 or 60 feet high, with a staircase within. It has loopholes but no windows.

Mecyberna, now called *Motivo Pyrgo*, 1 hr. This was the port of Olynthus.

Poligyro, 3 hrs. 10 m., was one of the chief villages of the gold and silver mining district of Chalcidice, now abandoned. (For an account of the mining municipalities of Chalcidice, see "The Spirit of the East," by Urquhart.)

Ormylia, 3 hrs., is a small and very pretty village on the edge of a fertile little plain. This is the site of the ancient *Sermyle*.

Nikita, 3½ hrs., is a ruinous village at the N.E. angle of the Toronaic Gulf. It lies scattered over a cleft in a sandy hill, wooded at the top. On the side of the hill, in a small enclosure which once surrounded the church, stand seven white columns close together. The enclosure itself is nearly undermined, and below it hangs a column suspended across the road, having been caught or sustained by the bushes on each side. *N.B.*—From *Nikita* it is not far to *St. Nicolas*, a village on the gulf opposite Mt. Athos, whence a boat may be taken to *Bassikon*, or one of the other mountains on the western side of the peninsula. The traveller can also return from Mt. Athos to Salonica by this route.

We now turn N., through a wild and beautiful country, and reach

Reveniko, 5 hrs. The little upland plain on which this village stands is very pretty and well wooded.

Gomati is a village scattered among fruit-trees and gardens, in the middle of a narrow steep valley with abrupt and wooded sides, commanding a fine view.

From *Gomati* the road descends through the valley into the basin below. 2½ hrs. across this little upland plain bring the traveller to the brow of broken ground, looking down on the grassy lawn which encircles the village of *Erisso*, the ancient *Acanthus*, situated at the entrance of the promontory of *Acte*, now the Holy Mountain (*Ἁγία Ὀρος*, or *Monte Santo*). A glorious prospect now breaks upon the view. The Holy Land of the Greek Church lies below, its swelling ridges richly clothed with wood, varied by craggy rocks and by the striking cone of *Athos* at the southern termination of the peninsula, shooting up from the sea to the pyramidal peak, on which, according to the tradition of the Orientals, the Tempter placed our Saviour, to show Him "all the kingdoms of the world and the glory of them;" and where the vivid fancy of a monk beheld—just before the Greeks rose in 1821 to recover their freedom of religion—a cross of light, such as

appeared to Constantine. Across the Isthmus of *Athos* is the track of *Xerxes'* Canal. Far to the W. are *Olympus*, *Ossa*, and *Pelion*; to the N. and E. are the peaks of *Pangæus*, and the mountains of *Thrace* and *Macedonia*. On either sides of the peninsula of *Athos* are spread the *Strymonic* and *Singitic* gulfs; the *Toronaic Gulf* is concealed by the intervening peninsula of *Sithonia*; but the *Thermaic Gulf* is visible.

Descending from the brow of the hill, by a very rough path over broken ground, the traveller reaches

Erisso, a straggling village on the shore of the *Strymonic Gulf*, or *Gulf of Contessa*. The ruined fortress which surmounts the village is of mediæval construction, but its foundations are Hellenic, as are also many masses of masonry around, and the remains of an ancient mole in the *Strymonic Gulf*, which still affords shelter to a few boats trading with *Thasos* or *Cavalla*. These vestiges of antiquity mark the site of *Acanthus*, one of the stations of *Xerxes* in his march, and one of the cities seized by *Brasidas*, in his *Macedonian* campaign. *Acanthus* was originally a colony from *Andros*.

From *Erisso* the traveller will begin his tour of the promontory and convents of *Mount Athos*, to accomplish which *fully*, he should allow himself about a fortnight. He will then return to *Erisso*, and may thence retrace his steps to *Salonica*, not by the circuitous route described above, but by the direct road through *Nisvoro*, *Elerigova*, *Galatista*, and *Vasilika*. By this road the journey from *Erisso* to *Salonica*, or *vice versa*, may be accomplished in two long days. The best sleeping-quarters are at *Elerigova*.

From *Erisso* to *Nisvoro* is 5 or 6 hrs. Instead of turning to the left after passing the isthmus, and striking across the hills to *Gomati*, the path lies northward and more into the interior of the country. Passing over some undulating ground, the traveller enters a richly cultivated valley, surrounded by wooded hills. Some very fine plane-trees mark the courses of the rivulets. Hence there is a steep ascent to *Nisvoro*, and the path passes some

heaps of burnt ore, which mark where silver-mines were formerly worked by the Turks. They seem now to be exhausted, as are also, apparently, the ancient gold-mines of the district and of Thasos.

Nisvoro (or Isboros), corrupted by running the final *v* into the next word (*αἱ τὴν Ἰσβορὸν—στὴν Ἰσβορὸν—στὴν Νισβορὸν*), is a Greek village of 300 houses, loftily situated on the southern face of a woody mountain, and commanding a fine prospect of Athos and the Aegean. "The position is very much that of an old Hellenic city, the height on which the town is built being detached in front of the mountain, and flanked on either side by a torrent. There are, moreover, vast substructions of Hellenic masonry all around, particularly in the beautiful glen to the W. That Stagirus was not far from Acanthus (Erisso) is rendered probable by their both having been colonies of the Andrians, and because, when Acanthus' surrendered to Brasidas in the Peloponnesian war, Stagirus immediately followed the example (Thucyd. iv. 88). I am aware that Colonel Leake is inclined to place Stagirus at the modern village of Stauros (Στραυρὸς), near the shore of the Strymonic Gulf, in the plain below; and that he is a bold man who presumes to differ from a writer who seems to hit off ancient sites by a sort of intuition. Still I would venture to allege, in support of the claim of Isboros to the honour of having given birth to Aristotle, the universal tradition of the Macedonian peasants, and still more the very passage from Herodotus (vii. 115) cited by Leake himself. The historian states that Xerxes' army, after leaving the Strymon, '*passed by*, i.e. left on one side, 'Stagirus, and then came to Acanthus.' Now there would not be room for so vast a host to pass in the narrow space between the modern Stauros and the sea; whereas it would be very natural that it should keep its course across the plain below, and leave on its left a town situated where Isboros now is. There is not much force in the argument from the similarity of the names,

as Stauros means simply *Cross*, and, as in England so in Greece, is a very common appellation, or addition to an appellation, of places. I would fondly, therefore, believe that it was among the beautiful glens surrounding Isboros that the young Aristotle was wont to wander, musing on those great principles of science and philosophy which dawned on his mind first of all men; like as the sun, when mounting above the horizon of his native town, pours its light on the peaks of Athos and Olympus, while the hills and valleys below are still buried in darkness."—*Bowen*.

5 hrs. ride over soft greensward, and through scenery like that of an English park, will bring the traveller from Nisvoro to *Elerigova*, a large Greek village (there are scarcely any Mohammedans in Chalcidice), whose houses are clustered on a slope above the plain. Hence it is 6 hrs. to *Galatista*, the road passing through a wooded and hilly country, many parts of which are very picturesque. Galatista is a tolerably large town, and the seat of a Greek Bishop. 7 or 8 hrs. ride hence over a dull undulating plain, with few houses, little cultivation, and less wood (except round the village of *Vasilica*), brings the traveller back to

SALONICA, Rte. 88.

ROUTE 86.

SALONICA TO SCUTARI, BY MONASTIR, ACHRIDA, AND CROIA.

	H.
Salonica to Yenidjeh . . .	10
Yenidjeh to Vodena . . .	9
Vodena to Ostrovo . . .	4
Ostrovo to Monastir . . .	9
Monastir to Resna . . .	6
Resna to Achrida . . .	4
Achrida to Kukussa . . .	11
Kukussa to Elbassan . . .	10
Elbassan to Tyrana . . .	10
Tyrana to Croia . . .	7
Croia to Alessio . . .	8
Alessio to Scutari . . .	6
	94

This is a very interesting route, and will lead the traveller through some of

the finest scenery and most famous localities of Macedonia and Illyrian Albania. It follows in part the Via Egnatia of the Romans. It can be accomplished in a week, as it is a *menzil* road, and there is rarely any difficulty in procuring tolerable horses; but 10 days or a fortnight may profitably be devoted to it.

Before starting, the traveller should procure, in addition to the *bouyouruldi*, letters of recommendation from the governor of Salonica to those of the provinces he intends to travel through. The traveller quits Salonica by the Vardar gate, and riding over an undulating plain reaches, in 4 hrs., the *R. Vardar*, the anc. *Axius*, which is crossed by a long (1800 ft.) wooden bridge. Close to the bridge is a *khan*, where the traveller may at a push find accommodation for the night; but this spot is exceedingly unhealthy. The Vardar is a fine broad stream, but of a turbid red colour. The road continues across the plain, which affords good shooting. These plains of Lower Macedonia are inhabited chiefly by Bulgarian peasants, who cultivate the *tschiftiks* (farms) of the Turkish proprietors, and tend the herds and flocks in which much of their wealth consists. Another branch of the Vardar is presently crossed by a ferry. At about 4 hrs. from the Vardar *khan*, the traveller reaches the little *khan of Pel*, "opposite which is a spring of water issuing from a ruined mass of Roman masonry. The ruins are called 'The Baths' (*τὰ λουτρά*) by the people of the country, and are probably the same baths which, in classical times, are alluded to as producing bilious attacks.¹ The *khan* and its vicinity bear the name of Pel;² this name, together with some pieces of pottery and marble blocks in the fields and Turkish cemeteries, and a number of large tumuli on the low hills to the south, in the neighbourhood of the village of Alaklissi, are the only remains of what was once Pella, the birthplace and capital of Alexander the Great. It is not a

striking position for a great metropolis, but its nearness to the sea must have been its chief recommendation. We are now entering the land of the two Iskanders; in this neighbourhood our thoughts are all of Alexander the Great, and before long we shall be passing the country of

— his namesake, whose oft-battled foes Shrank from his deeds of chivalrous enterprise—

the heroic Skanderbeg."—H. F. Tozer.

This interesting identification is due to Col. Leake, who placed the site of Pella at Yeni-keui (Gr. *Neokhoris*). The circumference of Pella was estimated at 3 m., and fragments of architecture, tumuli, and other traces of antiquity, are scattered over that space. There was communication with the sea by the Lydias, through the marsh; there is a small lake in this marsh, famous in ancient times for its fish, which were supposed to be fattest in summer. These marshes are the anc. *Borboros*, or "mud," alluded to in a satirical epigram, in which Aristotle is said to have "preferred the mouth of the Borboros (i.e. the Court of Pella) to the Academy" (*ἐλεγομαχῶν ἀντ' Ἀκαδημίας Βορβόρου ἐν προχοαῖς*.—Plut. *De Exilio*). Philip of Macedon first made Pella the royal residence; and from its coins it would appear to have continued a place of importance until the time of Hadrian. Livy (xliv. 46) has left a description of anc. Pella, probably derived from Polybius. On its conquest by the Romans, it became a station on the Egnatian Way and a colony.

1 hr. later we come to

Yenidjeh (Gr. *Yannitza*), where the traveller should pass the night. There is a tolerable *khan*. *Yenidjeh* is a good specimen of a Macedonian country town. It is situated in groves of rich foliage, overtopped by shining white minarets, with here and there a few mosque domes, begirt with tall dark cypresses. Many remains of Hellenic antiquity, such as squared blocks of stone, fragments of columns, etc., may be observed in the houses and cemeteries of *Yenidjeh*, which has been built and repaired from the ruins of Pella.

From *Yenidjeh* the road continues

¹ See the story in "Athenæus," viii. p. 348.

² So named by the local Bulgarians; the Greeks call it Πάλλα.

over the central plain of Macedonia, backed by the grand mountain range of *Karadjova*. Cultivation increases as the road approaches the valley of the *Karasmak*, or *Mavronero* (both names = black water.) Thenceforward trees become more numerous, and the traveller who is weary of Greek aridity, will rejoice in the almost English character of the scenery in some parts of this district.

Vodena (= *the waters*¹) occupies the site of the ancient *Edessa*.

Mr. Tozer observes:—"This city stands in a singular and most beautiful situation. Below three ranges of mountains, which, when seen from a distance, seem to rise one behind the other, a valley descends, about a mile and a half wide; nearly half-way down it is filled up from side to side by a level table of land, the base of which projects towards the plain with a gradual curve, like the side of an amphitheatre, and then falls in precipices of some 200 ft. in height. The town lies on the level, and some of its houses overhang the edge of the precipice, which is further diversified by poplars and other trees, and in one or two places by the tall minarets which rise behind. The precipices themselves, which consist of conglomerate rock, are picturesquely ornamented with bushes, while the well-irrigated plain below is covered with fruit-trees, and crops of maize, often rising to the height of 10 ft. But the most marked feature of all are the cascades; for the clear river, which descends from the upper part of the valley, divides into a number of smaller streams, which pass through the town, and plunge at various points down the steep rocks, forming an exquisite addition to the view, wherever a number of them can be seen together."

The view from the town itself includes Mt. Olympus in all its glory, and to the S.E. ranges as far as the heights beyond Salonica, a distance of 60 miles. The road ascends from the plain to the town, under spreading walnut and plane trees shading the winding paths and rushing streams. From the proud height on which this ancient city stands,

¹ *Vodena*, from *voda*, Sláv, for water.

[Greece.]

the combination of wood, plain, and mountain is most lovely; and when the atmosphere is clear, and all the majesty of Olympus and the Gulf of Salonica are visible, few scenes in Greece possess such beauty and grandeur.

Edge and *Edessa* are, no doubt, to be considered as identical, the former being probably the older form of the name. It was the original centre of the Macedonians, and the residence of the royal house; and, though the seat of government was afterwards transferred to Pella, when the increasing power and civilisation of the kingdom rendered maritime communication more essential to the capital than strength of position, yet *Edessa* always remained the national sanctuary and the burial-place of the kings. From its commanding position on the Egnatian Way, and at the entrance of the passes into Illyria and Upper Macedonia, this town continued to be of importance under the Roman and the Byzantine Emperors. The Greek Bishopric is still known by the name of *Edessa* as well as by that of *Vodena* (*Βοδηνά*).

Notwithstanding the ancient importance of *Edessa*, the remains of antiquity are now few; the site, from its natural advantages, has been always occupied by a town, and new buildings have caused the destruction of their predecessors. A remnant of the Hellenic fortifications may be observed in the wall of one of the modern houses situated on the edge of the cliff; and many scattered fragments have been discovered in the town, among which are some inscriptions of the time of the Roman Empire.

The traveller should visit the house of the Archbishop for the sake of the fine view. *Vodena* has at present a population of from 10,000 to 12,000 souls, of whom about half are Mussulman, and the remainder Bulgarian, with a few Jews; there are 6 mosques and 13 churches, some of which contain fragments of antiquity.

[From *Vodena* it is 6 hrs. S. to *Verria*, the ancient *Berea* (Rte. 84).]

From *Vodena* to *Ostrovo* is 4 hrs. The route lies at first through a nar-

row cultivated valley, on the lt. bank of the Karasmak, or Lydias. Then, crossing the river, it rapidly ascends the mountain-side; the whole pass to Ostrovo is full of wild beauty. Looking back over Vodena, the great plain of Macedonia is unrolled like a map, as far as the hills about Salonica.

Ostrovo is a little village by the side of a mountain-lake which is about 10 miles long by 2 broad. It possesses a small *khan*, which will suffice for a mid-day halt, but should be avoided for night quarters. The scenery all around is magnificent.

"From the village of Ostrovo (which lies on the shore near the upper end), the object which most attracts the eye is a single mosque with a minaret by its side, which rises out of the water at the distance of half a mile. On inquiring from the inhabitants the history of this building, we found that it is the remains of a submerged town, which formerly extended from this point to the present line of the shore. Less than a century ago there was no lake in this region, and many towns existed in various parts of the valley; but about sixty years from the present time (so we were told), the waters rose and overwhelmed all the lower part of the valley; and about twenty-five years ago there was a further rise, and all but a small part of the town of Ostrovo was submerged. Again, in 1859, the lake rose several feet, but fortunately retired again: the signs of this last inundation are traceable in several places about the head of the lake. The explanation of this phenomenon is to be found in the formation of the valley, which, like those in the Morea, which contain the lakes of Pheneus and Stympthalus, is so closely hemmed in by the mountains that it has no escape for its waters. No doubt, as in the case of these lakes, there is a subterranean channel, by which the water was formerly carried off, and discharged in the form of a river at a considerable distance, and the lake was formed in consequence of the stoppage of the channel; so that at some future time, when the weight of water is sufficient to remove the obstruction, the lake of

Ostrovo may again be replaced by a green valley, and its submerged towns may reappear."—*H. F. Tozer*.

Hence the road to Monastir lies round the head of the lake; and then mounts upwards by a zigzag path, whence there is many a wide and brilliant view. For 2 hrs. more we proceed by brushwood-covered hills to some bleak downs, where we pass a village on the left. Half-an-hour further is a magnificent view of another mountain lake, the shores of which are beautifully indented and varied with promontories and bays, while the lines of the hills on all sides are exceedingly graceful. Beyond this oasis, we proceed for 3 hrs. over bare slopes, unbroken by the least variety of interest. The village of

Tilbeli, 6 hrs. from Ostrovo and 3 from Monastir, boasts a tolerable *khan*. For 2 hrs. more the road leads over desolate uplands, stony and treeless; and then it descends to the great plain of Monastir.

MONASTIR (Sl. *Bitolia*), pop. 45,000. There are several good *inns* and no less than 40 *khans*.

British Consul-General.—J. E. Blunt, Esq., C. B. (resides at Salonica).

Monastir is the military and administrative centre of Upper Macedonia and Northern Albania. It is also a place of great importance, as commanding the direct entrance from Northern Albania into Macedonia, and as a military position from which Thessaly and Epirus are also accessible. It is the permanent headquarters of the III. Army Corps; and, after passing through so wild and thinly peopled a region, "you are bewildered by the sudden reappearance of a civilisation which you had apparently left for ever—reviews, guards, bands of music, pashas, palaces, and sentry-boxes, bustling scenes, and heaps of merchandise await you at every turn."—*Lear*.

The glitter of outward appearance is usually exchanged on entering Eastern towns for squalor and wretchedness; and the traveller is, therefore, agreeably surprised at the great extent of barracks and other public buildings at

Monastir; at the width and good pavement of the principal streets, and at the general cleanliness and neatness of the houses. The bazaars are handsome, and crowded with buyers and sellers. Very pretty silver filigree-work is a *specialité* of the place. In August a large fair (where English goods sometimes figure to the amount of £15,000) is held at the neighbouring village of *Perlepe*. The traveller should on no account miss seeing this when practicable. It is quite a little *Nijni Novgorod*. The Turks resident in Monastir are for the most part either military or officials. Bulgarians and Greeks form the majority of the inhabitants. There are a few Albanians, and a considerable number of Jews. The peasantry in the northern districts of Macedonia are chiefly of Bulgarian race and language. That region does not come within the scope of the present work.

The traveller, with proper recommendations, may enjoy much pleasant hospitality here of the kindly old Oriental sort, though he must not expect to see or have things done in *Condorini Fleming* style!

"The natural beauties of Monastir are abundant. The city is built at the western edge of a noble plain, surrounded by the most exquisitely shaped hills, in a recess or bay formed by two very high mountains, between which magnificent snow-capped barriers is the pass to Ochrida. A river runs through the town, a broad and shifting torrent, crossed by numerous bridges, mostly of wood, on some of which two rows of shops stand, forming a broad covered bazaar. The stream, deep and narrow throughout the quarter of private houses and palaces, is spanned by two good stone bridges, and confined by strong walls; but in the lower or Jews' quarter, where the torrent is much wider and shallower, the houses cluster down to the water's edge with surprising picturesqueness. Either looking up or down the river, the intermixture of minarets and mosques with cypress and willow foliage form subjects of the most admirable beauty."—*Lear*.

Monastir corresponds to the anc.

Heraclea Lyncestis. The pretty Convent of *Bukova* (=Beeches: *Buckingham*), distant 1 hr., deserves a visit. Rooms for the hot months may sometimes be hired here.

After leaving Monastir, 5 hrs. are consumed in winding through two valleys or passes shut in between lofty hills. Then the road—a wide stony track—emerges into a valley, which opens into a plain, disclosing at its southern extremity the *Lake of Presba*, walled in by lofty mountains. Westward the charming village of Presba, embosomed in plane and chestnut, and spangled with two or three glittering minarets, enlivens the scene with all the characteristic loveliness of Eastern landscape.

Resna, about 6 hrs.

The road now leads over the central ridge of the Pindus chain. We climb by a constantly winding staircase round the eastern side of the pass; and from the summit we look back over "the lake of Presba to plains beyond plains, and hills, and Olympus beyond all; the whole seen through a frame, as it were, of the gnarled branches of silver-trunked beeches crowning the ridges of the hills, whose sides feather down to the lake in folds of innumerable wood screens."

Less than $\frac{1}{2}$ an hr. is occupied in crossing the summit of the pass—a narrow, rocky upland, interspersed with stunted beeches, and in winter deeply covered with snow. Soon a very different scene charms the eye; on arriving at the western face of the ridge, the plain and lake of Ochrida or Achrida suddenly burst into view.¹ The descent is very steep; and the road then leads over a fertile tract of gardens and pasture-land to the town of

Achrida (pop. 15,000), which preserves the name of the ancient *Achris*,² on the *Lake Lychnitis*. The town is built at the northern end of the lake, on three sides of the Castle-hill, and

¹ This is the largest lake in the Balcan Peninsula. It is always called *Ochrida*, but the initial letter is a broad Sláv A (as in all), and not O.

² Mr. Tozer, however, derives the name from the Sláv for *court*; this having been the residence of the Bulgarian *Kniazes*.

along the margin of the water. The fortress, towering over the houses, and commanding a splendid prospect, contains the residence of the governor of the district. Among his train will be remarked many of the crimson-clad Ghegs of Northern Albania. This costume is the most splendid of the splendid Albanian dresses. The population is about equally divided between Mussulman and Orthodox. At the beginning of the 18th cent. the Archbishop of Achrida made a curious attempt to persuade the Emperor Charles VI. to constitute him sovereign-prince of his diocese, with a seat in the German Diet. The lake is surrounded by mountains on all sides; far away, at its southern end, glitter the white walls of the convent of *St. Naum*, which the traveller should certainly visit. The excursion takes 6 hrs. by land, but somewhat less in a boat. *St. Naum's* may date from the 9th cent., though local tradition claims an earlier origin, and Justinian as the founder. The festival of *St. Naum* is celebrated on 20th June, when numbers of pilgrims flock hither. The tomb of the saint is in a side chapel of a small church, in the middle of the great court. This is almost the only part that remains of the Byzantine structure. The monks, of whom there are about 60, are kindly and hospitable to strangers. Large suites of rooms are kept for their use. "An orphan asylum is attached to the monastery, and it is besides much resorted to for the cure of lunatics, who come here from the most distant parts of the country. The patients are all subjected to a very peculiar treatment, the same method being employed without discrimination in every case. During 40 days they are put into strict confinement, and fed on bread and vinegar administered once in 24 hours. They are brought out each day to sit for some time on the tomb of *St. Naum*, while a portion of the Holy Gospel is read to them. The monks assert that this treatment never fails; it is certainly a case of kill or cure."—*M. A. Walker*.

From Achrida to Elbassan, the road lies westward by the shore of the lake,

and in two hours reaches *Struga*, a picturesque village, not far from the egress of the river *Drin*, the ancient *Drilo*, which flows into the Adriatic near Alessio. From hence we proceed through groves of chestnut until, quitting the vicinity of the lake, we toil for 3 hrs. up a pass, walled in by low hills covered with stunted oaks. A tedious descent succeeds, and then 2 hrs. of a narrow dull valley. A *khan*, 7 hrs. from Achrida, is convenient for the mid-day halt. The surrounding country is desolate and almost uninhabited. After passing a range of low hills, we come to the valley of the *Skumbi* (anc. *Genusus*), a stream winding through rugged scenes of crag and forest. $3\frac{1}{2}$ hrs from the *khan* mentioned above, we cross the river on a high single arch, and ascend the heights on the left bank, where stands the straggling village of

Kukussa, 11 hrs. from Achrida. There is a *khan* here which may serve as night-quarters.

Hence it is 10 hrs. to Elbassan. The route continues to ascend on the left bank of the *Skumbi*, and advances by precipitous paths along the mountain-sides. There is a mid-way *khan* about 5 hrs. from *Kukussa*. Hence, after 3 hrs. of winding along dangerous paths, at the edge of precipices and chasms, and through scenery of the same rugged character, we descend to the valley, and cross the *Skumbi*, here a formidable stream, by one of those lofty one-arched bridges so common in Turkey, and which mostly date from the time of the Byzantine empire. 2 hrs. more are occupied in threading a pass between rocks, admitting only a narrow pathway beside the stream. After 1 hour's further ride through widening uncultivated valleys, Elbassan is in sight, among rich groves of olives on a level plain, through which the *Skumbi*, now an unobstructed broad river, flows to the Adriatic.

Elbassan is probably the representative of the ancient *Albanopolis*, so called from the neighbouring tribe of Albani, who probably gave their name to Albania, just as an Epirot tribe, the *Græci*, has given its name to Greece.

It is probable also that *Scampæ*, a station on the ancient Via Egnatia, was at or near Elbassan. Here the road from Dyrrachium joined that from Apollonia. Leake believes that *Skumbi*, the modern name of the river Genusus, on which Elbassan is situated, is a corruption of *Scampæ*.

The modern Elbassan is singularly picturesque in its outward appearance. A high and massive wall, with a deep outer ditch, surrounds a quadrangle of dilapidated houses; at the four corners are towers, as well as two at each of the four gates. These fortifications date from mediæval times, and are now much dilapidated. Indeed few places can afford a greater picture of desolation than Elbassan; but the views from its broad ramparts are exquisitely lovely. The suburbs are scattered over a large extent of ground; and there is a curious old bridge, supported by irregular arches, over the river.

After threading a variety of lanes and gardens, the road from Elbassan northward to Tyrana winds through the narrow valley of a stream tributary to the Skumbi; then it ascends the face of the mountain which separates the territory of Elbassan from that of Tyrana. The views from the summit, both northward and southward, are exceedingly grand. Thence the road descends through a broad undulating valley. Afterwards it continues for 2 hrs. along the banks of a torrent enclosed between fine rocks. Then, fording the stream, it gradually descends over low hills to the plain of Tyrana. In front, the long rugged range of the Croia mountains is interesting alike from its beauty and its historical associations. This is the country of *George Castriot*, better known by his Turkish name of *Skanderbeg*; and here he made his long gallant stand against the Moslems.

Tyrana, a small Albanian town, contains one or two remarkably picturesque mosques, and its immediate neighbourhood is delightful. Here are several *khans*; and quarters may also be procured, as elsewhere, in private houses. By the direct road Tyrana is not more than 7 or 8 hrs.

from Alessio; but every traveller should diverge from the straight path to visit Croia, the stronghold of Skanderbeg.

Leaving Tyrana, the road proceeds northward by a broad green path, and through a wide valley. At 4 hrs. distance it reaches a *khan*, whence the path to Croia diverges on the rt., and occupies about 3 hrs. more. It ascends to the town by a winding path through woods, and then by a sharp climb up the great rock round which the houses cluster and hang.

Croia.—"Few prospects are more stately than those of this renowned spot; and perhaps that of the crag, with its ruined castle projecting from the great rocks above, and lording over the spacious plain country N. and S. from Scodra towards Durazzo, reminded me more of Olevano, that most lovely landscape in a land of loveliness, than any place I ever saw. At the base of this isolated rock lies the town, a covered semicircular line of bazaars; and overlooking all is the Bey's palace, and a tall white minaret against the blue sky."—*Leaar*.

Croia owes its celebrity to its having been the chief stronghold of *George Castriot* or *Skanderbeg* (Lord Alexander). A sketch of the career of this renowned chieftain is given by Gibbon (chap. lxvii.)¹

His father, John Castriot, was the chief of a small district in N. Albania, and his family belonged to one of the clans which had risen to note on the decline of the House of Balza. John surrendered to the Turks in the beginning of the 15th cent., and delivered his four sons to the Sultan in pledge of his good faith. The youngest, George (b. 1414), obtained the good will of the Sultan, Murad II., who treated him with great kindness, entrusted him with a sanjak at the early age of eighteen, and, in compliment to his youth and gallantry, bestowed on

¹ The best short account of Skanderbeg is that given by Von Hammer (*Gesch. der Osman. Reiches*, vol. i. p. 430, et seq.). M. Paganel has published a "Life of Skanderbeg" (Paris, 1855), but the veracious record desired by Gibbon, if written, still remains to be discovered.

him the *sobriquet* of Skanderbeg.¹ In 1443 the Ottoman army suffered some severe temporary reverses, and George Castriot, indifferent alike to military honour and private gratitude, hastened to profit by the disaster. Seizing the Sultan's secretary, he compelled him, dagger in hand, to draw out a *firman* appointing Castriot to the command of Croia, and ordering the immediate delivery of the place to the new commandant. The ink was no sooner dry than Castriot murdered the less guilty traitor, and mounting his swiftest horse, hastened towards Croia. On the way he collected a band of 300 desperadoes, but leaving them in hiding, he approached Croia alone. The false *firman* put him in immediate possession of the fortress; that same night the 300 were quietly admitted, and the entire garrison forthwith massacred in their sleep, under Skanderbeg's direction. The Sultan lost no time in sending a force to punish the traitor, but the mountaineers had now made his cause their own, and in a month Skanderbeg had made himself master of the greater part of Northern Albania, and drove back the Ottoman troops. Sultan Murad was still engaged in the struggle with Hungary, and some time passed before he was at liberty to take decisive action against the rebels. When he did so, he succeeded no better than his lieutenants, and the war burnt on, in a desultory way, until 1461. In this year Mohammed II. concluded peace with Skanderbeg on terms very favourable to the latter. Three years later, the intrigues of Venice and of Pius II. (who was then trying to get up a crusade against the Turks), induced Skanderbeg to break faith with the Sultan, and renew the contest. At the outset the Albanian was again successful, but ultimately the fortune of the war turned, and he died a fugitive on Venetian territory, at Alessio,² on 17th Jan. 1466; the independence of his country

expired with him. "His infant son was saved from the national shipwreck; the Castriots were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm."—*Gibbon*.

Christianity is now extinct at Croia, which is inhabited entirely by Moslem Albanians.

12 hrs. E. from Croia is *Orosch*, a mountain village, the capital of the hereditary chief of the Mirdites, a semi-independent tribe of Latin Albanians. The sept to which their chief belongs claims descent from Skanderbeg.

It takes 3 hrs. from Croia to regain the regular post-road, and 5 hrs. more, through tracts of wooded country, to *Alessio*, the ancient Lissus (Rte. 76).

From hence it is 6 hrs. to

SCUTARI, or SCODRA (Rte. 76).

ROUTE 87.

SCUTARI TO CONSTANTINOPLE.

Scutari to—	H.
Tyrana	18
Elbassan	11
Achrida	18
Monastir	12
Perlepi	8
Küprülü	12
Komanova	9
Egri Palanka	12
Kunstendil	6
Dubnitzza	6
Banja	11
Tatar Bazarjik	9
Philippopolis	5
Hermanli	14
Adrianople	14
Eski Baba	10
Tcherlu	10
Selivria	8
Constantinople	12

205

There is a road from Scutari by *Prisrend*, which joins the high road at *Komanova*. It is 6 hrs. shorter than the other, but is very bad and mountainous. The road between

and worn as amulets by the Janissaries. As the Greeks and Albanians have the ghastly custom of disinterring their dead at the end of five years, and then enclosing the bones pell-mell in a silk bag, it does not necessarily follow that the tomb was violated by the Turks.

¹ The name was the more appropriate that the Albanians have always claimed Alexander the Great as their countryman.

² Tradition still points out the place where he was buried, but his remains did not long rest there, for his bones were eagerly sought

Scutari and Monastir is described in Rte. 86.

The journey can of course be much abridged by taking the Rly. from *Sar-ambey* or *Tatar-Bazarjik*.

ROUTE 88.

TOUR OF THE MONASTERIES OF MOUNT ATHOS.

The complete tour of the monasteries of Mount Athos cannot be accomplished in less than a fortnight, starting from and returning to Erisso (see Rte. 85). But the principal convents can be visited in a week as follows:—

	Days
From Erisso to Karyes, seeing <i>Khili-andarion</i> on the way	1
Visit Karyes and the neighbouring Convent of <i>Kuthumush</i> and then ride across the peninsula to the Convent of <i>St. Paul</i>	1
From <i>St. Paul</i> to <i>Laura</i>	1
From <i>Laura</i> to the <i>Iberians</i> , by <i>Caracallus</i> , etc.	1
From the <i>Iberians</i> Convent by <i>Constantinides</i> , <i>Zographus</i> , <i>Russicon</i> , etc., to <i>Esphigmenu</i>	1
From <i>Esphigmenu</i> and <i>Batopedion</i> back to Erisso	1
	6

Travellers may proceed to Mt. Athos by steam from Constantinople, or they may hire a decked boat at the town of the *Dardanelles*, and sail directly thence to Mt. Athos, coasting along its shore, and landing at the places best worth visiting. If the traveller come from Constantinople, he should provide himself with a letter of recommendation from the Patriarch to the Monastic Synod. This document can easily be procured by Englishmen recommended by the Ambassador or even Consul-General. If the traveller come from *Salonica*, he should procure a letter of recommendation from the Archbishop of that place.¹

¹ Numerous descriptions of Mt. Athos have been published. The following are among the best:—

CURZON, "Monasteries of the Levant," 1835.
 TOZER, "Highlands of Turkey," 1869.
 MILLER, "Mélanges de Littérature Grecque," 1868.
 FALLMERAYER, "Fragmente aus dem Orient," 1845.
 LEAKE, "Travels in Northern Greece."
 BOWEN, "Mount Athos, Thessaly, and Epirus," 1855 (*Edin. Rev.*)

Mt. Athos, as well as the peninsula on which it stands (the ancient *Acte*), is now known throughout the Levant as the *Holy Mountain* ("Αγιον Όπος = *Monte Santo*), from the great number of monasteries and chapels with which it is covered. There are 20 of these convents, most of which were founded during the Byzantine Empire, and some of them trace their origin to the time of Constantine the Great. Each of the nations belonging to the Greek Church (except Roumania), has one or more convents of its own; and the spot is visited periodically by pilgrims from Russia, Servia, Bulgaria, Greece, Asia Minor, and all other "orthodox" communities.

The length of the Peninsula is about 40 m., and its average breadth about 4 m. It is rugged, and intersected by numerous ravines. The ground rises abruptly from the Isthmus at the northern end to about 300 ft., and for the first 12 m. maintains a tableland elevation of 600 ft., for the most part beautifully wooded. Afterwards, the land becomes mountainous rather than hilly, two of the heights reaching respectively 1700 and 1200 ft. above the sea. 4 m. further S., on the eastern slope of the mountain ridge, but at a nearly equal distance from the E. and W. shores, is situated, amidst vineyards and gardens, the town of Karyes (*Caryæ*), the capital of the Peninsula. Immediately S. of Karyes, the ground rises to 2000 ft., whence a rugged broken country, covered with dark forests, extends to the foot of Mt. Athos, properly so called, which rears itself in solitary magnificence, an insulated cone of white limestone, rising abruptly to the height of 6350 ft. above the sea.

In very ancient times the Peninsula of *Acte* was inhabited by Tyrrhenian Pelasgians, but several Hellenic colonies were planted along the coast. On the Isthmus there stood *Acanthus* and *Sane*, and in the Peninsula itself there were five cities, *Dium*, *Olophryxus*, *Acrothoum*, *Thyssus*, and *Cleonæ*, and perhaps a few others. Slight vestiges remain of some of these towns. Our famous countrywoman, the

Empress-Saint Helena,¹ is traditionally reputed to have been the first founder of Convents on Mt. Athos. Succeeding emperors and other Christian princes adorned its valleys and woods with fair churches and monasteries, and many royal and imperial personages have retired to these peaceful abodes to enjoy repose after the turmoil of the world. The Society owe the privileges which they enjoy under the Turks to the cowardice of their predecessors, who submitted, *before the fall of Constantinople*, to Mohammed II., who gave them his protection, and guaranteed their privileges, as have also done his successors. The Community is allowed to maintain an armed guard of 40 or 50 Christian soldiers. The only Mohammedan allowed to reside within the Peninsula is one Turkish officer, who is the means of communication between the Sultan and the Monks. Even he cannot have a woman in his house; all female animals, of whatever species, being rigidly excluded. The general government of the mountain is vested in the *Holy Synod of Caryæ* ('Η Ἱερά ἐν Καρυαῖς Σύνοδος), the Caput, or Hebdomadal Board of Mt. Athos. The Synod consists of 20 deputies, one from each convent, chosen by annual election; and, besides these, of 4 Presidents of the Community ('Επιστάται τοῦ Κοινοῦ), in whom the duties of administration are vested. These Presidents are taken from four different monasteries each year, so that in five years the cycle allows each of the 20 monasteries to name a President. There is a regular meeting of the whole Synod of 24 once a week; at other times the Presidents form a managing committee. One of the four takes precedence of the others, according to a fixed rotation, and is styled for his year of office, the *First* (= *Fürst*) of Athos ('Ο Πρώτος τοῦ Ἀθῶνος). This monastic congress superintends the civil affairs of the Mountain, takes cognisance of any matter in which the whole community is interested, and

¹ According to the account most generally received, the mother of Constantine the Great was the daughter of an innkeeper at York; the monkish historians subsequently improved the innkeeper into a Caledonian king.

assesses on each convent its share of the tribute paid to the Porte in the place of all other taxes. This is a yearly sum of about £1500, which amounts to a capitation tax of about 10s., as the present number of the monks averages 3000. Each convent has a number of lay-servants (called *κοσμοῖ*, literally *men of the world*), attached to it, who are drawers of water and hewers of wood for their brethren. Almost every comer is received as a Caloyer in one or other of the convents, and if he brings with him a sum equivalent to about £15, he is exempt from domestic service and from tilling the convent lands. Only a small number of the whole body ever take Holy Orders, for the duties of the Church service are so onerous that most prefer remaining simple Caloyers. For 3 years the new-comer is a Probationer (*δόκιμος*), after which he is admitted Father, or *good elder* (*καλὸς ἄνθρωπος*), on vowing obedience to the superiors, and to the rules of monastic discipline and asceticism.

The Synod, as has been said, directs the general interests of the Community; the revenue and internal government of each separate convent being entirely its own concern.

Most of the monasteries have estates in various parts of the Turkish dominions, as well as on the Peninsula. 10 out of the 20 are *Cænobia* (*κοινόβια*), and the other moiety are *Idiorrhythmic* (*ιδιόρρυθμα*), (see above, p. 76). In the Cænobia every single member is clothed, and lives on the same fare in the common hall or refectory (*τράπεζα*). "In the Cænobite convents they (nominally) never touch meat, and rarely in the Idiorrhythmic. Nearly half the days of the year are fast-days, and on these they take only one meal, which is generally composed of bread, vegetables, and water; and during the first three days of Lent those whose constitutions can stand it eat *nothing*. In addition to this, they never get an unbroken night's rest, as the first service commences between 1 and 2 A.M." — *Tozer*. Their government is strictly monarchical, being administered by an Abbot ('Ηγούμενος), elected by the

Society for life, and confirmed by the Synod of Caryæ and by the Patriarch of Constantinople. The Abbots are generally chosen, less for their piety or learning (in which qualities most of the monks are pretty nearly equal), than for their capacity of taking care of the worldly prosperity of the convent and its estates. On the other hand, the Idiorrhythmic convents are not *monarchies*, but *constitutional states* (*συνταγματικά*). These last are under the administration of *Wardens* (*Ἐπιτροπός*), two or three of the Fathers annually elected, who have authority to regulate only the finances and general expenditure of the Society. In the Idiorrhythmic convents bread and wine alone are issued from the refectory to all the members of the Society, who add to these *commons* in their own cells what each can afford to buy, each being nearly independent of his fellows. The refectories are mostly all on the same plan, being large rooms, with tables all around. While the monks are at meals, a deacon generally reads from a pulpit a passage from the Gospel, with a commentary in modern Greek.

The churches in the convents are all of nearly the same plan. Sir G. Bowen says:—"At many of the convents of Mt. Athos the monks gave me very curious woodcuts, representing the appearance of the buildings some centuries back, since which time they have changed but little. Some of them are representations of attacks from Saracen corsairs, at whom the cannon in the towers are firing, with their muzzles pointed *straight up in the air*; and monks of gigantic size are hurling stones from the battlements, while saints and angels are taking part in the *mêlée*, and whales and sharks are swallowing up the vanquished and drowning infidels. The perspective and proportions of these woodcuts are very Chinese; but the massive walls and fortress-look of the convents remind me of the description in "Marmion" of the monasteries of Lindisfarne:—

'And needful was such strength to these,
Exposed to the tempestuous seas,
Scourged by the winds' eternal sway,
Open to rovers fierce as they.'

The cannon belonging to the monks of Mt. Athos were taken from them by the Turks in 1821, as the Community made common cause with the Greek insurrection, and in consequence had 3000 Turkish soldiers quartered upon them until 1830. These unbidden and unwelcome guests do not appear to have done much wanton mischief, but the expense of maintaining them for 9 years was almost ruinous, and many of the convents are only now (1855) beginning to recover from it."

Besides the 20 great convents, there is a very large number of places of ascetic retirement (*Ἀσκητήρια*, corrupted into *σκήτια*) in all parts of the Peninsula. Every nook and corner of the mountain is also filled with hermitages (*κελλεῖα*) and little chapels.

The libraries of the convents of Mt. Athos are mere closets, where the books are stowed away without the slightest care for their arrangement or preservation. In none of the monasteries do any of the monks make use of their books; "one part of us are praying, while the others are working in the fields" (*οἱ μὲν προσευχόμεθα, οἱ δὲ ἐργαζόμεθα*), being the reply given when a recent traveller inquired if there were any learned men among them. Most of the convent libraries are of the same character; they contain many handsome editions and MSS. of the Fathers; but they are generally very poor both in classics and in general literature. At the present day comparatively few of the Greek clergy are acquainted with the Fathers of their own Church, and still fewer with the classical literature of their country. The libraries of Mt. Athos were carefully examined by Prof. Carlyle and Dr. Hunt in 1801, by Mr. Curzon in 1835, by M. Miller in 1867, and by M. Lambros in 1881, who have all published the results of their examinations.

"Nowhere in Europe, probably, can such a collection of jewellery and goldsmith's work be found as is presented by the relics preserved in the different monasteries; nowhere certainly can the Byzantine school of painting be studied with equal advantage; and

some of the illuminated MSS. are inestimable treasures of art. The buildings of the monasteries are, with the sole exception of Pompeii, the most ancient existing specimens of domestic architecture; and within their walls the life of the Middle Ages is enacted before your eyes, with its manners and customs, dress, and modes of thought and belief, absolutely unchanged. And it is no slight addition to the pleasure of a visit, that, in passing from one monastery to another, you are surrounded by scenery certainly not surpassed, and hardly equalled, by any in Europe."—*H. F. Tozer.*

Plan of Tour.—The best course for the traveller is to repair in the first instance to the monastic capital Karyes, which is 6 or 7 hrs. from Erisso, and there to present his letters to the synod. A circular letter of recommendation will then be given him to all the convents, and he will also be provided with mules, guides, etc. He will be everywhere received with much kindness and simple courtesy, lodged in the chief room of the monastery, and entertained with fish, vegetables, rice dressed in various ways, cheese, sweetmeats, fruits, and very fair wine, made on the mountain. The monks seldom have meat to give a stranger, as they rarely eat it themselves; their spare diet, long church services, and oft-recurring fasts, making the pulses of men of 30 beat as if they were 60. The services in the convent churches last 6 or 7 hrs. every day; on great festivals and fasts 11 or 12 hrs., or even more, out of the 24. The monks seldom sleep more than 5 or 6 hrs.: going to their cells at 8 or 9 in the evening, they are roused at 2 A.M. by the beating of the sounding-board (*σημαντήριον*). Most of them never taste flesh-meat at all; on 159 days in the year they have but one meal; and at this, eggs, cheese, wine, fish, milk, and oil are forbidden them (though allowed on the remaining days), and their diet consists merely of vegetables and bread boiled in water. On no day have they more than two meals. It is to be observed that the carnivorous traveller may

purchase meat in the bazaar of Karyes, as also an occasional cock from the neighbouring islands (no hens are allowed); and that he must carry his own larder with him in his tour round the peninsula.

At night, the traveller's couch will be spread, with quilts and coverlets, on the divan where he sat at dinner. If he has taken the very desirable precaution of bringing a camp-bed, he should make this the plea for refusing the conventual blankets, which generally contain insects. The breakfast supplied consists of nearly the same materials as dinner. On departure, each guest should make a small present to the lay servants immediately attached to his service. This is all that it is needful to do.

Half-an-hour after leaving Erisso, the road passes one of the convent-farms (*Μετόχια*), situated on the brow of the low ridge which separates the plain of Erisso from the vale of *Provalaka*, as the peasants call the narrowest part of the isthmus; evidently a modern corruption (the accusative being, as usually in Romaic, substituted for the nominative) of *Provalax* (*Προαλάξ*), the canal in front of Mt. Athos, excavated by Xerxes for the passage of his fleet. The features and breadth of this neck of land are accurately described by Herodotus (vii. 22). The site of the canal is a hollow between natural banks, and several artificial mounds and substructions of walls can be traced along it. It does not seem to have exceeded from 40 to 60 feet in width, and it has been nearly filled up again with soil in the course of ages. As, however, no part of its level is 100 feet above the sea, and as its extent across the isthmus is only 2500 yards, it might be cleared without much labour. Such a work would be a great boon to the trading craft of these parts; for such is the fear entertained by the Greek sailors of the strength and uncertain direction of the currents round Mt. Athos, and of the gales and high seas to which its vicinity is subject, that scarcely any price will tempt them during the winter months to sail from one side of the peninsula to the

other. Xerxes, in the opinion of Colonel Leake, was justified in cutting the canal, the work being very easy from the nature of the ground. Great losses had been experienced by the Persian fleet off Athos on a previous expedition; and Xerxes had at his disposal vast numbers of men, among whom, too, were Babylonians and Egyptians experienced in such undertakings. The circumnavigation of the neighbouring promontories of Sithonia and Pallene was much more easy, as they afford some good harbours.

"At the isthmus, where are the remains of Xerxes' canal, the peninsula is in breadth about a mile and a half, and the ground is comparatively level; but from this point it rises in undulations until it forms a steep central ridge, which runs like a backbone through the whole peninsula. Towards the southern end it attains the elevation of about 4000 feet, and then, after a slight depression, suddenly throws up a vast conical peak, 6400 feet high, the base of which is washed on three sides by the sea . . . the character of the ground on the two sides of the peninsula is entirely different, the western side being rugged and precipitous, while the eastern is comparatively soft, and clothed with magnificent trees. The vegetation of this part surpasses everything that I have seen elsewhere; on the ridge itself and its steep declivities are forests of beech and chestnut; below this oaks and plane-trees are found, together with the olive, cypress, arbutus, catalpa, and a plentiful undergrowth of heath and broom: in addition to which, as if the earth could never tire of pouring forth her stores, numerous creepers trail over the trees and hang in festoons from the branches."—*H. F. Tozer*.

For 2 hrs. beyond the canal, the isthmus consists of low undulating ground without much wood. There are hereabouts several convent-farms, with good buildings, herds of cattle, substantial fences, and other signs of neatness and industry. In fact, in the East now, as in the West during the middle ages, monasteries are the only

schools of agriculture. The superintendents of these farms are all Caloyers, who have lay-servants (*κοσμοκοι*) under them.

About 3 hrs. from Erisso, a steep but low ridge of hills stretches across the peninsula from sea to sea. Surmounting this natural barrier of the Holy Mountain by a zigzag path, the traveller soon reaches the station of the frontier-guards, where a few soldiers of the armed body which the holy Community maintains in its pay are stationed to keep out robbers, women, and female animals of all kinds. Twice only is this strict rule known to have been laid aside. The exceptions in question were the Grand Duchess Constantine and (previously) Lady Stratford de Redcliffe.

From the station of the frontier-guard it is 3 or 4 hrs. ride to *Karyes*. The traveller may visit the monasteries of *Khilendarion*, *Batopædion*, and *Esphigmeu*, on the way. The most northern part of the peninsula consists of hills intersected by deep valleys, down which torrents flow to the sea, the shore of which is beautifully indented by little bays. The hills are covered with the fragrant and feathery Isthmian pine, and with every variety of shrub and flower. As we advance further the foliage of the N. and the S. is blended in great variety, the olive with the oak, and the orange with the pine. Vineyards and gardens surround Caryæ, and the hazel (*λεπτοκαρύδ*), from which the town probably derives its name, is also very common. The tree is cultivated for the sake of the nuts, which form the chief export of the peninsula. Every one will recollect Mr. Curzon's humorous description of the zeal with which one of the abbots pressed upon his notice the superior quality of his nuts.

Caryæ covers a large space in the midst of wooded declivities. The Council-house of the Monks is a moderate sized room, round three sides of which the deputies sit cross-legged on a divan, while at the fourth are ranged the secretaries and other attendants. Each of the 20 monasteries has

a lodge at the metropolis, for the reception of its deputy when he comes up to the synod, and of those of the younger monks who are attending the school which the Community has of late years established here—a step in the right direction. Ancient Greek, history, geography, etc., are taught by masters brought from Greece. Strangers will be as hospitably received in one of the lodges as in the convents themselves.

The principal church of the monastic capital (called τὸ Πρώτατον) is said to be the oldest edifice on the mountain, and is well worth a visit. The bazaar at Caryæ resembles those of the other small towns of Greece. Meat is sold here, as well as groceries, articles of clothing, etc. The traveller will be struck with the spectacle of a town without women, and of a market without noise. He will do well to purchase here a few crosses and other specimens of the curious wood-carving of the inmates of the convents and hermitages.

Each traveller must be guided by his own taste, and the length of time at his disposal, as to which of the monasteries he will visit. The most convenient course will be to give a short description of each, beginning at the N.E. and ending with the N.W. extremity of the peninsula.

1. *Khiliandariön* (χιλιανδάριον) is the most northern of the monasteries on the E. side of the peninsula. It is situated nearly a mile from the sea, in a vale watered by a torrent, and surrounded by pine-clad hills. The monks here are almost all Servians or Bulgarians, and a dialect of Slavonian is the only language spoken in the convent or used in the church service. Most of the monks are utterly ignorant of Greek. The name of this monastery is said (with little probability) to have been derived from its having been originally built for 1000 inmates (χιλιοὶ ἀνδρες). The library is not extensive, and consists entirely of Slavonian books. In the muniment-room of this, as of some of the other convents, are preserved very ancient and curious charters and deeds of gift from Greek

emperors and princes of Servia and Bulgaria, as well as *firmans*, promising protection, etc., from successive Sultans and Viziers. The pile of buildings is very extensive and picturesque, and this convent is one of the highest in estimation and wealth of the whole number. The original founders were two Servian ascetics.

2. *Esphigmeneu* (Ἡ Μονὴ τοῦ Ἐσφρυμένου) is at the distance of half-an-hour from Khiliandariön, and is situated on the edge of the sea, at the mouth of a torrent in a little narrow valley, from which *compressed* position the name is taken. Part of the convent was once crushed by the fall of some overhanging rocks, and now it is being gradually undermined by the water. This monastery was founded by Theodosius the younger, and his sister Pulcheria, in the 5th cent.; but it was afterwards restored in the 11th.

3. *Batopædion* (Βατοπαίδιον), pronounced *Vatopethi*, is 2 hrs. from the last-mentioned convent. It is the largest of all the monasteries, except Laura. Its name is said by the monks to be derived from the following legend:—The Emperor Theodosius was passing the promontory of Mt. Athos with his fleet, when a sudden storm arose, and the galley in which his child was embarked foundered; but the Holy Virgin rescued the royal infant from the waves, and placed him under a bush (βάρος) in the valley, when he was soon discovered by the afflicted Emperor, who had been driven into the little bay, where he afterwards erected a splendid monastery as a thank-offering, and called it “the Bush of the Child.” Such is the legend, invented, perhaps, to account for the singular name. Dr. Ludwig Ross believes that the name should be written *Barontëdon*, and translates it *Dornensfeld*, i.e. the *thorny mead*. In any case, this convent was traditionally founded by Constantine the Great, and was only restored by Theodosius after it had been devastated by Julian the Apostate. It counts several emperors among its benefactors; one of whom, John Cantacuzene, ended his days here in the monastic garb. The monastery, with

its lofty towers and battlements, its massive portals and iron gates, its numerous turrets and domes, many of them painted with variegated colours, looks much like a feudal fortress, or like one of the old fortified villages still to be found among the roots of the Alps. It is beautifully situated on a commanding height, separated from the shore of the sea by slopes covered with plantations of olives and oranges.

Vatopethi, in 1865, contained 300 monks, together with nearly as many more servants and dependants. "The principal church should be noticed in passing, as it is certainly one of the most ancient on Athos." It has two peculiarities which argue a great antiquity; these are the mosaics above and at the sides of the western doors, and the fact that the eastern apse is polygonal instead of being semicircular. Where these are found, there is reason for believing that the structure to which they belong is not later than the 10th cent.

On a hill near Batopædion are the extensive and picturesque ruins of a college, now deserted, but which, during the last century, when under the direction of the learned Eugenius Bulgaris of Corfu, attained such reputation that more scholars resorted to it from all parts of the Levant than the building could lodge. But, notwithstanding the advantages which a healthy situation, beautiful scenery, and perfect seclusion, seemed to promise in Mt. Athos as a place of education, the friends of learning among the Greeks were soon obliged to apply their exertions elsewhere. For the college was viewed with jealous eyes by all the vulgar herd of Caloyers; and there were other objections to the Holy Peninsula, which, combined with the former, proved at length the ruin of the institution. Of late years the Community have established a school at Caryæ, but only for the education of the younger monks themselves.

4. *Kutlumush* (Κουντουμύσι) is about 2½ hrs. from Batopædion, close to Caryæ, and in the most fertile part of the peninsula, among gardens, vineyards, olive plantations, and cornfields.

This is the smallest of all the convents, not containing above 30 Caloyers. It was founded during the reign of Andronicus the Elder (A.D. 1283-1328), by Constantine, a noble of the Turkish family of Kutlumush, related to the Seljuk Sultans. His mother was a Christian, and on her death he embraced Christianity and became a monk of Mt. Athos.

5. *Pantokrator* ('Η Μονή τοῦ Παντοκράτορος), "the Monastery of the Almighty," is situated near the eastern shore of the peninsula, between Batopædion and the Monastery of the Iberians. It was founded in the 13th cent. by Alexius, the same general of Michael Palæologus who recovered Constantinople from the Latins.

6. *Stauroniketes* ('Η Μονή τοῦ Σταυρονικήτρου) is not far from the last-mentioned convent, and was founded about A.D. 1540 by a Patriarch of Constantinople, in honour, as the name implies, of "Him who conquered by the Cross."

Near here the monks are in the habit of practising an unpleasant cure for rheumatism, viz. burying the patient in sand. Near the fishing station of Kutlumush, Mr. Tozer saw the remedy in process of administration. The patient "was buried in the shingle up to his chest, his head and shoulders alone appearing, and an umbrella was spread over him, to protect him from the scorching rays of the sun."

7. Iveron, or the *Monastery of the Iberians* ('Η Μονή τῶν Ἰβήρων) is 2 hrs. from Caryæ, and on the eastern shore of the peninsula. For a minute description of this monastery, see Mr. Tozer's work, vol. i. chap. iv. It derives its name from having been founded by some pious and wealthy Iberians under the charters of the Emperor Basil II. (A.D. 976-1025). Iberia was the ancient name of the country between the Black and Caspian Seas, now called Georgia. This monastery is 3 hrs. ride from Batopædion, and the small convents of *Stauroniketes* and *Pantokrator* lie near the route. From the Iberians to *Laura* is a beautiful ride of 5 hrs., passing the convents of *Philotheus* and *Cara-callus* on the way.

8. *Philotheus* ('Η Μονή τοῦ Φιλοθέου)

was founded in the 10th cent. by a certain Philotheus, in conjunction with two other persons.

9. *Caracallus* (Ἡ Μονὴ τοῦ Καρακάλλου) was founded, according to the monks, in the 11th cent. by a certain Antonius, the son of a Roman prince named Caracallus. Mr. Tozer thinks this improbable and suggests that the name may be from *nuts*.

10. *Laura* (Ἡ Λαύρα) is the largest of all the 20 monasteries, and is situated at the southern extremity of the peninsula. (For the origin of the name *Laura*, see Rte. 4.)

Laura was originally the retreat of Athanasius, a hermit who lived in the 10th cent.; but it was subsequently enlarged and enriched by the munificence of many emperors and other benefactors. Though ranking first of all the monasteries in dignity, it is now inferior in wealth to several others, because its property was chiefly situated in southern Greece, and was confiscated under the government of Capodistria. The solitude and silence of its vast quadrangles speak to its poverty and decay. Among the rocks and woods around are scattered many cells and hermitages dependent on it. Like the other convents, *Laura* has the appearance of a fortified village, and is entered by a long, winding, vaulted passage, guarded by several massive iron gates. At the small harbour below is the arsenal (*ἀρσενᾶς*) or port for the galleys and boats of the monks, with a tower for their protection from corsairs. Directly above *Laura* rises, to the height of 6400 ft. above the sea, the peak of Mt. Athos, crowning the scene in a very imposing manner, and consisting, towards the summit, of a white conical rock broken with precipices, and offering a striking contrast to the rich dark foliage of the ridges below. On the highest pinnacle is placed a little chapel, dedicated to the Transfiguration, in which a service is annually performed on the recurrence of that festival, August 1st. The ascent can be made in one day from *Laura*, returning at night, and the splendid panoramic prospect from the summit will, in clear weather, amply repay the

fatigue. The scene at the summit is picturesquely described by Mr. Tozer.

"As we approached from the east, we first heard the sound of chanting from within the chapel, and when we came round the platform in front a scene appeared which I shall never forget. Distinctly seen in the moonlight were the weird, ghostly figures of the monks, closely wrapped in their gowns, with long dark beards and mushroom locks, some sitting close to the little window of the chapel, where service was going on, some lying about in groups, like the figures of the three Apostles in Raphael's picture of the Transfiguration; and on going about to different points we could see them lying relieved against the white rocks, or dimly seen in the dark shadows—themselves 'a shadowy band.' There were about 60 of them, besides a number of Russian pilgrims. . . . This peak was one of the stations of the fire-beacons which carried Agamemnon's telegram to Clytemnestra. At intervals, as we sat there, the priest came out arrayed in gorgeous vestments, and swung the incense about us. The vigil lasted the whole night."

From *Laura* we proceed northward along the western side of the peninsula, where the scenery is of a more stern and gloomy character than on the eastern coast. Perhaps this fact is not without its influence on the monks themselves, for the convents on the western side are noted for a still more ascetic rule than those on the eastern shore of Mt. Athos.

It is 5 hrs. from *Laura* to St. Paul; the path in many places is a mere cornice running along the face of the cliff, but not dangerous to the sure-footed mules, with which the traveller is supplied at all the convents.

At some distance from St. Paul the route passes *St. Anne*, which is an *asceterion* (ἀσκητήριον), or place of ascetic retreat, dependent on *Laura*. Below St. Anne the cliff juts out into the Singitic Gulf, and was anciently called the *Nymphæum*. The Ch. of St. Anne, surrounded by a cluster of small houses, and nestling in a hollow of the rocks at some distance above the sea, is just

such a place as we may suppose to have been dedicated to the Nymphs—those fairies of classical mythology. A grove of trees flourishes round the church, and from a spring high up on the face of the cliff water is brought to irrigate the shrubs and flowers, by long conduits made of the hollowed trunks of trees. The Ch. of St. Anne is noted for possessing, in a silver case set with precious stones, the left foot of that saint, "a most miraculous and odoriferous relic" (λείψανον πανθαύμαστον καὶ εὐώδες), as it is called in a curious work published at Venice, in 1701, by one John Comnenus, and entitled "The Pilgrim's Guide to the Holy Mountain" (Προσκνητάριον τοῦ Ἁγίου Ὁρους). If the traveller is anxious to see this relic, the Caloyers, having first lighted candles and put on their full canonicals, will draw forth the ghastly and shrunken relic, which they devoutly kiss.

11. *St. Paul* (Ἡ Μονὴ τοῦ Ἁγίου Παύλου) was originally founded for Servians and Wallachians, and takes its name *not* from the Apostle Paul, but from one of its own chief benefactors,—a son of the Emperor Maurice (A.D. 582-620). The monks in this convent are now nearly all natives of the Ionian Islands, chiefly Cephalonians. Several of them speak Italian, and the traveller will observe various little signs of occidental civilization here.

It is 4 hrs. from St. Paul to Caryæ, a striking route, leading across the central ridge of the peninsula. The three following convents are not far from St. Paul, and also on the western coast of the peninsula.

12. *St. Dionysius* (Ἡ Μονὴ τοῦ Διονυσίου) was founded, A.D. 1375, by Alexius III., Emperor of Trebizond, at the instance of Dionysius, then Archbishop of Trebizond.

13. *St. Gregory* (Ἡ Μονὴ τοῦ Γρηγορίου) was founded by a saint of that name in the 14th cent., during the reign of John Cantacuzene.

14. *Simopetra* (Σιμόπετρα, i.e. Σίμωνος Πέτρα) is not far from St. Paul, and derives its name from its position on a cliff overhanging the sea, and from

its founder, an hermit, Simon, who flourished in the 13th cent.

15. *Xeropotamos* (Ἡ Μονὴ τοῦ Ξηροποτάμου) is so called from a torrent, dry in summer, which flows past the convent into the Singitic Gulf. The monks consider the Enpress Pulcheria to have been their founder.

16. *Russicon* (τὸ Ρουσσικὸν Μοναστήριον) is a convent founded in the 12th cent., originally for Russians alone, but where the majority of the Caloyers are now Greeks. It has two churches, in one of which the service is performed in Slavonian, in the other in Greek. In Khiliandarion and in Zoographos, Slavonic alone is used.

17. *St. Xenophon* (Ἡ Μονὴ τοῦ Ξενοφώντος) is so called from its founder, a Greek saint of the 11th cent.

18. *Docheiariëion* (Ἡ Μονὴ τοῦ Δοχειαρίου) was founded during the reign of Nicephorus Phocas, by a monk named Euthymius, who had been Receiver (Δοχειαρὴς) of Laura.

19. *Constamonites* (Ἡ Μονὴ τοῦ Κωνσταντινου) is a small convent, founded, according to the most probable account, in the 11th cent.; but also said to derive its name from Constans, son of Constantine the Great (quasi Κωνσταντῶς Μονῆ). It is situated in a rocky romantic wilderness to the left of the road between Caryæ and Zoographos.

20. *Zoographos* (Ἡ Μονὴ τοῦ Ζωγράφου) is a convent of Servian and Bulgarian monks, founded by several Slav nobles in the 9th cent., during the reign of Leo the Philosopher. The church is noted for a miraculous picture of St. George, which conveyed itself from Palestine without human aid, like the sacred House of Loretto. The monks declare it to have been painted by divine will, and not by the hands of men, whence the monastery was dedicated to the Zoographos or *Painter*. There is a small hole near the eyes of this picture; and the good fathers relate the following legend:—Once on a time a free-thinking bishop came here from Constantinople, and, doubting the divine origin of the painting, struck his finger in derision through it;—when, wonderful to tell!

he was unable to withdraw the presumptuous member from the sacrilegious hole, and was at length obliged to have it cut off.

Zoographos is situated in an inland valley, at some distance from the sea, and is the most northern of the convents on the western side of the peninsula. It is 2 hrs. from hence across the central ridge of Esphigmenu, whence the traveller can return in 4 or 5 hrs. to Erisso (Acanthus).

"One of the great sources of interest in a visit to Athos consists in this, that here can be seen in one view all the different phases of Eastern monastic life. First of all there are the hermits, who dwell, like St. Anthony, the first anchorite, in perfect solitude, practising the sternest asceticism. In the retreats (*Kathismata*) we find small associations of monks living together in retirement, and working for a common stock. Again, when a number of these retreats are assembled round a central church, a skete (*σκήτησις*) is formed, which in some cases differs from a monastery only in not possessing an independent constitution. And lastly, there are the regular monasteries, each enjoying a separate corporate existence, possessing lands on the mountain, and generally beyond its limits, and having the right to be represented in the Synod."—*Tozer*. The whole number of monks on Athos is believed to be about 3000, besides *seculars*, who may amount to 3000 more.

In conclusion, we may quote the following just and intelligent criticism:—"It has been our object in these pages to exhibit Mt Athos neither as an idealist might wish to view it, nor as a humorist might be apt to caricature it, but in its own mixed character of beauty and grotesqueness, ignorance and religion. Much that is laughable on paper fails to provoke a smile when it is acted in simplicity and seriousness before our eyes. Nor do we believe that any traveller of ordinary intelligence would return from the mountain with a ludicrous impression predominant in his mind. The picturesque tourist will reap no small pleasure from wandering among its

woods and glens, and peeping into the quaint and quaintly peopled buildings with which they are spotted. The antiquary will revel in a perfect cabinet of Byzantine monuments, charters, and imperial seals, illuminated manuscripts, elaborate reliquaries, paintings, forms of architecture, and the like, which he might search the world in vain to parallel. To the ecclesiastical student belong the incongruities; but to him also belongs the greatest share of interest. He will find the religion of the middle ages still living and breathing in the 19th cent., with its many miracles, its simple credulity, its cumbrous ceremonial, its dense ignorance. He will see the long services of the Eastern Church fully and reverently performed by congregations in which many cannot perfectly understand them. He will see a severe rule followed by all; a severer one attempted by some, and admired by those whose aim is below it. He will see peasants where he looked for monks; and then discover those to be monks whom he had judged to be peasants. He will find no theologians, yet all orthodox; zeal and readiness to defend the faith without weapons of learning; and at last, in spite of all apparent decline, and laxity, and ignorance, and superstition, he will recognise in the monastic peninsula the very heart and kernel of the Eastern Church."¹

Before closing this notice, it may be well to remind the traveller that certain monasteries on Mount Athos have for many years past served as active head-centres of very extensive foreign political intrigues. The traveller should therefore be careful not to let himself be drawn into political discussions during his visit.

¹ "Christian Remembrancer," April 1851.

ROUTE 89.

SALONICA TO CONSTANTINOPLE.

	H.	M.
Salonica to Kilesselu	6	—
Kilesselu to Neokhorio	8	—
Neokhorio to Orphano	4	30
Orphano to Pravishta	6	30
Pravishta to Cavalla	3	—
Cavalla to Yenijeh	8	—
Yenijeh to Gummurgina	8	—
Gummurgina to Ferejik	16	—
Ferejik to Kishan	8	—
Kishan to Yenijik	12	—
Yenijik to Rhodosto	4	—
Rhodosto to Eski Ereklî	9	—
Eski Ereklî to Constantinople	10	—

103 —

This is the old highroad between Salonica and Constantinople, and follows in part the Roman Way. There is a *carriage-road* all the way, though, owing to the small amount of traffic, it is no longer properly kept up. The journey cannot be accomplished in less than a week, and often requires 10 days, owing to the state of the road, and the absence of posting arrangements. To the traveller who is not pressed for time (and *no* traveller pressed for time should visit the East), we strongly recommend this route. It affords much that is of interest, and is seldom now traversed. A clever dragoman will be found indispensable, as difficulties are likely to arise in procuring vehicles and horses. Inquiry must be made as to the *security* of the road.

The journey can only be made in the local *araba*, a kind of small waggon resembling the Russian *Telega* or post-cart.

Should the traveller weary of the journey, he can cut it short at *Dede Agatch* (see below), and finish his journey by steamer or railway.

The route as here given must be performed on horseback as far as *Pravishta*. The *araba* and horses should be sent on by the post-road to await the traveller at the latter place. We may observe that the traveller will lose little by not seeing the ruins of *Amphipolis*, and unless he be a practised archaeologist, we should strongly advise him to omit the first part of this route

[Greece.]

and proceed direct *via* Serres to *Pravishta*. This saves 13 hrs.

Leaving Salonica by the eastern gate, the road passes close to a large tumulus, and some remains of antiquity. It then passes through a defile, at the summit of which are seen the ruins of a fortress, and part of an aqueduct—thence, as it crosses a plain, the small *Lake of St Basil* is seen to the rt. Quitting this plain, we ascend some hills S.E. and reach

Kilesselu. The road now crosses a fertile level. Two remarkable rocks rising perpendicularly from the plain look like Cyclopæan ruins. The road passes between them, and descends to the lake of *Bolbe*.

Büyük Beshek, or Greater Beshek (called by the Greeks *Besikia*), 2 hrs., is a town, situated on the lake, commanding a beautiful view, and on the site of the ancient *Bolbe*. Coasting the shores of the lake, we arrive at

Küçük Beshek, Little Beshek, 1½ hr. The view here is beautiful, and the town, situated on a promontory, has something of the character of Swiss scenery. The road enters a defile after passing the extremity of the lake. Right, are the ruins of a monastery. The rocks rise to an immense height, and are covered with plane-trees and oak.

A *khan* is reached in 1½ hr. [From this place it is 16 hrs. to Mount Athos.] The road proceeds along the shore, and, after doubling a point of land, the N.E. side of the *Sinus Strymonicus* comes in view.

The river Strymon, the boundary of Macedonia and Thrace, is crossed by a flying bridge. The road now passes *Neokhorio*, which stands on the site of the ancient *Amphipolis*.

Some remains of the ancient defences may be seen to the S.E., but nothing of much interest. The ground is strewn with fragments of ancient tiles and pottery. Many inscriptions as well as autonomous coins have been found here. Several pieces of sculpture, now in the Louvre, were obtained here by M. Heuzey. A Roman aqueduct may also be mentioned.

Amphipolis was a colony of Athens,

and played a conspicuous part in ancient history. It was situated on an eminence on the eastern bank of the Strymon, just below its egress from the *Palus Cercinitis* (also called *Lake Prasias*), and about 3 m. from the sea. The Strymon flowed almost round the town, whence the name *Amphipolis*. At an earlier period it was called the *Nine Ways* (*ἐννέα ὁδοί*), from the many roads which met here; it belonged to the Edonians, a people of Thrace. These barbarians frustrated the earlier attempts of Aristagoras of Miletus and of the Athenians to plant an Hellenic colony in this important position; but the Athenians at length effected a settlement in B.C. 437. The city surrendered to Brasidas, the Spartan, B.C. 424, but Thucydides, the historian, saved the port *Eion*, at the mouth of the Strymon. He was exiled for 20 years by his countrymen for not having saved Amphipolis also. The Athenians sent an expedition to recover the city in B.C. 422, which failed; Cleon, the celebrated Athenian democratic leader, and his gallant opponent, Brasidas, were both killed in the battle (see Grote, *Hist.* vol. vi.) Amphipolis was annexed to his dominions by Philip of Macedon in B.C. 358. The Romans made it the capital of one of the four districts into which they divided Macedonia.

Serres (see below) is 9 hrs. N.W. of the site of Amphipolis.

Orphano occupies the site of the Venetian town of Contessa, which has entirely disappeared. It is the port of *Serres* (see below). The hamlet of Orphano lies at the foot of a ridge, and Palæo Orphano on the other side. It is a wretched place, with a small fort on the side of the hill. Numbers of fine ancient medals and coins have been found here. The road now lies E.N.E. over a plain, which is highly cultivated. Many Turkish villages and fountains are seen.

Khan of Kunarga, 4 hrs. The mountains lt. are high and massive. Near Kunarga are fragments of ancient columns, which are also visible in the Turkish cemeteries near the road. At the end of the plain are six or seven

fountains upon one spot. Leaving these, a paved road ascends a hill, whence there is a fine view of *Pravishla* in a defile, and beyond it of the great plain of *Serres*, which supplies Salonica with her exports of cotton and tobacco. *Serres* is on the site of the ancient *Sirrhæ*; it contains 20,000 inhabitants, and is the residence of a *British Vice-Consul*, Sig. Capeti.

Pravishla, a small and wretched town. The highroad from Salonica *viâ Serres* converges here. By this route Salonica is distant only 13 hrs. (see above).

The road descends into the plain of *Serres*, crossing it from S.W. to N.E.; this part of the country is occupied by considerable colonies of Nomad Turcomans. To the lt. are the mountains of Drama, near which are situated the remains of *Philippi*, which, however, may be more conveniently visited as an excursion from Cavalla (see below).

Cavalla (pop. about 4000). The traveller will easily obtain accommodation at one of the khans.

British Consular Agent, Sig. Picchioli, a medical man.

Steam Communications.—Steamers of the Austrian Lloyd and Fraissinet Companies stop here once a week.

This was *Neapolis*, where St. Paul landed, after his voyage from Tross, from the island of Samothrace. It is situated on a promontory, with a port on each side; hence its advantageous situation for commerce, which is now, however, confined to the exportation of cotton and tobacco.

Along the quay are ranged extensive European warehouses, where the tobacco (considered the best in Turkey), is stored for exportation.

The view of the town from the sea is harmonious and picturesque in the extreme. It is built in the form of a low pyramid. First comes the quay, then a long line of Turkish domes marking the great college of Mehmet Ali, then a bluff scarp dividing the town in two, with white houses, mosque, and minarets in terraces on either side, and lastly a massive-looking castle crowning the summit. To the l. of the spectator a fine Byzantine

aqueduct on two tiers of arches spans the valley, conducting water from *Mt. Pangæus* to the citadel. Two precipitous cliffs of this mountain advance so near the sea as to form narrow defiles, the passages of which were once closed and defended by walls.

Cavalla was the birthplace of the celebrated Mehemet Ali of Egypt, who always retained an affectionate recollection of his native place, and endowed it with a handsome mosque and the great college already mentioned. The latter is in part a charitable foundation, similar to Christ's Hospital. The traveller should visit the great Caravanserai, a picturesque edifice dating from the 16th century. It was built by a wealthy and beneficent Turkish knight, named Ibrahim Pasha, in the reign of Solymán the Magnificent. He also built the *Baths*, and repaired the Byzantine aqueduct, restoring it to the use of the town. Notice in the principal square, under the great plane-tree, the Roman sarcophagi serving as horse troughs.

Excursions.—The island of Thasos (see SECT. IV.) may be conveniently visited from Cavalla by caique.

The traveller should also certainly visit the ruins and battlefield of *Philippi*, distant 8 m.

The traveller leaves Cavalla by the W., passing a charming little mosque on the rt., and follows a road along the coast. After traversing the summit of the pass, the view suddenly opens on the plain of *Philippi*, which lies unrolled like a map at the traveller's feet. This is the ancient *Pylæ of Symbolum*, so called because it connected Pangæus with the inland mountain chain. Here a detachment of the army of Octavius and Mark Antony took its stand under Norbanus.

Passing through these "gates," we descend on a fertile plain, in the middle of which is the village of

Berekellu (=the blessed), where the traveller may obtain fire and water for his midday meal, but nothing more.

Here, in the autumn of B.C. 42, the first engagement took place between the Cæsarian and Republican troops, and here, three weeks later, Octavius

and Antony obtained the great victory which terminated the existence of the Roman Republic. For the topography of the battlefield, the traveller is referred to Col. Leake's "Travels in Northern Greece," vol. iv., or to the excellent detailed plan in M. Heuzey's "Mission de Macédoine." But to an Englishman the main idea suggested by *Philippi* is likely to be the last Act of *Julius Cæsar*.

"*Brutus*. The ghost of Cæsar hath appear'd to me
Two several times by night: at Sardis, once;
And, this last night, here in *Philippi* fields:
I know my hour is come.

Our enemies have beat us to the pit:
It is more worthy to leap in ourselves,
Than tarry till they push us. . . .
I shall have glory by this losing day,
More than Octavius, and Mark Antony
By this vile conquest shall attain unto.

Farewell, good Strato.—Cæsar, now be still:
I kill'd not thee with half so good a will."
[*He runs on his sword and dies.*]
Shaks. Jul. Cæs. Act V. Sc. V.

The principal remains of *Philippi* lie about $\frac{1}{4}$ m. W. of *Berekellu*, though the entire battlefield is strewn with tumuli, stelæ, and other fragmentary monuments. The name of *Philippi* survives in that of a ruined Turkish hamlet, *Felibejik*, which stands on the border of a marsh S.E. of ancient *Philippi*. The ruins of the ancient city include a *theatre*; walls of the acropolis and of the lower town; remains of a large Roman *temple*; and a group of 4 colossal marble columns. The latter have given their name *Dikili Tashlar* (=the standing stones) to a small hamlet hard by, where there is a khan, where coffee can be had.

Little is known of the ancient city prior to the Macedonian period, though it had a previous existence under the name of *Crenides* (*Kρηνίδες* = Fountains). Philip of Macedon enlarged the city and gave it his name. In later times it became famous as the starting-point of the diffusion of Christianity in Greece. The city was twice visited by St. Paul (*Acts* xvi. 12-40, and *ibid.* xx. 6), while to the *Philippians* was addressed, from his prison in Rome, in the autumn of A.D. 62, a famous Epistle.

Return to Cavalla.

On leaving Cavalla the road ascends a part of Mt. Pangæus by a paved way, affording a fine view of the city. To the lt., the top of the hill is covered with ruined walls, and the ancient aqueduct here crosses the road. We descend by a paved road, and see S.E. the Isle of Thasos, E. the high top of Samothrace, and S. Mt. Athos. Leaving the bay, we cross another mountain, and see as we descend an ancient gateway.

The road now traverses a dreary plain to

The *Ferry of the Nestus*, or *Karasa*, 2 hrs.

Yenijeh, in Greek *Iannitza*, 4 hrs.,—a town of 200 houses. 2 hrs. from Yenijeh the sea enters the plain by a narrow mouth, and forms a salt-water lake. At its northern extremity is a picturesque ruin of a monastery of great magnitude. Fragments of Grecian sculpture have been found here. The lake was the *Palus Bistonis*. To the lt. is the range of Rhodope.

There are many cemeteries and tombs of Turkish saints on this part of the route. The wells in Thrace are frequently curious, consisting of an arch, whence a covered flight of 10 or 15 steps leads to the level of the water. 1½ hr. before Gummurgina we pass some ruins.

Gummurgina.—A town of 1000 houses, crowned by a picturesque old castle. This place carries on a considerable inland trade in corn, tobacco, cotton, and wool.

Thence the road traverses a dreary plain for 2 hrs., and arrives at the *R. Yarımlı Su*, crossed by a bridge of 8 or 9 arches. 1½ hr. further it reaches an ancient bridge of 8 arches, over a small river. Further on, the road ascends a mountain in an easterly direction.

This wild upland region is the traditional home of the Cicones, who assisted Priam against the Greeks. In this mountain-pass the road is in many parts paved, being the old *Roman Highway* from Rome to Constantinople. A fine view opens in front of the *Ægean*, and the isles of Samothrace, Imbros, and Lemnos. Be-

tween Gummurgina and Ferejik there is nothing but the scenery to notice. The hamlets passed, noted below, are entirely insignificant. 4¼ hrs. from Gummurgina is

Kalajidereh. Then follow, at short intervals, *Chirka*, *Karakaya*, *Khodja Keili*, *Doghan-Hissar*, *Deremjelu*.

About 4 m. before reaching Ferejik a fine prospect opens of the gulf of *Ænos*, with Samothrace, Imbros, and Lemnos.

Ferejik.—The only object of interest here is the fine Byzantine castle, situated on the E. side of Mt. Serrium. This town was within the district of the Cicones.

Ferejik is situated on a branch line of the Adrianople Railway. The *scala* of *Dedé Agatch*, where there is a *British Vice-Consul*, may be reached by rail in 1½ hr. Steamers of the *Fraissinet* and *Messageries* Companies touch at this port weekly. Ferejik to Adrianople is 7½ hrs.;¹ Adrianople to Constantinople 14 hrs.²

On leaving Ferejik, we arrive in ½ hr. at the *Maritza* (anc. *Hebrus*), which divided the Cicones and the Apsynthii. The great maritime plain watered by the Hebrus was called *Doriscus*, from an ancient town on the neighbouring coast. On a part of it the forces of Xerxes were reviewed previous to their descent upon Greece.

We continue over the same plain to *Kishan*, 8 hrs. Situated at the E. extremity of the plain of Hebrus, near the termination of the chain of Rhodope, Kishan carries on considerable inland commerce. A hilly and stony road leads to *Malgara*, 4 hrs.

This part of Thrace resembles the steppes of Southern Russia; it exhibits many large tumuli. A hilly and dreary road leads to

Yenijik, 8 hrs.; and then to *Rhodosto* (Turk. *Tekfourdagh*), pop. 22,000. There are several *khans* here where the traveller may put up.

¹ A train leaves *Dedé Agatch* for Adrianople 3 times a week, and returns from Adrianople on the other days.

² One train daily. The junction with the Constantinople line occurs about 25 miles S.E. of Adrianople, but as no time is gained by breaking the journey here, it is far better to go on to the latter place.

British Consular Agent. — Sig. M. Dussi.

Rhodosto is a large, pleasant, straggling town, on the Sea of Marmara. It contains some remains of the Byzantine times, but no classical antiquities. Its appearance is highly picturesque from being surrounded by stately cypress groves—old cemeteries. The population is a varied one; about half are Turks, a quarter Armenians, and the remainder Greeks and Jews, with a small sprinkling of Latins.

The traveller must on no account omit to visit the church of the *Panagia Rhematocratisssa* (Παναγία 'Ρευματοκρατίσσα = *Virgin Empress of the Torment*). This church owes its name to a miracle supposed to have been performed by the Virgin, in defeating an invading force in the bed of a torrent in the vicinity. In this church are buried the Hungarian exiles of 1696. Long Latin inscriptions mark their graves. The government of Louis XV. long after opened negotiations with their descendants Csárky and Zay, in the hope of creating an insurrection against the Emperor. Nothing came of this intrigue, of which the only noteworthy point is that it was conducted by the celebrated Baron Tott, himself of Hungarian origin. The memory of these exiles is still cherished by their countrymen, and, according to M. Dumont, a year seldom passes without some pious Magyars coming on a pilgrimage hither all the way from Buda-Pesth, and even from more remote districts.¹

From Rhodosto the traveller may, if he pleases, take a short cut across country, and join the Railway at *Muradly* (about 9 hrs. from Constantinople). There is a carriage-road as far as *Syrketü*, whence it is only 5 miles to the station.

On leaving Rhodosto, the road lies over the same bleak country, broken by frequent tumuli, to

Eski Erekli.—This little town derives its name from the ancient *Heraclea*, called also *Perinthus*. The ruins are distant 2 hrs., situated on

a promontory which runs out into the Sea of Marmara. This is known as *Büyük Erekli*, and the port is fit for large vessels.

Leaving Eski Erekli, the old Roman road, paved with black marble, is in many parts entire.

Selivria (the anc. Selymbria), 3 hrs.

Here there is a bridge of 3 arches, and a very picturesque mediæval castle. The road now lies along the shore of the Propontis.

Büyük Tchekmeje, or the *Great Bridge*, 6 hrs., has a series of 4 stone bridges, over which, and along the paved way, the road passes the town by a lake. The harbour is spacious.

Küçük Tchekmeje, or the *Little Bridge*, 3 hrs., is a village by the seaside, surrounded by marshes and liable to malaria. Hence by railway in 1 hr. to

CONSTANTINOPLE.—Hotels:—*H. Royal* (close to the English Embassy). Large rooms and fine views of the Golden Horn. Charges high.

H. de Byzance. (Grand Rue).—Quiet and comfortable; excellent cuisine; moderate charges (17 frs. per diem).

H. d'Angleterre (same street).—This hotel (formerly Missiri's) has fallen off considerably, but is still highly respectable. Terms 18 to 20 frs. per diem.

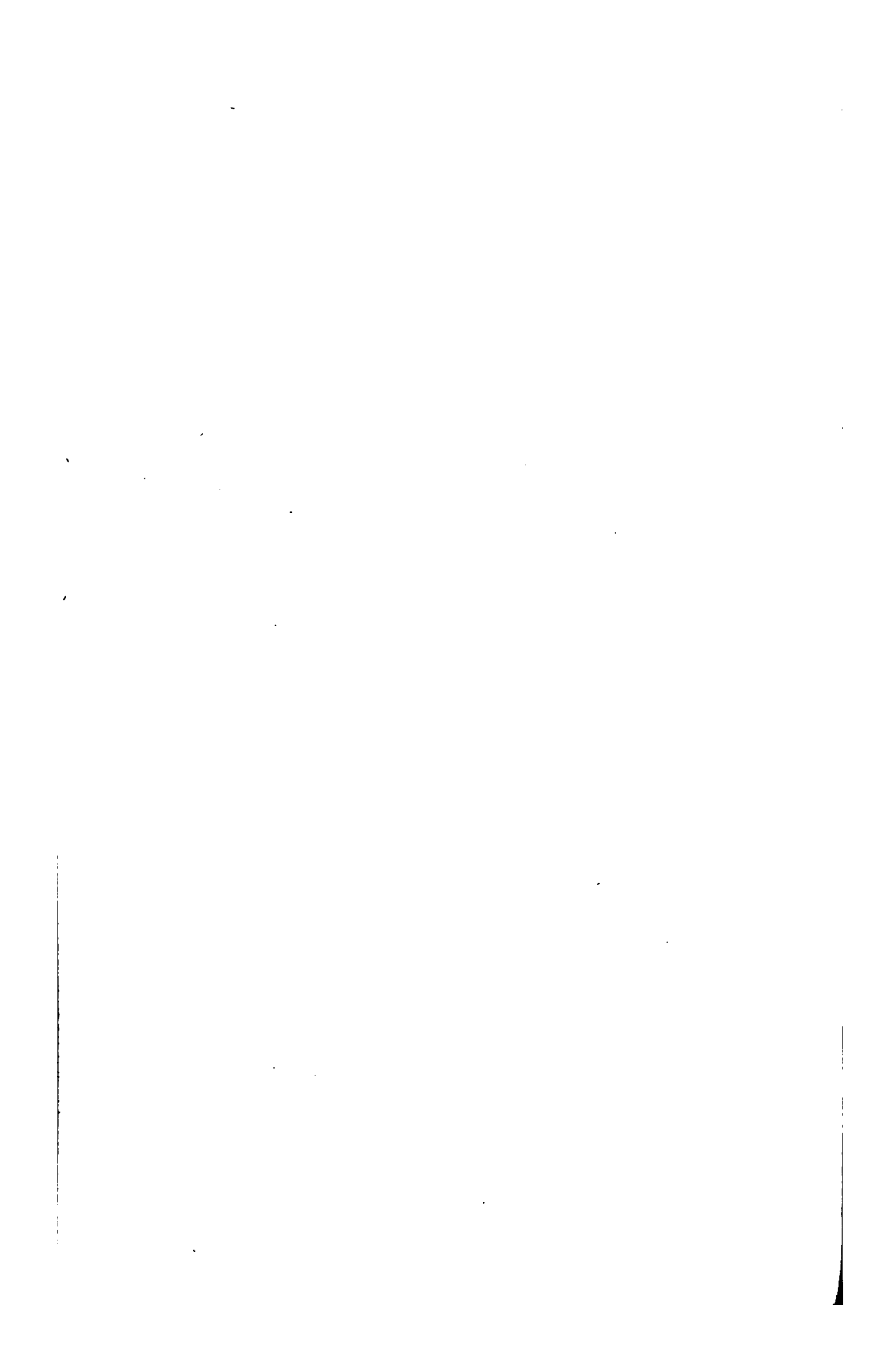
At all the first-class hotels there is a fixed tariff price, including board, room, and lights. Service extra.

Dragomans are attached to all the hotels. Under this head are included common *valets de place* (quite useless for anything but common commissionaire duty), and really clever travelling servants. The traveller intending to proceed into the interior should not engage a dragoman until he has ascertained his capacity (see above, p. 12).

At *Therapia* (15 m. distant) on the Bosphorus, there is an excellent small hotel (*H. d'Angleterre*) kept by Mme. Petala, an Englishwoman. It can be highly recommended, but rooms generally require to be ordered beforehand, as during the season (May to Oct.) it is nearly always full.

[For all further information, see **HANDBOOK FOR CONSTANTINOPLE AND ASIA MINOR.**]

¹ "Le Balcan et l'Adriatique," par Albert Dumont, 1874, p. 25.



INDEX.

ABADIA.

A

Abadia, 634
 Abe, oracle of Apollo; fortifications, 407; temples, 408
 Abantes, 407
 Aberdeen, Earl of, 340
 About, M. Edmond, 18
 Academia, 357
 Academy, the Athenian, of Science and Art, 177; the Greek Military, 81; the Ionian, 109
 Acanthus, 718, 727
 Acarnania, game in, 123
 Achaean league, 550
 Achaia, principality of, 453 *et seq.*
 Acharnae, 241, 358
 Achaean gate at Athens, 240
 Achelous river, 35, 36, 133, 429, 638, 698
 Acheron river, 638, 639, 662, 667, 676
 Acherusian lake, 676
 Achilleion port, 595
 Achilles, vow of, 427
 Achmet Aga (Euboea), 392
 Achrida, lake of, 638, 639, 640, 723
 — town of, 723
 Achris, 723
 Achuria, 480
 Ackerhjelm, Anna, 173, 244, 287, 315, 385, 389
 Acontium mt., 404
 Acrophium, 400
 Acrocerauraia, 693
 — tour in, 693
 Acroceraurian cape, 35
 Acrocorinthus, 149, 151, 152
 Acronauplia, 470
 Acrothoum, 727
 Acrotiri cape, 610
 Acrotira, 138
 Acte (Athos), 716
 — (Leucadia), 118
 — (Peiræus), 349
 — Isles of (Mylæ ?), 615
 Actium, battle of, 147, 481, 665; ruins of, 665
 Adam, Sir Frederick, 108, 110

ADAMI.

Adami, 367
 Adler, Prof. F., 209, 254 *et seq.*
 Admiralty charts, 16
 Adrianople, railway to, 740; treaty of, 56
 Advou, 630
 Ægæ (Macedonia), 721
 — (Peloponnese), 553
 Ægaleos mt., 35, 164, 364*
 Ægean Sea, islands of—origin of name, 301, 557; geographical position, yachting tour of, 557; vestiges of ancient customs in, 558; history of, 559; aspects of, 560; books on, 561; list of islands, 562; description of, 562-635
 Ægeus, death of, 301; gate of, at Athens, 240
 Ægiale, 584
 Ægileia isles, 141, 397
 Ægillips, 131
 Ægina, island of—routes, accommodation, topography, climate, 462; history, population, capital, 463; mediæval town, ancient remains, cave-dwellings, temple of Athena, 464; temple of Zeus Panhellenius, miscellaneous antiquities, 465
 Æginium, 699
 Ægira, 553
 Ægium, 549
 Ægosthena, ruins of, 443
 Ænesidemus, birthplace of, 627
 Ænos, gulf of, 740
 — mt., 115
 Æpeia, 501, 503
 Æschylus, 326, 387, 600; birthplace of, 367
 Æsculapius, sanctuary of, 460
 Æsop, death of, 418
 Ætos mt., 128; village, 485
 — by Alyzea to Leucadia (Santa Maura), 436
 Agamemnon, sceptre of, 409; tomb of, 474; tree planted by, 419
 Aglaurus or Agraulus, cave of, 288
 Agnes, Princess of Achaia, 538
 Agnontias harbour, 597

ALI TOHELEBI.

Agora—of Athens, 257; of Megalepolis, 510; of Mycenæ, 474; of Olympia, 528; of Peiræus, 353; of Sparta, 486; of Tegea, 481
 Agraplia hills, 638, 702
 Agribiliana, 612
 Agriculture, state of, 84, 85, 102, 362, 392, 473
 Agricutural schools, 84, 473
 Agrinion (Trichonis), lake of, 437
 Aguzi, 617
 Akova, Elizabeth, the "Lady of," 455, 493
 Akovaes, district of the, 546
 Akrata, 548, 553
 Alæ, 633
 Alaklisi, 720
 Alalcomenæ, 129
 Alaman, family of, 428; William de, 453
 Alamana, khan of, 428
 Alaric, 167 *et seq.*
 Alassa or Lasea, 633
 Albani, 643
 Albania—tours in, 93; natural divisions, mountain, 638; rivers and lakes, 639; mediæval history, 640; ethnology, 642
 Albanians—origin and name, 643; colonies abroad, 58, 59, 305, 386, 644; character and customs, 645; arms, 646; dress, 59, 62, 365, 645; dances, 63, 646; tribal divisions, 646; religious divisions, 639, 647; language, 648
 Albanopolis, 724
 Alcimus, 351
 Alcomenæ, 129
 Alcyonian lake, 472
 Alepkokhori (Albania), 675
 — (Megaris), 443
 Alessio (Ali Lesh), 690, 726
 Alexander fort, 121
 — the Great, 409, 528; birthplace of, 720
 Allakes mt., 617
 Ali Bey, viaduct of, 437
 Ali Tchelebi, lake of, 538; village, 28, 536, 538

ALIKI.

Aliki, 493
Alisus, 543
 Alitopolu, 622
 Aliveri bay, 394, 396
 — village, 396
Alopece, 359
 Alpheus river, 36, 482, 497,
 510, 513, 514, 527, 536, 547,
 548
 Aliphopolis, in Peiræus, 353
 Alten, Lieut. Georg von, 268
 et seq.
 Altis of Olympia, 516
 Altitudes of Greek and Turkish
 mountains, 36
 Alyze, bay and town, 436
 Amaliopolis, 705
 Amantia, 683
 Amaxichi, 117, 120
 Ambelakia, 83, 706
 Ambelia, 391
 Ambelokipo (*Alopece*), 359, 363
 Ambracia, 663
 — gulf of, 666
 Ambrysus, 411, 412
 Amnatos, 635
Amnisus, river and town, 629
Amorgos, island of—soil, pro-
 ducts, harbour, 584; anti-
 quities, castle, convent, pec-
 uliar customs, 585
 Ampelakia, 83; *see* Ambelakia
 Ampelussa, 634
 Amphiaræus, sanctuary and
 temple of, 380
 Amphicleia, 425
 Amphimailia, 621
 Amphipolis, 737
 Amphissa, 149, 428
 Amphites river, 509
 Amphitheatres—Athens, 344;
 Delos, 568; Gortyna, 633;
 Hieraptyna, 631; Sparta, 486
 Amvrakia, 438
 Anyclæ, 489, 490
 Amydalo, 614
 Anythos river, 662
 Anaceium, 289
Anactorium, 665
 Anagyrus, 371
 Anapysis, Hagia, 109
 Anaphe, island of, 584
 Anaphlytus (Anaphysio), 370
 Anastosova, 537
 Anatoliko or *Ætoliko* (Cynia?),
 437
 Anauros, 705
 Anavrytti, 487
 Anchesmus mt., 165
Anchiasmus, 687
 Ancona, Cyriack of, 171 *et seq.*
 Andraida, 541
 Andréville, 541
 Andrew, tomb of St., 540;
 legends of, 541
 Andritzena to Kalavryta, 547
Andros, island of—situation
 and history, 573; antiquities,
 products, miraculous foun-
 tain, population, 574; vam-
 pire in, 591

ANDROUTSOS.

Androutsos, O., 409, 425
 Andrusa, 500
 Anebas (Anaphysio), 370
Anemoreia, 411
 Angevin possessions in Alba-
 nia, 641
 Anghelokastro (Hylia) lake,
 437
 Anilio, 698
 Anino, 441
 Aniphi, 473
 Anna Comnena, 670, 686, 702
 Anna, Hagia (Athos), 734
 — (Attica), 377
 — (Eubœa), 393
 Anoge mt., 124; village, 131
 Anopea of Thermopylæ, 426
 Anopolis, 618
 Ansted, D. T., 117, 118, 367
 Anthedon, 899
Antheia, 501
 Anticyra, 414
 Antigone, 681
 Antilala, 514
 Anti-Melos, island of, 583
 Antinous, altar of, 329; temple
 of, 482
 Antipater, 427
 Antipatria, 684
 Antipaxo, islet, 112
 Antipho, birthplace of, 379
 Antirrhium, 148
 Antivari, 691
 Antonines, Greece under the,
 167, 417
 Antony, port St., 600
 Aous river (Viosa), 35, 638,
 639; stena or straits of the,
 681
 Apaxo-Liossia, 362*
 Apelauron mt., 472
 Apeasa mt., 556
 Aphæa, temple of, at *Ægina*,
 465
 Aphales bay, 131
 Aphrodite, temples of—Argos,
 478; Athens, 336, 346; Do-
 dona, 672; Migonitum, 492;
 Peiræus, 353; Pœcittum, 363;
 Psophis, 537; Syros, 563;
 Thuria, 501; Trozene, 467
 Aphroessa, isle of, 594
 Aphytis, 717
 Apia or Apian Land, 444
Apilas river, 707
 Apocorona, 621
 Apodulo, 634
 Apollo and Pan, caves of, 288,
 372
 Apollo, oracles of, *see* Oracles
 — statues of—A. of Alexi-
 cacos, 199; A. of Carthæa,
 576; A. of Naxos, 567; A.
 of Orchomenus and A. of
 Thera, 192
 — temples of—Abæ, 407;
 Actium, 665, 666; *Ægina*,
 465; Anaphe, 584; Argos,
 478; Bassæ, 512; Carassia,
 576; Carthæa, 576; Corone,
 503; Delos, 567, 568; Delphi,

ARISTOTLE.

421; Iulis, 575; Leucadia,
 122; Minoa, 584; Pœcittum,
 363; Ptoum, 399; Thebes,
 375; Trozene, 467
 Apollonia, 683
 Aposelimi river, 629
 Apostoli (Oropus), 381
 Apsus river, 688
 Apsynthii, 740
 Aptera, 621
 Aqueducts, Roman and Vene-
 tian, 864, 391, 483, 503, 530,
 553
 Arabokhori, 404
 Arachova (N. Greece), 411
 — (Pelopon.), 546
 Arachovista, 655
 Archonius river, 35, 663
 Aracynthus mt., 429, 436
 Aragon, house of, 170, 457
Araphen, 364
 Arapi, 441
 Aratus, 583
 Araxus, 538
 Arcadia (Crete), 628
 — (Messenia), 508
 — (*Zacynthus*), 135
 Arcadian lakes, 545
 Arcesine, 584
 Archaeological Institute—
 French, 177; German, 173
 — Society, museum of, 238
 Archilochus, 598; birthplace
 of, 586
 Archipelago, 63, 557; *see also*
Ægean
 Architecture, Greek, glossary
 of the principal terms, 49
 — Hellenic, 44; Byzantine,
 47; modern Greek, 136, 175;
 glossary of terms, 49; books
 on, 49
 Architzæ, 383
Archons, 55
 Arcudi, 132
 Ardetus mt., 208, 345
 Areiopagus, 326
 Areiopolis, 493
 Area, temple of, at Athens,
 327
 Argentiæ (Cimolus), island
 of, 580
Argos—situation, accommo-
 dation, history, museum,
 theatre, 477; temples, acro-
 polis, castle, 478
 — plain of, 472
 — Amphilocheicum, 439, 440
 Argostoli, 116
Argyrii, 679
 Argyrokastro, 679
 — routes from, 680
 Argyropolis (Lappa), 622
 Ariadne, fountain of, 586
 Aris river, 501
 Aristion, 322; stele of the
 warriors, 266
 Ariston, birthplace of, 576
 Aristophanes, 5, 21 *et seq.*
 Aristotle, 83, 124, 145, 201
 birthplace, 719

ARKADI.

Arkadi, convent of, 634; village, 628
 Arkadia (Cyparissia), 508
 — (in Zante), 135
 Arkhanea, 628
 Army, organisation of the Greek, 80
 Armyr (E. Crete), 629
 — (W. Crete), 621
 — (Thessaly), 705
 Arnaout Belgrade, 684
 Arnaouts, 643; *see also* Albanians
 Arne, 409
 Aroanius mt., 35
 — river, 537, 544, 545
 Arrack, 23, 35
 Arsani, convent of, 624
 Arsenal of Candia, 627; of Nauplia, 470; of Philo, 353; of Poros, 466; of Salamis, 466
 Arta (Ambracia), 663
 — (Aracthus) river, 630, 663, 698
 Artemis, temples of—A. Alpheia, 541; A. Agrotora, 342; A. Amarysia, 359; A. Brauron, 305, 364; A. Dictynna, 613; A. Eucleia, 846, 847; A. Laphria, 431, 540; A. Limnatis, 491, 524; A. Munychia, 352; A. Propylea, 364; A. Rhocæa, 612; A. Tauropolis, 364
 Artemisium mt., 35, 478, 554
 Artizka, 685
 Arundel, Earl of, 560, 587
 Arvi, 631
 Asclepius, temples of—at Argos, 478; at Athens, 332; at Epidaurus, 460; at Gortys, 545
 Asdra, 403
 Asea, 511
 Asine, 471
 Askypio plain, 617
 Aslan Limani (Piræus), 154
 Asomatos (Crete), 634
 — (Morea), 494
 Asopus, 491
 — river, 36, 377, 383, 402
 Aspi Ruga river, 695
 Asprasitia (Anticyra), 414
 Asprokampo, 443
 Aspronisi isle, 589, 594
 Aspropokanos (Achelous) river, 35, 36, 133, 429, 638, 698
 Asros, 115
 Astacus, 435
 Astros, 471
 Astypolea island, 601
 Atalanta isle, 383
 Atalanti, 384
 Atchikolo (Gortys), 545
 Aterra, 115
 Athamania, 699
 Athena, statues of—Athena Parthenos, 196, 206, 314; Athena Promias, 319, 323; Athena Promachus, 305

ATHENA.

Athena, Temples of—in Ægina, 465; Athens, 299, 305, 306, 322; on Mt. Boreium, 511; at Corinth, 151; at Sparta, 486; at Sunium, 369; at Tegea, 479; at Teumessus, 384; at Thuria, 501
Athena noctua, 318
 Athenians, stoa of the, at Delphi, 421
 Athena, 155—
 Acropolis, the, 279
 Alphabetical list of places and objects of interest, 155, 175, 239
 Asty, the, 239
 Churches, 182
 History, 166
 Hotels, 156
 Ilissus, the, 342
 Museum and its dependencies, 337
 Museums and collections, 189
 Olympieum, 347
 Parthenon, 305
 Port towns, 349
 Temple of Theseus, 166, 354
 Temple of Jupiter, 347
 — Medieval and Turkish, 239
 — Modern, 175—
 Churches, 182
 Educational and charitable institutions, 178
 Museums and collections, 189
 Athens to Chalcis direct, 382
 — to Chalcis by Deceleia, 382
 — to Corinth by Megara, 441
 — to Laureium by Marathon and Marcopoulo, 363
 — to Nauplia by Ægina and Epidaurus, 458
 — to Sunium, 361
 — to Thebes direct, 373
Athmonia, 359
 Athos, Mount, 727; history, 727; monasteries, their origin and administration, 728; architecture and libraries, 729; plan of tour, 730; canal of Xerxes, 731; Caryes, 731; *see* Monasteries
 Athyto, 717
 Atoko isle, 132, 440
 Atreus, treasury of, 475
 Attalus, stoa of, 254
 Attani, 122
 Attica—origin of name, 361; natural divisions of, 362; Asiatic nomenclature in, 208
 Augustus and Rome, temple of, 318
 Aulis, 382
 Aulon (Albania), 684, 692
 — (Morea), 511
 Autonomous, sanctuary of, 419
 Avariko, 675
 Avdo, 572
 Avlemona, 140

BERAT.

Avlona, 684; *see* Aulon
 Avlonari, 393
 Axius river, 636, 637, 715
 Axus, 625
 Azani, 708
 Azizke, 620
 B
 Baba, 705
 Babaka, 448
 Babuliana, 615
 Bacchus wine, 585
 Bacchylides, birthplace of, 576
 Baggage, transport of, 13, 27
 Baghalokhorti, 624
 Bala mt., 503
 Baldouni, 698
 Balimbey, 436
 Balyra river, 509
 Bantza, or Bendsha, river, 681
 Barbara, St., 546
 Barbarossa, 463; *see* Khaddin
 Bardouniots, 490
 Bari, 371; *see* Vari
 Barlaam, convent of (Meteora), 701
 Barnabas mt., 379
 Basil, St., lake of, 737
 — order of, 75
 — village of (Acarnania), 436
 — village of (Macedonia), 631
 Basilike (Santa Maura), 119
 — (Attica), 357
 Basse, 512
 Basta river, 541
 Baths, Roman, 111, 176, 184, 335, 345, 461, 492, 501, 613, 529, 621
 Batopædion, convent of (Athos), 732
 Battles—Actium, 655; Alyzea, 436; Chæroneia, 408; Corinth, 276; Coroneia, 409; Delium, 381; Kosovo, 641; Koundoura, 453; Lepanto, 499; Leuctra, 499; Makryplagia, 455; Mantinea, 482; Marathon, 860; Navarino, 506; Orchomenus, 170; Pelagonia, 454; Pharsalia, 703; Philippi, 739; Plataea, 146, 402; Prinitza, 455, 535; Pydna, 708; Salamis, 154; Skripou, 170; Sphacteria, 507; Thermopylae, 427
 Beaujour, Félix, 83, 706, 712
 Beauvoir-on-Ichthys, 535, 536
 — on-Peneus, 537
 Belbina isle, 573
 Belesi, 547
 Belitza river, 680
 Belousia, 396
 Belvedere Castel (Morea), 537
 — (Crete), 632
 — province of, 537
 Benedictine abbey of Daphne, 363; of Isova, 547
 Benizza, 108, 111
 Berat, 684, 688

BERATINO.

Beratin (Apsus) river, 684, 686, 688
 Berecynthus, 621
 Beretklu, 739
 Berenthe, 510
 Bermium mt., 715
 Bercea, 686, 715
 Beshek, Büynk, 737
 Besikia, 737
 Beulé, E., 265, 294, 300, 420
 Bianco (Leucimne) cape, 147
 Biannos or Biennos, 632
 Biklista, 686
 Bisbardi, 548
 Bistonis lake, 740
 Bitolia, 722
 Bizani mt., 490
 Blacherne, convent of, near Clarence, 543
 Black mountain (Zante), 115
 Boars, wild, 29; teeth of, in tombs, 224, 325
 Boats, choice, hire, and equipment of, 15
 Bocana river (Barbana), 690
 Böckh, A., 240, 267 *et seq.*
 Bodonitza, 426
 Boëæ, 142
 Bœotia, boundary of, 373
 Bœotians, tomb of, at Charoneia, 409
 Boghatziko, 686
 Boghaz of Tchangan, 686
 Bohn, R., 284 *et seq.*
 Bolari, 448
 Bolbe, lake of, 737
 Books of reference, 94; for the acropolis, 281; for the traveller in the Archipelago, 561; selected works, 662; for the Ionian islands, 103; for the Greek language, 70
 Borboros, 720
 Borrmann, R., 293 *et seq.*
 Borrow, George, 662
 Bortzi, 697
 Botanic garden, earliest Greek, at Constantinople, 72
 — Athens, 363
 Bötticher, A., 515 *et seq.*
 — C., 243 *et seq.*
 Botzaris, Mark, 59, 439, 668; tomb of, 429
 Boué, A., 22 *et seq.*
 Boutzi, 395
 Boutzounaria fountain, 610
 Bowen, Sir G., 76 *et seq.*
 Boyana river, 639
 Boza, 491
 Brasidas, 507, 637, 718, 738
 Brasse, use of, in early Greek architecture, 404, 475, 486
 Brauron, 364
 Breton, E., 259, 260, 261
 Bridges, ancient, 342, 486, 490, 509, 537, 622, 624, 625; Byzantine, 690
 Brigandage in Greece and Turkey, 17; immunity of, in Morea, 445
 Brigands, Greek, 18, 510, 563, 710

BRITOMARTIS.

Britomartis, temple of, 612
 Bröndstedt, C., 173, 310, 464, 575
 Broughton, Lord, 387
 Brunn, Prof. H., 207 *et seq.*
 Bryki, 448
 Buchon, J., 182 *et seq.*
 Budga, 715
 Budonitza, 426
 Budua, 691
 Bukova, convent of, 723
 Bulentierum at Olympia, 533
 Bulgarians, 376, 639, 642, 643, 645
 Bullis, 683
 Bullis Maritima, 694
 Bumisto mt., 435, 439
 Bunbury, E. H., 45, 105, 119, 129, 132, 133
 Buonaparte family, the, alleged Mainote origin of, 495
 — Prince Paul, death and monument of, 508
 Buphynus river, 708
 Burs, 551
 Burgé at Nauplia, 469
 Burnouf, E., 242 *et seq.*
 Bursian, C., 34 *et seq.*
 Busi (Neda) river, 512
 Buthnotum, 658
 Butrinto, castle, bay, and ruins of, 653; lakes, 659, 697
 Butua, 691
 Büyüik Ereklî, 741
 — Tchekmeje, 741
 Byron, Lord, at Missolonghi, 430; death and monument of, 429
 Byzantium, treasury of, at Olympia, 531

C

Cabiri, 598, 600
 Cadmeia, 375
 Caiques, 558
 Calamos isle, 132
 Calamys, 616
 Calaurata, 466
 Calliarus, 384
 Callicrates, 306
 Callimachus, 46
 Callirrhœ, fountain of, 345
 Calliste isle, 588
 Calydon, 431; lake, 437
 Calypso's grotto, 112
 Cambunian mountains, 35, 637, 716
 Canal of Heracles, 544; of Nero (Corinthian), 150; of Xerxes (Mt. Athos), 730
 Candia, 626; inn, telegraph and post offices, 626; churches, ducal palace, 627; environs, 627
 Canea, 608; inn, post and telegraph offices, 608; history, 609
 Canethus, 385
 Cantacuzene, 502

CAVES.

Cantharus, 353
 Capes — Acro-Ceraunian, 35; Acrotiri, 610; Chamillo, 491; Colias (St. Cosmo), 354; Colonna, 369; Dictynna, 612; Ducato, 119; Geladha, 439; Ichthys, 536; Kremidhi, 491; Leucimne, 111; Malea, 142, 491; Matapan, 494; Scala, 115; Spada, 612; Sunium, 368; Viscardo, 115; Xyli, 491
 Capes, Mr. W., 168
 Caphyz, 545
 Capodistria, A., 57
 — John, 56, 57 *et seq.*
 Caracallas, convent of (Mt. Athos), 734
 Carapanos, C., 671 *et seq.*
 Caravan trade, 83
 Caravanseraï at Salonica, 711
 Caricatures, ancient Greek, 234, 237
 Carlisle, Earl of, 111, 180
 Carlowitz, treaty of, 71, 153, 171
 Carnarvon, Earl of, 163, 469
 Carthæa, 576
 Carystus, 397
 Cassandra, 716
 Cassandria, 717
 Cassope, 106, 107
 Cassotis fountain, 422
 Castalian spring, 418, 419
 Castel Belvedere (Crete), 632; (Morea), 537; Chiarenza, 542; Corone, 503; San Donato, 661; Girapetra, 631; San Giorgio, 117; Kerato, 632; Lastua, 691; di Lepanto, 432; Mania, 494; Modone, 504; di Morea, 148; di Romani, 148, 432; Rosso, 397; Selino, 615; Temenos, 628; Tornesi, 183, 454, 542
 Castoria, 636; see Kastoria
 Castrades, 110
 Castriot, G., 690; see Skanderbeg
 — John, 725
 Catacombs in Melos, 582
 Catalans in Greece, 170, 371, 402, 589
 Catena, Porta, 579
 Cateria, 708
 Cathari, temple of, the, 511
 Cattaro, 691; inns, situation, siege, excursions, 691
 Catullus, 301, 544, 585
 Cavalla, 738; general information, 738; public buildings, excursions, 739
 Caves — Acrotiri, 610; Androussos, 626; Athens, 283, 331, 345; Cephissia, 360; Cerigo, 141; Corycæan, 434; Cythera, 141; Cythnus, 579; Ithaca, 127; Melidoni, 624; of the Nemean Lion, 555; of Odysseus, 126, 127; Para, 588; Sarko, 629; Siphnos, 580; of Zeus on Mt. Ida, 623

CEAN GAUZE.

Cean Gauze, 575
 Celestrum, 686
 Celtic characteristics at Mycenæ, 213, 214, 220
 Celyænus river, 695
 Cemeteries, ancient—Amorgos, 585; Athens, 274; Cimolus, 580; Corcyra, 110; Delphi, 418; Ios, 584; Melos, 582; Nauplia, 470; Rhencia, 570
 —modern—at Athens, 159, 345, 346; Rhodort, 741; Zante, 187
 Cenchree, 153
 Census of ancient Athens, 240
 —of modern Greece, 78
 Ceos island, 574; history, 574; antiquities, 575; ancient cities, 576; dependent islands, 577
 Cephalonia (Cephalenia), 113; history, 113; Cranii, Samos, Proni, 114; ports, mountains, 115; currant trade, population, 116; sea-mills, 117
 Cephissia, 359
 Cephissus river (Athenian), 166, 364, 382; (Boeotian), 36, 425; (Eleusinian), 373
 Ceratæ, 612
 Cercinitis palus, 738
 Cerigo (Cythera), 139; history, wreck of the "Mentor," 140; caverns, 141
 Cerigotto isle, 141
 Cervi isle, 141
 Cestria, 655
 Cettigné, 691; see Izetinié
Charroneia, 403, 409
 Chalcidice, 637, 716
 Chalcis, 386; situation, 386; bridge and currents of the Euripus, 387; sieges, 388; public buildings, 389; churches, environs, 390
 —to Aliveri by Koumi, 395
 —to Eretria and Koumi, 394
 —to Karystos by Eretria, 396
 —to Oreos by Achmet Aga, 391
 —to Thebes by Lukisi and Kokkino, 398
 Chalia, 398
 Chamanneo isle, 595
 Chamillo cape, 491
 Champlitte, Hugh de, 453
 —Robert de, 454
 —William de, 453
 Chandler, R., 173 *et seq.*
 Chaon mt., 472
Chaoni, 662
Charadra, 664, 667
 Charadrus river (Attica), 377, 380
 —(Epirus), 667
 Charles of Socrates, 323; temple of the, 404
 Charter, the Cretan, 603

CHELMOS.

Chelmos mt. (Aroanius), 36, 543, 546, 548, 551
 Chelona, 459
 Chersoneso (Crete), 629
 Chiarenza, 542
 Chieri, bay of, 137
 Choma of Peiræus, 353; of Lake Taki, 511
 Chronicle of the Morea, 453
 —the Parian, 560
 Chronological tables of the Dukes of Athens, and Princes of Achæa, 457
 Chrysopigie convent (Crete), 610
 Chrysoritzil mt., 435
 Chrysos (Crisa), 432
 Chrysospelæon, 582
 Church, Sir R., 56, 119, 346, 442; tomb of, 345
 Cicero, 115 *et seq.*
 Cichyrus, 676
 Cicones, 740
 Cimolus (Argentiera) island, 580; history, antiquities, 580; silver mines, fuller's earth, 581
 Cipollino marble, 44, 398
 Circular notes, 19
 Cirphis mt., 411, 415
 Cirrha, 415, 433; plain of, 417
 Cithæron mt., 35, 373, 374, 432
 Cladeus river, 535
 Clarence, 542
 Clarke, E. D., 9, 37 *et seq.*
 —W. G., 153 *et seq.*
 Cleitor, or Clitorium, 543
 Cleomedes, 601
 Cleonæ (Chalcidice), 727
 —(Peloponnesus), 556
 Clepsydra, fountain at Athens, 288; at Meassene, 499
 Climate of Greece, 3; of Athens, 5, 165; Corfu, 5; Ionian islands, 101
 Climax pass, 478
 Clitorium, temple at, 544
 Cnemis mt., 383
 Cnosus, 603, 627
 Coast, changes of level in, 141, 426, 613, 615
 Cockerell, 173 *et seq.*
 Cocytus river, 661, 662, 669, 676
Codex Alexandrinus, 74
 Codrington, Sir E., 506
 Colias cape (St. Cosmo), 354
 Collignon, M., 205 *et seq.*
 Colocotron, A., 497, 510
 Colonna cape, 369
 —port, 578
 Colonus Hippius, 356
 Comboloio, 63
 Commerce of Greece, 83
 Conispolis, 147
 Constamonites, convent of (Athos), 735
 Constantine, St., convent of, 385
 —fort, 118; village, 622
 Constantinople, Latin conquest of, 68; Delphian trophy at, 417; hotels, 741

CORINTH.

Constitution, Cretan, 603; Greek, 57; Ionian, 99
 Contessa (Strymon), gulf of, 718
 —town, 738
 Continental Greece, 143; divisions and population, 143
 Contoporeia pass, 555
 Convents—Athos, St. Nicholas of, 436; Amorgos, 585; Anaphe, 621; Aptera, 621; Arcadi, 634; Arsani, 624; Asomatos, 634. *Athos* mt.—St. Anne, 734; Batopedion, 732; Caracallus, 734; Constamonites, 735; St. Dionysius, 735; Docheiæreion, 735; Esphigmenou, 732; St. Gregory, 735; Iveron, 733; Khiliandariou, 732; Kutlumush, 733; Laura, 734; the Nymphæum, 734; Pantokrator, 733; St. Paul, 735; Philotheus, 733; Russicon, 735; Simopetra, 735; Stauroniketes, 733; St. Xenophon, 735; Xeropotamos, 735; Zoographus, 735
 St. Constantine, 383; St. Demetrius, 471; St. Elias, 467; Elias, prophet, 622; St. Eleutherios, 639; Mt. Eva, 497; Evangelistra, 403; Fountain, 580; St. George, 595; Jerusalem, 425; Kæsariani, 361*; Lezini, 434; St. Luke Stiriotes, 412; Meceora, 699; Pollina, 683; Santa Maura, 117; Sosinos, 660; Tragamesti, 435; Trinity, 362*; of the Virgin, 425
 Coppe, 400
 Copaic eels, 399
 Copais lake (Topolia), 384, 400, 401, 406, 407
 Copper, distribution of, 43, 368
 Cora, temple of, Thera, 591
 Corcyra, 104
 Corfu, island and town of—climate, 5; hotels, bankers, physicians, shops, theatre, communications, 104; topography and anc. history of the island, 105; mediæval and mod. history, 106; scenery and defences, 107; public monuments, royal palaces, 108; Ionian academy, churches, environs, 109; excursions, 110, 111
 Corfu to Athens by Corinth, 147
 —to Joannina direct, 655
 —to Joannina by Delvino and Zitzia, 658
 —to Joannina by Gomenitza and Paramythia, 661
 Corinth, climate and situation, 149; history, antiquities, baths, amphitheatre, 150; temple of Athena Chalinitis, at

CORINTHIAN.

Pierian spring, Citadel, 151; view from Acro-Corinthus, 152; isthmus, history and topography of, 153; ancient remains, canal, 154
 Corinthian or Cressæan gulf, 148
 Coron (*Asine*), 503
 Corone, 503
 Coroneia (Attica), 635
 — (Boeotia), 403; battle of, 409
 Coronon mt., 588
 Corsica, Mainote colony in, 495
Corvées, 54
 Corycæ isles, 614
 Corycæan cave, 424
Corycus, 614
 Coryphasium, 505
 Cosbashi, convent of, 382
 Cosmo (Colias), Cape St., 354
 Couchand, A., 183, 184
 Crane, isle of, 492
 Cranii, 113
 Crater of Nisyros, 43
 Crathis river, 548, 553
 Crémoule, La, 487
Crenides, 739
Creta cimolia, 581
 Cretan villages in Greece, 471, 582
 Crete, island of—name and position, and dimensions, 601; natural features, mountains, rivers, early history, 602; character of the Cretans, mediæval history, insurrections, 603; population, religious divisions, customs, 604; government, administrative divisions, taxes, commerce, 605; agriculture, exports, language, 606; climate, mode of travelling, tours, sport, books to be consulted, 607; routes through island, 608-635
 Crissa, 415, 433
 Crissæan bay, 419; gulf, 148; plain, 492
 Crithote, 435
 Crocyleia, 131
 Croia, 725
 Crommyon, 443
 Cronius mt., 514, 530
 Crypto-christianity, in Albania, 648; in Crete, 604
 Crypto-paganism in Greece, 9, 10, 63, 380, 559
 Ctesiphon, birthplace of, 627
 Currant trade, 85, 86, 116, 138, 536, 589
 Currency, Greek, 19, 86; Turkish, 89
 Curtius, Prof. Ernst, 240 *et seq.*
 Cursolari (Echinades) isles, 133, 432
 Curzon, Hon. R., 27, 697 *et seq.*
 Custom-house at Peiræus, 155, 353

CYATHIS.

Cyathis, 114
 Cybele, temple of, at Olympia, * 528
 Cycloborus river, 355
 Cyclopean masonry, 45
 Cynos cape, 572
Cydonia (Canæa), 609
 Cyemetz, 693
 Cyllene, 542
 — mt., 35, 545; ascent of, 553
 Cyme Phriconitis, 394, 395
 Cynætha, 543
Cynia, lake of, 437
 Cynocephala, 703
 Cynosarges, 359
 Cynthus mt., 565, 566, 568
 Cyparissia, 508
 — to Pyrgos by Phygaleia and Olympia, 511
 — to Tripolitza, 509
 Cypselus, chest of, 230
 Cytæum, 629
 Cythera, island of, 139
 Cythnus, island of, 578

D

Dadi, 425
 Damala, 466
 Damesi, 688
 Dances, 63, 110, 646
 Daoud Mendili, convent of, 40
 Daouli, 479
 Daphne (*Pœcium*) pass, 363*
 Daphnides, 625
 Daphnus, 383
 Daskalio, or St. Andrew, 581
 — islet, 131, 132
 Daubeny, C., 459, 509, 600
 Daulis, 411
 Davy, Dr. J., 112, 137
 Deabolis river, 687
 Deça, Santa, 111
 Deceleia (Tatoë), 382
 Dede Agatch, 737, 740
 Deigma stoa, Peiræus, 353
 Dejanaira, 427, 432
 Deka, Hagii, 111, 632
 Deliklibaba islet, 505
 Delisi (Delium), 381
 Delium, battle of, 381
 Delos, island of—situation, traditions of origin, history, 565; general topography and present condition, 566; Trochoessa, later temple of Apollo, temple of Latona, stoa of Philip, colossal statue of the god, 567; Inscriptio Deliaea, stadium, amphitheatre, theatre, temple of the foreign gods, 568; primitive temple of Apollo, 569, 570; Rheneia or the greater Delos, ancient cemetery, 570
 Delphi—general topography, early history, 415; subsequent history of the oracles, 416, 417; ancient cemetery, temple of Athena Pronæa,

DIUM.

sanctuary of Phylæus, gymnasium, the Phæadriades, 518; Castalian spring, sanctuary of Antonous, the Pythian sanctuary, 419; inscribed Pelasgic wall, 420; portico of the Athenians, temple of Apollo, 421; fountain of Cassotis, Lesche, theatre, fountain of Delphusa, 422; stadium, fortifications of Philomelus, Syne-drium of Pylæa, 423
 Delphi to Lamia by Thermopylae, 425
 — (Dirphe) mt. 385, 391
 Delphusa, fountain of, 422
 Delvinaki, 659
 Delvino, 659
 — to Scutari by Durazzo, 670
 Demeter, temples of, at Athens, 289, 291, 356; at Eleusis, 364; at Hermione, 468; at Mycaleus, 398; at Patras, 540
 Demetrius, 704
 Demetrius, Phalereus, 240, 241, 364
 — Poliorectes, 308, 704
 — St., birthplace of, 715; tomb, 714
 — convent of, 471
 — village, 618, 619
 Demosthenes, scene of his death, 466
 Deremjelu, 740
 Deropoli, 679; river, 679
 Dervenakia (Tretus) pass, 555
 Dervishes, Meulana, 248, 337
 Desphina, 415
 Deucalion, flood of, 348; tomb, 349
 Devol, kleisura of the, 686
 — (Eordaeus) river, 34, 684, 686
 — village, 687
 Dia, or Zia, mt., 586
 Dibaki, 634
 Dictynna cape, 612
Dictynneon, 612
 Dikili Tashlar, 739
 Dikova river, 493
 Dimitzana, convent of, 546
 — (*Teuthis*), 546
 Dinassa (Clausula) river, 690
 Diolkos, 153
 Dionysius, St., the Areiopagite church of, 327
 — convent, Mount Athos, 735
 Dionysus, theatre of, at Athens, 328; at Peiræus, 354
 Diratch, 638
 Dirce, fountain of, 376
 — (Hagios Ioannis) river, 375
 Dirphe, or Dirphys, mt., 385, 394
 Distomo (Ambrysus), 412
 Dium, 708, 727

DIVIDED WAY.

Divided way, the, 412
 Docheiraion, convent of, (Athos), 735
 Dodona—situation, theatre, 669; discovery of, 670; temple of Zeus, 671; sanctuary of Aphrodite, tombs, 672; history of the oracle, 673; miscellaneous antiquities, 674
 Dodwell, Edward, 173 *et seq.*
 Doghan Hissar, 740
 Dogs of Greece—Molassian, 144; shepherds', 144; Spitz, 194, 195, 278
 Dombreni, 687
 Domoko, 703
 Donafros, 684
 Donato, Castel San, 661
 Donatus, St., 661
 Donussa islet, 586
 Dorion, 511
 Doriscus, 740
 Doro channel, 573
 Dörpfeld, Dr. W., 301 *et seq.*
 Douglas, Sir Howard, 108
 Dovra, 685
 Doxa (Bermium) mt., 715
 Drachmano, 408
 Draco port (Peiræus), 155
 Drazdiades, 694, 695
 Dragomane, 12, 13, 102
 Dragomestre or Tragomesti, 435
 Dragon's cave (Delos), 568
 — house (Eubœa), 397
 Dragoumi village, 655
 Drakona, 617
 Drama mountains, 738
 Drania, 622
 Dramisi, 381
 Dramisios, 669
 Drapania, 612
 Draphos isle, 683
 Drepanon cape, 621
 Drees, Greek national, 62, 365, 539
 Drin (Drilon) river, 638, 690, 724
 Drios port, 586
 Dritz, 378
 Dromos at Sparta, 486
 Drymades, 695
 Dryno river, 679, 680, 681
 Drynopolis, 679, 681
 Duchy of Athens, history of, 169
 — of Naxos, 559, 585
 Duka, 537
 Dukates, 695
 — (Celydnus) river, 695
 Dulcigno, 696
 Dulichium, 113, 119, 183
 Dulopolis, 615
 Dumont, A., 230 *et seq.*
 Durali, 490, 491
 Durazzo (Dyrrachium), 688; history, ancient remains, 689
 Duressi, 688
 Dushari, 687
 Dyer, Dr., 175 *et seq.*

DYME.

Dyme, 538
 Dyremata, 395
 Dysto (Dystus), 395
 — lake of, 396
 Dzidzil, 617

E

Earthquakes, 120, 137, 150, 349, 417, 419, 591, 593, 597, 609
 Echedameia, 415
 Echidorus river, 715
 Echinades isles, 132
 Echinusa, 580
 Echo, portico of the, at Olympia, 532
 Edessa (Vodena), 637, 721
 Education in Greece, 72, 73, 80, 101, 179
 Eels of Lake Copais, 399; horned of Lake Kurnos, 622
 Egnatian way, 637, 638, 684, 710, 720, 721, 725, 740
 Kgripo, 386
 Elion port, 738
 Eira, 500, 511
 Ellassone, 716
 Elateia (Albania), 662
 — (Boeotia), 403; plain, 425
 Elatus mt., 138
 Elbassan (Albanopolis), 724
 Elerigova, 719
 Eleusinian relief, the, 198
 Eleusinium at Athens, 243, 289
 Eleusis, 364*, 373
 Eleuthera, 374, 382
 Eleutherna, 625
 Eleuthero-Laconians, 446
 Eleutherokhori, 662, 708
 Elgin, Earl of, 173 *et seq.*
 — marbles, shipwreck and recovery of the, 140
 Elias, convent of St. (Crete), 622; (Hydra), 467
 Elias mt., St. (Acarnania), 436
 — (Boeotia), 403
 — (Ceos), 574
 — (Crete), 614
 — (Messene), 503
 — (Siphnus), 579
 — (Thera), 591
 Elymbo mt., 370; village, 371
 Elyros, 615
 Empedo, or Clepsydra, well, 288
 Emporio (Eubœa), 397
 Emporion (Thera), 591
 Emporium, Peiræus, 351, 353
 Enipeus river, 703, 708
 Ennekhoria, 614
 Eordæa, 687, 715
 Eordæicus river, 34, 639, 684
 Epakto, 148, 432
 Epaminondas, 291, 375, 482, 499, 500, 503
 Epanokhorion, 616
 Ephyra, 676
 Epidamnus, 689; treasury of, at Olympia, 531

FAUCES.

Epidaurus, 458; Hierum of Asclepius, near, 460
 — Limera, 491
 — to Nauplia, 460
 Epirus, limits of, 638
 Episcopo, Palæo, 679
 Episkopi (Damala), 467
 — (Tegea), 431
 — (Thessaly), 705
 Erasinus river (Argolis), 472
 — (Attica), 364
 Erasistratus, birthplace of, 576
 Erechtheum, Athens, 318
 Ereklî, Büyuk and Eski, 741
 Eremo fountain, 392
 Eretria, 390, 394, 396
 Ergasteria, 362, 367
 Ergasterion at Athens, 132
 Ergastiri, 616
 Ericho, 694
 Ericusa isle, 112
 Eridamus river, 165, 342
 Erigon river, 637
 Erino Kastro, 402
 Erisso (Acanthus), 718, 730
 Ermitza, 437
 Eryenik mt., 659, 687
 Erymanthine boar, legend of, 587
 Erynanthus mt., 35
 — river, 537, 548
 Esphigenu, convent of (Athos), 732
 Eubœa, island of—position and dimensions, principal mountains, history, 385; products, population, principal towns, 386; foreign landowners in, 392, 393; description of island, 380-398
 Euphemia, St., 432
 Euripides, 261 *et seq.*
 Euripus river, 332; bridge of the, 387; tides of the, 387
 Eurotas river, 36, 482, 490
 Eurymenes, 675
 Eva mt., 35, 497
 Evander, 510
 Evangelistra convent in Tenos, 571; at Zagora, 403
 Evanthia, 432
 Evenus river, 36, 429, 431
 Evghenia, Kyria, 438
 Exarkho, 407
 Exedra at Delphi, 422; at Olympia, 530
 Exoburgo, 671
 Exoge, 130

F

Fair at Boukova, 723; at Salonica, 715
 Fair Havens, 632
 Falls of the Neda, 512; Styx, 548; Thyamis, 655, 660
 Fauces Antigonenses pass, 688

FERGUSSON.

- Fergusson, James, 45, 47, 316,
712 *et seq.*
Fiedler, K. G., 37 *et seq.*
Filibejik, 739
Finlay, G., 37 *et seq.*
Fish, singing, 544
Flora of Greece, 33; Attica,
362
Ford, R., 11, 145
Foreign gods, temple of the,
568
Forest of Achmet Aga, 392;
Bassee, 513; Kumbes, 503;
Monte Nero, 116
Forta—Alexander, 120, 121;
Constantine, 118; Grabusa,
614; Izzedin, 621
Foscolo Ugo, birthplace of, 135
Foucart, M. Paul, 415
Fountains—Alissus, 543; Are-
thusa, 130; Ariadne, 586;
Asclepius, 334; Callirrhoe,
345; Castalian, 418, 419;
Clepydra, 288; Clitor, 544;
Hippocrene, 403; St. Paul,
631
Franciscan convents—Athens,
243; Crete, 668; Naxos,
586; Tenos, 572
Frogs of Seriphus, dumb, 579

G

- Gagia, 395
Gaidouronisi isle, 399
Gaidourapolis, 622
Gaio, Porto, 112
Galata, 546; fort, 662
Galatiada, 719
Galaxide (*Evantha*?), 432
Galene, 628
Gardiki, 659, 680
Gargaliano, 508
Garuna, pass of, 111
Gastinea, 541
Gastogne castle, 541
Gastouni, 541; river (*Peneius*),
541
Gaudry, A., 37 *et seq.*
Gavdo, or Gozo, isle (*Claudia*),
618
Gavro Limni, khan of, 432
Gell, Sir W., 4, 123 *et seq.*
Gellada cape, 439; village, 439
Geographical configuration of
Greece, 33; of Attica and
Ægean in Miocene times, 39;
of Albania, Thessaly, and
Macedonia, 686
Geology of Greece, 37; Ithaca,
128
George I. "King of the Hel-
lenes," 58, 100, 343
—St., castle of, 117
—convent of (Seyros), 595
—convent of (Crete), 628
—isle (Belbina), 578
—mount of (Attica), 355
—mount of (Thera), 594
—village of (Phlius), 547
—village of (Seyros), 595

GERANEIAN.

- Geraneian mountains, 149, 442
Gerasimus, convent of St.
(Cephalonia), 115
Germano, bay of (*Ægosthena*),
448
Germanos, Archbishop, 543
Gharazo, 625
Ghegeria, 646, 688
Ghegs, character of the, 645
Giant, tomb of the, 631
Gibbon, 64, 69, 174, 446
Gioura (Gyaros) island, 577
Girapetra, 631
Glossa, 597
Glossary of architectural
terms, 49
Glyky, 669, 675
Gold mines, 43, 533, 595, 598
Gomati, 718
Gomenitza, 661, 678
—bay, 147
Goni, 617
Gonia, convent of (Crete), 611
—village of (Santorin), 591
Gonies, 626
Gonnus or Gonni, 705
Gortyna, 603, 632
Gortynius river, 545, 546
Gortys, 545
Goviliani, 656
Govino bay, 110
Gozo (Claudia) isle, 617
Grabusa fort, 614
Gradista, 683
Gramada, 377
Grammatikos, 379
Grammos mountains, 638
Grava, 661
Gravia, 428
Greece, preliminary informa-
tion respecting, see *General*
Introduction and Special In-
troductions to Sections, i. ii.
iii. iv. v.
Greeks, origin of the modern,
60; character of the, 61
Gregory, convent of St.
(Athos), 735
Grevena, 685
Grikokhori, 661
Griva mt., 683
Grivas, Theodore, 121
Grote, George, 367, 433
Guillford, Earl of, 73 *et seq.*
Guiscard, Robert, 115
Guiscardo or Viscardo, Porto,
115
Gummurgina, 740
Guri Frei, 687
Guria, 433
Gurnes, 629
Guves, 629
Gyaros, or Gyrae, isle, 577
Gymnasium at Athens, 252;
Delphi, 418; at Minoa, 584;
at Olympia, 528; at Sparta,
486
Gyphto-Kastro (gipsy castle),
sense of term, 374
—(Eleuthere), 374
—(old Pleuron), 436

HIERA.

- Gypsies, 642, 652 &
Gyros, 492
Gythium, 492; valley, 492
- H
- Hadrian, 150 *et seq.*
—arch of, 349; gymnasium,
252; inscription, 422; stoa,
252
Hadrianopolis, 679
Haemon river, 409
Haliacmon river, 30, 35, 637,
708, 715
Haliartus, 401, 403
Halicynna, 431
Halipidon, 350
Halonnessus, 596
Hamaxitos causeway, 350
Harna (Attica), 353
—(Boeotia), 384
—(Lake), 399
Hatzo Vouno, 503
Hawkins, J., 151 *et seq.*
Health, hints on preservation
of, 6
Hebrew inscriptions at Athens,
261, 349
Heldreich, Prof. T. v., 30 *et*
seq.
Helen, 366, 492; bath of, 153
Helena, isle of, 366, 577
—St., Empress, 587, 728
—town, 614
Helice, 551
Helicon mt., 35, 375, 399, 402,
403
Heliasson river, 510
Helix Codringtonii, 507
Hellenic tower, Delphi, 417
Hellenitza mt., 497
Hellomene, 119
Hellopia, 657
Helos, 490
Hepastia, 599
Hera, temples of—near Argos,
476; on Mt. Oche, 398; at
Olympia, 525
Heracleia (Cephalonia), 114
—(Crete), 627
—(Thessaly), 707
—(Thrace), 741
—isle, 586
—Lyncestia, 723
Heracleion, 627
Heracles, 375, 573; cave of,
551, 553; canal of, 544; death
of, 427
Hercyna river, 401
Hermes, statue of, 526
Hermione, 468
Hernopolis, 562
Herodes Atticus, 167 *et seq.*
Herodotus, 32 *et seq.*
Hesiod, 403, 549, 657; tomb
of, 404
Hetairia, the Philiké, 56
Heuzey, M., 435 *et seq.*
Hexamili, 153
Hiera, or Sphæria, isle, 465

HIERAPETRA.

- Hierapetra (Hierapytna), 631
 Hieropokamos river, 632
 Hippocrene, fountain of, 403
 Hippodamean Agora, Peiræus, 562
 Hippodamus of Miletus, 351
 Hippodrome at Olympia, 532; at Peiræus, 354
 Hippola, 493
 Hippolyteum at Athens, 336; at Troezen, 467
 Hirschfeld, Dr., 268, 515, 527
 Histæa, 393
 History, outlines of mediæval and modern:—Greece, 53; Ionian Islands, 98; Athens, 168, 286; Morea, 452; Archipelago, 559; Crete, 603; Albania, Thessaly, and Macedonia, 639
 Hobhouse, J. C., 387; *see* Broughton
 Holland, Sir Henry, 115, 166, 173, 692
 Hollow way at Athens, 338
 — Sparta, 486
 Homer, 113, 114; "School" of, in Ithaca, 130; tomb of, 583
 Honey of Ceos, 575
 — Hymettus, 362
 Hopf, C., 60 *et seq.*
 Horologium of Andronicus Cyrrhestes, 246
 Horreum, 655
 Horses, hire or purchase of, 14
 Humboldt, Baron v., 459
 Hungarian exiles, tombs of, 741
 Hyampeia, 418
 Hyampolis, 408
 Hydra isle, 55, 467
 Hydramon, 622
 Hydrussa, 570
 Hyle lake, 400
 Hylica (*Likeri*) lake, 400
 Hymettus mt., 35, 164, 361, 364, 372
 Hypata, 427
 Hypæus, 493
 Hyria, lake, 437
 Hyrtacina, 616
 Hysia, 479

I

- Iannitza (Macedonia), 720
 — (Thrace), 740
 Iardanus river, 611, 617
 Iberians, convent of the (Athos), 738
 Icos island, 596
 Ichys cape, 536
 Ictinus, 306, 364, 512, 513, 536
 Ida mt., 602, 623
 Idomene, 441
 Ilissus river, 165, 342
 Ilum, 655
 Illyrian pitch, 692
 Imbros, island of, 600

INACHARIUM.

- Inacharium, 614
 Inachus river, 441, 477, 478
 Inagé Karasu (Haliacmon), river, 637, 708
 Inia, 377
 Ino lake, 491
 Inoi, 377
Inscriptio Deliacæ, 568
 Insects of Greece, 30
 Introduction, letters of, 19
 Ioannina, 656; *see* Joannina
 Ioannis, Hagios (Heræa), 548
 — (Letrini), 536, 541
 Iolcos, 704
 Ionian Islands—situation, names, population, 97; history, 98, 99; administration, education, 100; present condition, climate, 101; soil, products, manufactures, roads, etc., 102; books on, 103; description of, 104-142
 Ios, island of, 583
 Iphigenia, grave of, 364, 382
 Ipos, 617
 Ipsario mt., 598
 Ippo, 111
 Irene, castle of Kyria, 436
 — St. (Empress), 183
 — (Martyr), 183, 589
 — port, 578
 — village, 616
 Iron, distribution of, 43, 368
 Isoboras, 719
 Isis, temple of, Athens, 336
 Iskenderieh, 690
 Islands—Amorphos, 584; Anaphe, 584; Andros, 573; Antipaxo, 112; Astypalæa, 601; Calamos, 132; Ceos, 574; Cephalonia (Cephalenia), 113; Cerigo (Cythera), 139; Cerigotto, 141; Cinolus, 580; Corfu (Coreyra), 104; Crete, 601; Cythnus, 578; Delos, 565; Icos, 596; Imbro, 600; Ios, 583; Ithaca, 123; Lemnos (Stalimene), 599; Merlera, 112; Myconus, 572; Naxos, 585; Oiliarus, 587; Paros, 586; Paxo (Paxos), 112; Peparethus, 597; Petala, 133, 435; Phano, 112; Pholigandros, 583; Rheneia, 570; Samothrace, 598; Santa Maura (Leucadia), 117; Sapienza, 141, 504; Sciathus, 596; Scyros, 595; Seriphus, 579; Sicinus, 583; Siphnus, 579; Skopelos, 597; Skopos, 122, 138; Spetzia, 468; Syra, 562; Tenos, 570; Thasos, 598; Thera (Santorin), 588; Zante (Zacynthus), 134
 Ismenus river, 375
 Isova, abbey of, 547
 Isthmian sanctuary, 153
 Isthmus of Corinth—route by, 147; villages on, 149; topography and antiquities of, 150-154; canal, 154

KALABAK.

- Istone mt., 107, 111
 Issa, 399
 Ithaca, island of—accommodation, guide, 123; scenery and Homeric traditions, 124; climate, population, present condition, 125; principal village, general topography, 126; cave of the nymphs, grave of Penelope, 127; excursions, Mount Ætos, castle of Ulysses, 128; view from tombs, 129; fountain of Arethusa, Corax, School of Homer, 130; disputed Homeric localities, 131-133; Asteria, 132; Dulichium, 133
 Ithome mt., 35, 497; ascent of, 500
 Iuktas mt., 629
 Iulis, 574

J

- Jebb, Mr. R. C., 73, 194, 566
 Jerusalem, convent of, 425
 — thorn of, 655
 Jews in Greek kingdom, 58, 108, 389; in Albania, Thessaly, and Macedonia, 642, 651, 710
 Joannina—preliminary information, climate, population, situation, 656; castle, serai, lake, floating islands, 657; aspect of town, 658
 Joannina to Berat by Agyro kastro, 678
 — by Premedi, 684
 — by Greneva and Kastoria, 685
 — to Larissa, 697
 — to Parga by Dodona and Suli, 669
 — (Pambotis), lake of, 639, 656, 657, 663
 John, St., the Hunter, convent, 362*
 — order of, 453, 488
 — Prodronus, 390
 Julius Cæsar, 249, 703
 Justinian, 153 *et seq.*

K

- Kaesariani, convent of, 361
 Kaimeni, 589
 Kainourio-Khorio, 630
 Kaio port, 494
 Kakaboulia, 446
 Kakaletri (Eira), 509
 Kakardissa gorge, 638
 Kaki-scala, pass of, 432
 Kakon-oros, 629
 Kakopoli, 684
 Kakorema river, 509
 Kakosialei, 377
 Kakosuli, 676
 Kakotyche, 616
 Kalabak, 699, 701

KALAJIDEREH.

- Kalajidereh, 740
 Kalamaki (*Schenus*), 154
 Kalamaas river, 639, 655, 660, 662
 Kalamata (*Phærræ*), 501, 502
 — to Arcadia (*Cyparissa*) by Navarino, 504
 — to Messene by Sakona, 502
 — to Navarino by Coron, 503
 Kalamitza, 595
 Kalamo isle, 440
 Kalamos (*Attica*), 379
 — (Ionian), 182
 Kalandri, 558
 Kalandria (*Chalcidice*), 717
 Kalaphigi, 390
 Kalavryta, 543
 — to Corinth, 546
 — river (*Buraicus*), 551
 Kalbaki, 662
 Kalé Akté, 613
 Kalentzi, 377
 Kalesia, 629
 Kalogeritza mt., 390
 Kaloskopi, 530
 Kalous Limionas, 633
 Kalpaki, 634
 — (*Orchomenas*), 545
 Kaltesiniko, 546
 Kalutzi, 683
 Kalyves, 621
 Kamara river, 612
 Kamari (*Calamæ*), 501
 — (Santorin), 591
 — (Sicyon), 553
 Kamarini, 667
 Kamarissa, 367
 Kamenitza river (*Pierus*), 538
 Kampla, 618
 Kampos, 618
 Kamposelorskhos, 614
 Kandili (Alzyea), 436
 Kani Kastelli, 628
 Kanina (*Bullis maritima*), 694
 Kantanos, 616
 Kantezi, 661
 Kantsillieres (*Dictynnæon*), 612
 Kapandriti, 377
 Kapeliti, 538
 Kaphalatos, 616
 Kaprena, or Kapourna (*Chæro-neia*), 408
 Kapsa, 545
 Kapsali, 141
 Kapushitza, 686
 Kara, 362*
 Kara Baba fort, 385; mount, 386
 Karabunar, 688
 Karabusa, 614; see Grabusa
 Karadjova mountains, 721
 Karagol, 111
 Karagounis (Wallachiana), 370
 Karaka, 632
 Karakaya, 740
 Karamano fountain, Athens, 244
 Karasmak (*Lydias*) river, 708, 722
 — (Macedonia), 722
 Karasû (*Nestus*) river, 740

KARAVASAROS.

- Karavasaros, 439
 — to Arta, 440
 Karavassera, khan of, 663
 Karbunari, 683
 Kardiki, temple at, 110
 Kardinitza, 384
 Karditza (*Aorephium*), 400
 Kares, 617
 Karkodiotissa, 628
 Karnesi river, 544
 Karos mt., 121
 Karpenisi or Karpenitza, 430
 Kartero (*Amnisus*) river, 629
 Karya, 708
 Karyea, 727, 730, 731
 Karysto (*Carystus*), 397
 Karytena (*Berenthe*), 510
 Kasparisi, 427
 Kastania, 496
 Kastaniotissa, 393
 Kastela, 391
 Kastella, 503
 Kasteliana, 632
 Kastoria (*Celetrum*), 686; lake, 686
 Kastos, 132
 Kastri (Albania), 676
 — (Boeotia), 384
 — (Delphi), 415
 — (Eubœa), 306
 — (Hermione), 468
 Kastritz, 697
 Kastron in Melos, 582
 — (Myrina), 599
 — (Oliarus), 588
 Kastrovala, 395
 Kastrovala, fossil deposits at, 40
 Katabothra, 407; of Alpheius, 482; of Cephissus, 399, 400
 Katabothron, 544, 545, 547
 Katakolo, 536
 Katapolo, 534
 Katarina, 708, 716
 Katholico, convent of, 610
 Kato Suli, 378
 Katokhi, 434
 Katokolo, 139, 536
 Katuna, 436
 Katzanes, 543
 Katzikolo, 510
 Kaupert, 244 *et seq.*
 Kavaya, 688
 Kavro-khori, 629
 Kaymeni isles, 593
 Kaza, khan of, 374
 Kekhropula, 440
 Kelberina mt., 663
 Kendrickaki, 659
 Kendros mt., 617
 Kenetiko, 685
 Kephalaria river, 401
 Kephales (*Elyros*), 615
 Kephali, 614
 Kephalos cape, 578
 Keramea, 617
 Keramuti, 614
 Keratia, 42, 365; mt., 371
 Keros, isle of, 586
 Khadros, 616

KOUMI.

- Khair Eddin, Barbarossa, 463 *et seq.*
 Khalepa, 609, 610
 Khalikhiopulo, lake or bay, 109
 Khalki, theological school at, 75
 Khamalevri, 624
 Khans, 20
 Kharvati, 473
 Khassia, 362*
 Khelmos mt., 543
 Khierasova, 437
 Khimara, 693, 696
 Khlemontzi, 542
 Khodja Kelle, 740
 Khora, 548
 Kiapha, 675
 Kiepero, 697
 Kiepert, 240, 435
 Kililandario convent (Athos), 732
 Killisseli, 737
 Kilts, the, 365
 Kimina, 591
 Kineta (*Crommyon*), 443
 Kisamo-Kastelli, 612
 Kisamos, gulf of, 612
 Kishan, 740
 Kita, 493
 Kitries, 495
 Kitros, 708
 Klakines, 555
 Kleisura, near Achmet Aga, 392; of the Devol, 686; near Sideroporta, 437
 — village, 509, 688 (Albania), 685
 Kleptic ballads, 18
 Klepts, the, 18
 Klima, 634
 Klinovo, 699
 Kliosi, 397
 Klitora river, 544
 Klokova mt. (*Taphiasus*), 432
 Klomora mt., 681
 Köhler, Ulrich, 207 *et seq.*
 Kokinimilia, 393
 Kokkino, 399
 Kokla, 402; river, 509
 Kolokythos, 357
 Kolouri (Salamia), 442
 Komanava, 726
 Komboti, 441
 Kometrades, 663
 Konies, 622
 Konitries, 395
 Konstantinos, 509
 Kontokhori, 591
 Kontokyneghi, 616
 Konytza, 685, 687
 Kophinos mt., 632
 Korax, cliff of, 130
 Korouni, peninsula, 365
 Koshani, 715
 Kostani, 655
 Kostos, 617
 Kotrones (*Teuthrones*), 493
 Koukounaria, 610
 Koumi (*Cyme*), 394; fossil deposits, 40

KOUNDOURA.

Koundoura, 373; bay, 577
 Koutzi, 473
 Krania, 685
 Kranidi, 468
 Krapi, 617
 Kravati mt. (*Boreium*), 510
 Kremedi cape, 491
 Kremnitza river, 655
 Krommydaru bay, 351
 Krustogerato, 615
 Krya Vrysis (*Symbola*), 482
 Ktupa mt. (*Messapium*), 398
 Kukussa, 724
 Kumaro mt., 492
 Kumbes, khan of, 603
 Kunarga, 738
 Kungli, 669
 Kunoni, 614
 Kurila mt., 661, 662, 669
 Kurka, pass of, 703
 Kurkulus, 394
 Kurnas lake, 622
 Kurt Aga (*Calydon*), 431
 Kurvalones, 612
 — Beshek, 737
 Kutehuk Karasu (Erigon), 637
 — Tchannarly, 703
 — Tchekmejeh, 741
 Kulumush convent (Athos), 733
 Kutomula, 403
 Kutri (*Phalasarna*), 613
 Kuvari mt., 574
 Kuvulu, 437
 Kyparissos, 493
 Kyria, khan of, 697; bridge, 698
 Kyriaké, Hagia, 489
 Kyriakos, St., 615

L

Labeates tribe, 690
Labeatis palus, 690
 Labinitza mt., 662
 Laborde, M., 258
 Labyrinth of Cnossus, 627; of Lemnos, 599; Rouphe, 634
 Lacedæmonia, 487; see Sparta
 Læmon mt., 35
 Læmos mt., 698
 Læonian school of sculpture, 483
 Lada Kutsava, 496
 Lada, tomb of, 496
 Ladon river, 546, 547; sources of, 544; valley, 548
 Lago Nisi (Eleussa), 370
 Lagon Mandra, pass of, 378
 Lagrona, 370
 Lakanades valley, 504
 Laké, 630
 Lakos, 616
 Lala, 514, 537
 Lamia or Zeitun, 427; camp, 427
 Lamian war, 427
 Landra, 683
 Lange, Conrad, 369
 Language, the modern Greek, 64

[Greece.]

LANGUAGES.

Languages, the most useful, 13
 Lantern of the Archipelago (Cythera), 140
 Lappa or Lampa, 622
 Lapsista, lake of, 661
 Larduri, 687
 Larissa (Thessaly), 702
 — to Lamia, 702
 — to Salonica, by the vale of Tempe, 705
 — to Volo and Armyro, 703
 — of Argos, 478
 Larissus river, 538
 Larma, valley of, 400
 Larymna, ruins of, 400
 Las, 492
 Lasea, 633
 Lassithi, plain of, 630
 — (*Dicte*) mountains, 602, 631
 Lassos, 633
 Latona, temple of, Delos, 567
 Laura convent (Athos), 734
 Laureium or Ergasteria, 366; mining works, 367
 — to Athens, by Cape Sunium and Vari, 368
 Laurent, M., 418
 Lavitza, 436
 Lavusi, 613
 Lazarist convent, Naxos, 586; Santorin, 589
 Lead mines, Laureium, 368
 Leake, Col. W. M., sent to Greece by Mr. Pitt, 495; loss of his journals, 140; cited, 46 *et seq.*
 Lear, Mr. E., views of Bassæ, 513
 Lebedeia, 401
 — to Thermopylae, by Orchomenus and Abæ, 404
 Lebas, P., 374
 Leben, 632
 Lebeque, 565 *et seq.*
 Lebitza, 686
 Leeches, 407
 Leeves, Mr. and Mrs., murder of, 393
 Lefchimo (*Leucimne*) cape, 111, 149
 Lejean, M., 651, 652
 Lemont, M., 393
 Lenormant, Charles, 206; tomb near Athens, 356
 — Fr., 204 *et seq.*
 Leonard, 496
 Leonidæum (Olympia), 530, 532
 Leonidas, 426; tomb of, 486
 Lepanto, 432; battle of, 133, 148
 Lepenu, camp at, 438
 Lepreume, 512
 Leptokarya, 655
 Lernean marsh, hydra legend, 471, 479
 Leroy, 243
 Letronne, M., 284
 Lessa, 471; river, 480
 Lethé, 401

LÖSKHKE.

Leucadia, 117
Leuce isleta, 621
Leucas, 113, 121
Leucates, 119
Leucimne, 111
Leuctra, battle of, 375, 402
 Levidi, 445
 Levinge's apparatus, 23
 Leoka (Glaucus) river, 538
 Leoka, khan of, 437
 Leycester, Captain, 589
 Lezine marsh, 434; convent, 434
 Liakura (Lycorea?), 424
 Liaspes, 647
 Liates, 696
 Libanova, 708
 Libérale, San, pass of, 115
 Libochova, 679
 Library—Egina, 464; Dimitzana, 546; Megaspelæon, 552
 Libtes, 696
 Likeri (*Hylia*) lake, 400
 Limeni, 494
 Limnæa, 439, 618
 Limne Trochoides, 567
 Limnovraki, 440
 Lindenmeyer, M., 363
 Lion, colossal, at Athens, 358; of Chæroneia, 409; of Peiræus, 154, 351; the Bavarian, at Nauplia, 471
 Lions formerly in Greece, 201
 Liopezi (Albania), 655
 — (Athens), 358
 Liopezi river, 537
 Lisses, 634
 Lissus (*Lisus*, *Lissa*), 615, 690
 Literature, modern Greek, 71; present state of, 73
 Lithada (Ceneum?), 385
 Litharitza, 657
 Lithgow, Wm., 614
 Litochoro river (Enipeus), 708
 Litseda, 630
 Liubratin mt., 34
 Lius, 141
 Livada, 615
 Livadia (Lebedeia), 401
 — to Kastri (Delphi), by Chæroneia and Daulis, 408
 — to Kastri (Delphi), by the convent of St. Luke and Desphina, 412
 — by Chrysos, 412
 Livadiana, 619
 Livari lake, 659
 Livy, 114, 119 *et seq.*
 Lixuri, 113, 117
 Lloyd, 167 *et seq.*
 Logi, 503
Logiotata, the, 65
 Löher, 601, 607
 Lölling, Dr., 705
 Lombards in Greece, 376
 Long Rocks, the, Athens, 288
 Longinus, L. Cassius, inscription, vale of Tempe, 707
 Longos, 716
 Longovitz, river, 655
 Löskhke, 266, 267

LOTOSI.

- Lotosi, khan of, 394
 Lubke, Dr. W., 198
 Lucian, 188, 519
 Luke, St., alleged tomb of, 875
 Luke, St., the Stirites, convent of, 412, 413
 Lukha river, 679
 Luktana, 616
 Lukisi, 399
 Lukovo, 697
 Lundshi, 683
 Luro (*Oropus*), 667
 — river, 675
 Lusakies, 613
 Lusnga, 688
 Lutra, 632
 Lutrakl (*Lechaum*), 149, 436
 Lutro, 358
 Lutron, port of (*Phoenix*), 618
 Lutziana, 436
 Lyakura (*Lycoreia*), 415
 Lycabettus mt., 165
 Lycæria, 545
 Lycæum mt., 35, 512
 Lynchitis lake, 723
 Lycius, 523
 Lycoreia, 415
Lycostomium, 705
 Lycurgus, Archbishop, 504
 Lydias river, 637, 715, 720
 Lyell, Sir Charles, 42, 579, 593
 Lygourio, 471
 Lygurditz, 508
 Lykos bridge, 655
 Lykostomo, 706
 Lykountrypa, 357
 Lynceatis, plain of, 687
 Lynxes, 81
 Lythis (*Xidia*), 630

M

- Macedonia, Ethnological
 School of, 642; geology, 636;
 legend of kingdom, 637
 Macra Stoa, Peiræus, 358
 Macrinoros pass, 441
 Macris isle, 366
 Macronisi (Helena), 366, 577
 Mænalus mt., 35
 Magula, 433
 Mahaffy, Mr., 177 *et seq.*
 Maina, history, etc., 446; fron-
 tiers, 491; castle of, 494
 Maison, Marshal, 503, 504
 Maitland, Sir T., 99 *et seq.*;
 monuments of, 108, 136
 Makareotissa convent, near
 Asara, 408
 Makaron, 551
 Makhala hills, 354, 438
 Makhera, 435
 Makrisia, 614
 Makronisi (Helena), 577
 Makro Telcho, 627
 Makrovalli, 681
 Makryplagia hills, 497, 601;
 battle, 497
 Malakassi, khan of, 699

MALARIA.

- Malaria, 6, 118, 149
 Malatesta, Cleophas, tomb of, 488
 Malaxa, 621
 Malca cape, 142, 491
 Malevos (Artemistum) mt., 478, 554
 Malgara, 740
 Malia, 630
 Malmsey, 490
 Malta (Messenia), 495
 Maltese settlement in Ceph-
 lonia, 114
 Mamas Hagios, 717
 Mandianiki, 393
 Mandoudi, 392
 Mandra, 373
 Mandri port, 366
 Manduchio, 108
 Mansell, Admiral, 387, 619
 Mantinea, battle of, 375;
 plain, 545; siege, 145
 Manufactures, Greek, 84;
 Ionian, 102
 Maps and plans, list of, 96
 Marathon battle, 361*, 364
 — plain of, 360
 — to Chalcis by Rhamnus,
 378
 — to Thebes by Tanagra,
 377
 Marathona, 360, 363
 Marathoniis (*Cranae*) isle, 492
 — (*Migionium*), 492
 Marati, 663
 Marbles, Greek, 44; Hy-
 mettus, 362*; Naxos, 585;
 Pentelican, 358; Tenos, 571
 Marcopoulo, 365, 382
 Margarites, 625
 Margariti, 678
 Maria, della Grazia (Syra), St.,
 564
 Mariana, 618
 Mariana, St., convent of
 (Ceos), 425, 577
 Marina, Sta., 611
 Marine fauna in Greece, 82
 Maritza river (*Hebrus*), 740
 Mark Antony, 665, 739
 Marlara, 111, 112
 Marmara, 586
 Marmari port, 494
 Marmaria, near Delphi, 418
 Marno river, 432
 Marriages in Greece, 62
 Mars' Hill, 327; *see* Areiopagus
 Martin, Sir T., 545
 Martini, 384
 Marusi (*Athmonia*), 359
 Masa Maina, 447
 Masks used in Cythnus, 579
 Masonry of ancient Greeks,
 44, 45
 Matagrifon, castle of, 546
 Matapan cape, 494
 Mathitario isle, 131, 182
 Mati river, 639
Natricaria Parthenium, 390
 Maura Santa (Leucadia), 117
 Maurer, Von, 76, 79

MESSAPIUS.

- Mauro, Fra, Mappamondo of,
 383
 Mavrocordato, A., 430, 663
 Mavrodellisi, 380
 Mavrogumeno river, 509
 Mavromati (*Ætolia*), 432
 — (Bœotia), 403
 — (Messene), 497
 Mavrona, 130
 Mavronero (*Lydias*) river, 708
 — (Melas), 406, 721
 Mavropotamos (Acheron), 639
 Mavrovuni, 492
 Mazarak, 661
 Mazi (Arcadia), 544
 — (East Attica), 377
 — (West Attica), 373
 Mazo, 616
 Mazoma, lagoon of, 666
 Measures, Greek, 86; Turkish,
 89
Meckyberna, 717
 Meerschaum beds, 384
 Megabazus, 399
 Megalo Kastron, 626
 Megalo Khorio, 391
 Megalonisi isle, 613, 633
 Meganisi islet, 120, 440
 Meganites river, 549
 Megara, 441
 Megara, treasury of, at Olym-
 pia, 581
 Megaspelion, convent of, 451
 Melæne, 373
 Melas river (Mavronero), 406
 Melathrin river (Baphynus),
 708
 Meletius, St., convent of, Glä-
 aron, 378
 "Melian reliefs," 206, 236
 Melidoni mt., 624; village,
 623
 Melina pass, 716
 Melos, island of, 581; ruins
 of ancient, 582; Venus of,
 582
 Menecrates, tomb of, 108, 110
 Menelaus mt., 486
 Menelaus and Helen, tomb of,
 486
 Menidi, Tholus of, 357
 — (Andros), 574
 Menina, 632
 Mentor, wreck of the, 140
 Mercantile marine of Greece
 82
 Merenda mt., 365
 Meritza, 683
 Merkourio, 364
 Mertzikia mt., 635
 Mesara, 631; plain of, 632
 Mesavouna, 591
 Mesiodnda, 303
 Meskia, 617
 Mesogia, 613
 Mesokhorio, 632
 Mesolonghi, 429; *see* Miso-
 longhi
 Messa, 493
Messapium, 398
 Messapius, 383

MESSAREA.

Messarea (Cythnus), 579
 Messene, 498; northern gate, 499; stadium, 499
 — to Kalamata, 498
 — to Navarino, 503
 Metallon, 632
 Metapontium, treasury of, at Olympia, 531
 Metaxata, 117
 Meteora, monasteries of, 699; situation and organisation, 700, 701
 Methana, history, geology, and thermal springs, 459, 460
 Methone, 708
 Metokhi, 538
 Metraum at Olympia, 528
 Metropolis, 439
 Metzikeli mt. (Tomarus), 657, 661, 685, 697
 Metzovo, 685, 698
 Mezapo port, 493
 Mezithra, 487
 Miaulis, Adam, tomb of, 352
 Michaelis, Prof. A., 197 *et seq.*
Mideta, 471
Migonium, 492
 Mikro Vathy, 382
 Milchhöfer, Prof. A., 192 *et seq.*
 Milia, 685
 Miliades, 341, 586, 599
 Milton, 112 *et seq.*
 Mimont, M. de, 393
 Minas, St., bay, 386
 Mineral resources of Greece, 43
 Mines, ancient Greek, 367; ancient Melos, 581
 Minoa (Amorgos), 584
 — (Monemvasia), 491
 Minya, 404
 Minyas, treasury of, 404
 Mirabella, gulf of, 630; plain, 630
 Miraka, 514
 Mirdites, tribe of, 646, 727
 Miska, khan of, 505
 Missolonghi, 429; death of Lord Byron at, 439; siege, 430; Roman remains, 431
 — to Vonitza, by Cœniadæ, 433
 — to Vonitza and Prevesa, by Vrakhori, 436
 — lagoon of, 428
 Missovouno mt., 384
 Mistra, 487
 Mistros, 395
 Mitropoli, 632
 Mitropoli-pokamo (*Lethæus*) river, 632
 Mizakia, 684
 Mnémé, 401
 Modon, 504
 Molivopyrgo, 717
 Molo, 408
 Mommsen, Herr A., 5, 47 *et seq.*
 Monasteries, list of, *see* Convents
 — organisation of Greek, 76

MONASTIR.

Monastir, 722
 — plain of, 637
 Mone, 615
 Monemvasia (Monembasia), 490
 Money, transport of, 19
 Monkey fossil, 363
 Monoxyla, 120, 431, 433
 Montenegro, principality of, 691
 Monte Sante, 718
 Morea, liberation of, 56; origin of name, 444
 Morritt, John, 173, 449, 495
 Mosaics, ancient, 109, 176, 184, 343, 345, 383, 485, 519, 530, 532
 — Byzantine, 363, 384, 413
 Moskopoli, 687
 Mosquitoes, 23; precautions against, 24
 Mothone, 504
 Mousoupoum Bey village, 541
 Mouton, isle de, 504
 Muchli, 479
 Mudari, 617
 Müller, C. O., 121 *et seq.*; his tomb, 356
 Mummius, 150, 519, 524
 Municipalities, Greek trading, 706
 Munychia, 349; castle of, 353; port, 352
 Muradly, 741
 Murchison, Sir R., 3, 42
 Mure, W., 123 *et seq.*
 Muri, 618, 622
 Muria, lagoon of, 536, 541
 Murray, Mr. A. S., 192 *et seq.*
 Mursia, 658
 Murzina, 659, 688
 Museum at Athens, 337
 Muses, Hieron of, on Helicon, 403
 Museum, the earliest, in Greece, 72
 Museums—Argos, 477; Ægina, 463; Athens, 189 *et seq.*; Corfu, 109; Dimitzana, 546; Larissa, 702; Myconus, 473; Olympia, 534; Sparta, 483; Tegea, 480; Tripolitza, 481
 Mycalissus, 382, 384
 Mycenæ, 473; citadel, 474; Gate of the Lions, 474; treasury of Atreus, 475
 — antiquities from, 210-223; tombstones from, 223, 224, 225
 Myconus, 572
 Myli of Lerna, 472
 Mylopotamo, 624
 Mylopotamos (Cerigo), 141
 Myrina, 599
 Myron, birthplace of, 374
 Myrrhinus, 365
 Myrtos, 631
Myrtantium, 439
 Mytari, 440
 Mytika, 436
 — (Ithaca), 132

NEWTON.

N

Nafio (Anaphe), 584
 Names, Greek family, 70, 125
 Napier, Sir C., his agricultural college at Cephalonia, 84; on the character of the Ionians, 101; quoted, 114 *et seq.*
 Napoleon I., 116, 495
 Napoli di Malvasia, 490
 — di Romania, 468
 Narta, 693
 Naum, St., monastery of, 724
 Naupactus, 148, 432
 Nauplia, 468; history, 468; fortress of Palamedes, 469; Acro-Nauplia, 470; nunnery, 470
 — to Corinth, by Mycenæ, Nemea, and Cleonæ, 555
 — to Epidaurus, 471
 — to Patras, by Mantinea, Phonia, and Vostitza, 554
 — to Sparta, by Mycenæ, 472
 — to Tripolitza direct, 471
 Naussa, 586
 Navarino, 505; battle of, 56, 506
 — Vecchio (*Pylos*), 507
 Navarrese in Greece, 505
 Navy, the Greek, 32
 Naxians, column of the, Delphi, 422
 Naxos island, 585
 Nea Mintzela, 705
 Nææ isle, 600
Neapolis, 738
 Neda river, 512
 Nedomos, tomb of, 375
 Negropont, 386; origin of name, 388
 Neion, 425
 Neium, 131
 Nelson, Lord, 467
 Nemea, 555
 — Temple of Zeus, 555
 Nemean Lion, the, 555
 Nemesis, temple of, Rhamnus, 379
 Nemeritzika, 679
 Nemeszika, 688
 Neokastro, 505
 Neokhorri, 433, 446
 — near Pella, 720
 Neokhorio (Thrace), 737
 Neopatra, 427
 Neoptolemus, tomb of, at Delphi, 422
Nerikos, 118, 121
 Nerio I., 170, 286
 Nerito mt., 130
 Nero, 106, 154; house of, 532
 — the false, 578
 Nesiotes, 114
 Nezonis palus, 705
 Nestus river, 740
 Neully, John de, 492
 — Margaret de, 492
 Newspapers, Greek, 67, 73
 Newton, 192 *et seq.*

NIAGHUSTA.

Niaghusta (near Bercea), 715
 Nicephorus Phocæa, 603, 623
 Nicholas, St. (Chalcidice), 718;
 (Tenos), 571; (Thera), 589
 — bay, 366
 — plain of, 370
 — convent of, Aetos, 436;
 by Samaria, 620
 — isle of (Nauplia), 469
 — port of (*Anaphlytus*), 370
 — port of (*Epidaurus*), 458
 Nickel, 368
 Nicolai, Dr. R., 73
 Nicopolis (Ambracian gulf), 147
 Nicopolis, 664; foundation of,
 665
 Nikita, 718
 Nikolitzi, 661
 Nio (Ios) island, 583
 Nissa, 399
 Nissæa, 442
 Nisi (Acarnania), 439
 — (Messene), 501, 503
 Nisvoro, 719
 Nisyros, extinct volcano, 43
 Nithavri, 684
 Nivetzæ, 683
 Nivitzæ, 697
 Noel, Mr. F., 392
 Nointel, Marq. de, 172, 346,
 414, 588
 Nokia, 612
 Nonacris, 548
 Nopia (*Methymna*), 612
 Normans in Greece, 376, 709
 Nunnery in Kalanata, 502;
 at Peperlenitzæ, 550; Catholic
 and Greek at Tenos, 572
 Nymphæum, 692, 734
 Nymphs' cave, Vari, 371
 Nymphs, hill of the, 337

O

Oakheads, pass of, 374
 Oche mt., 395, 397
 Ochrida, 723; see Achrida
 Ochthonia mt., 395
 Odeum of Pericles, 289; at
 Sparta, 486
 Odysseus, Androutsos, 424;
 temple founded by, 511
 Oechalia, 489
 Oedipus, 412; death of, 356,
 375; tomb of, 326
 Oeniadæ, 434
 Oenoe (East Attica), 377
 — (West Attica), 373
 Oenomaus, house of, at Olym-
 pia, 523
 Oenophytæ, 377
 Oenussæ, 141
 Eta mt., 425, 426, 427
 Ogygian deluge, 407
 Olbius river, 544
 Olcintum, 691
 Olenos mt., 555
 Olenus, 538
 Olive tree, the sacred, at
 Athens, 323

OLIVE WOOD.

Olive Wood, the great, 347,
 357
 Olives, Cretan, 606
 Olonos mt., 536, 543, 548
 Oloosson, 716
 Olpæ, 439, 441
 Oluss, 691
 Olympia, 514; discoveries at,
 515; the Altis, 516; gates,
 temple of Zeus, 516; Metro-
 pes, 521; statue of Victory,
 523; the Heraeum, 525; altar
 of Hera, Pelopium, Great
 Altar of Zeus, 527; Metroum,
 528; Byzantine church, 529;
 Exedra of Herodes, treasur-
 ies, 530; Zanes, 531; Stoa
 Pœcile, Stadium, house of
 Nero, 532; museum, 534
 — to Kalvryta, by Lala and
 Erymanthus, 536
 Olympic exhibition, 177
 Olympos, or Elymbos, 371
 Olympus mt., 35, 703, 721
 Olynthus, 716, 717
 Olytzika mt., 669, 675
 Omalos, 617
 Omer, St., tower of, 376
 Omer Effendi, 432
 — Vrioni, 243, 430
 Omphalus of Delphi, 421
Onchesmus, 697
 Oneian mountains, 35, 149
 Onichesmites (Wind), 697
 Onugnathos, 141
 Ophis river, 482
 Ophiussa (Tenos), 571
 Opus, 384
 Oracles — Abæ, 407; Argos,
 478; Delos, 570; Delphi, 421;
 Lebadeia, 401
 Orbelus range, 637
 Orchomenus, 404; battle, 170
 — (Arcadia), 545
 Oreos, 393
 Oricum, 694
 Ornylia, 717
 Ornithology of Greece, 31
 Oropo, 381, 383; Scala of, 382
 Oropus, 381, 667
 Orosh, 726
 Orphano, 738
 Orpheus, tomb of, 708
 Ortygia, 505
 Ossa mt., 35, 637, 698, 702, 718
 Ostanitzæ, 685
 Ostrovo, 722; lake, 722
 Otho, King of Greece, 57, 58
 Othonus, 112
 Othrys mt., 35, 427, 636, 703
 Othuni, 617
 Overbeck, 198, 199 *et seq.*
 Ovid, 123 *et seq.*
 Ovreo Kastro (Rhamnus), 378
 Oxyliothos, valley of, 395

P

Pæania, 358
 Pæonitzæ, 358
 Pagæ, 443

PARTHENON.

Pagasa, 705
 Pagassæan bay, 703; gulf, 393
 Paget, Captain, 573
 Palæa Achaia (Olenus), 538
 — Lutra, 601
 — Parga, 678
 Palæocastritzæ, 110
 Palæokastro (Cerigo), 140
 Palæokastron (Aptera), 621
 — (Crete), 612
 — (Cytsæum), 629
 — (Thuria), 501
 Palæokhora, 414
 Palæo Koundoura, khan of,
 373
 Palæo Lagrona, 370
 Palæo Phanaro, 514
 Palæopolis (Andros), 574
 — (Cerigo), 140
 — (Ella), 537
 — (Mantineia), 481
Palæste, 695
 Palagia, 399
 Palamedes fortress, 469
 Palasa, 695
 Palatea mt., 466
 Palati, 586; ruins of, 547
Pale, 113
 Paleavli, 688
 Paleocaglia, 121
 Palermo port, 659, 696
 Paliuri, monastery of, 655
 Pallantium, ruins of, 510; tem-
 ple of Athene and Poseidon,
 511
 Pallene, 716, 717
 Pambotis lake, 656
 Pamissus river, 497, 501, 509;
 source, 502
 Pan, cave of, Vari, 371; rock
 statue of, 598
 Panachaichum mt., 539
 Panagia of Porta, convent of,
 435
 Pandeileimon, 435
 Pandosia, 676
 Pangæus mt., 718, 739, 740
 Panormus harbour, 597
 Panormus (Acroceraunia), 696
 — (Myconus), 572
 Pantaleone, pass of, 110
 Pantocrator convent (Athos),
 733
 Papalagos, 617
 Papativrysi, khan of, 625
 Paradise port, 600
 Parekia, 586
 Paralimni lake, 399
 Paramythia, 661
 Paraskevi mt., 512
 Parga, 677
 Parian Chronicle, 575, 587;
 tiles, 308, 316, 519
 Parissa, 591
 Parnassus mt., 35, 411; ascent
 of, 423; lake on, 424
 Parnes mt., 35, 164, 362*, 37
 Parnon mt., 35
 Paros island, 536
 Parthenium mt., 479
 Parthenon, Athens, 305

PARTRIDGES.

Partridges, plague of, 465
 Pasha-liman, 694
 Pasha Limani, 350
 — point, 308
 Pasha's fountain (Sta. Maura), 119
 — (Kuboa), 397
 Pashley, Mr. R., 448 *et seq.*
 Passaron, 670
 Passarovitz, treaty of, 119, 463, 504
 Passava (*Las*), 492
 Passavant castle, 492
 Passports, 19
 Patiasia, 357
 Patrajik, 427
 Patras (Patræ), 538; history, 539; ancient city, 540; castle, church of St. Andrew, 540; Mt. Voidhia, 541
 — to Corinth, by Vostitza, 549
 — to Delphi, by Missolonghi and Lepanto, 428
 — to Tripolitza, 543
 Patroclus, Isle of, 370
 Patula, 625
 Paul, St., at Berea, 715; at Cenchreæ, 150; Crete, 618; Fair Havens, 633; Salonica, 709, 739
 — convent, Mt. Athos, 735
 — Isle, 633
 Pausaniac, tour of Greece, 93
 Pausanias, 42 *et seq.*; death of, 486
 Pavla river, 659
 Pavlitza (*Phigaleia*), 512
 Paxo island (Paxos), 112; legend of name, 112
 Pediada, 630
 Pedias, 631
 Pege, 623
 Pel, khan of, 720
 Pelagonisi Isle, 597
 Pelasgi, 283
 Pelasgic defences, 298
 Pelasgicum, ruins of, 303
 Pelekansas, 615
 Pelion mt., 35, 702, 703, 704
 Pella, 673
 Pelleka, 111
 Pellenæ, 553
 Peloponnesus, the, 444 *et seq.*
 Pelops, island of, 444
 Pemonia, 617
 Penelope, grave of, 127
 Peneius river, 36, 698, 702, 705, 707
 — (Eleian), 36
 Penrose, 259 *et seq.*
 Pentellicus mt., 35, 164, 364
 Peperarethos, 597
 Pepelenitza, 550
 Pera-Goni, 617
 Perakhora, 443
 Perama, 624
 Perdicas bay, 465
 Pergamus, 611
 Pergandi mt., 436
 Perinthus, 741

PERISTERI.

Peristeri range, 638
 Perivolia, near Retimo, 610, 635
 Perlepe, 723
 Perrot, G., 258, 326, 622
 Peta, 663
 Petalá, Isle of, 435
 Petalida Isle, 613
 Petalidi (Corone), 503
 Pethamemos, 391
 Petra pass, 716
 Petras, 662
 Petres, 617, 622
 Petro bay (Mavromichali), 451
 Petrokephali, 631
 Petros, Hagios (*Anactorium*), 440
 Pevkos, 631
 Phæcians, 105
 Phædra, grave of, 467
 Phædriades, 415, 418
 Phaga mt. (Sphingium), 401
 Phalasarna, 613; acropolis, 613
 Phalerum, New, 355; Old, 354; church of St. George, 354
 — bay, 354; roads, 350
 Phanari port, 147, 675, 677
 Phaneromene, convent of, at Salamia, 442
 Phano, 112
 Pharangi pass, 617
 Pharos port, 580
 Pharsalia, 703; battle of, 703
 Phassa, 687
 Phaura, 372
 Pheia, 536
 Pheidias, 167, 518; studio of, 529
 Pheneus Katabothra, 549
 Phersala, 703
 Phicium mt., 400
 Phidaro (*Eveus*) river, 432
 Philia, plain of, 546
 Philites, 655
 Philiatra (Messenia), 508
 Philliperium, Olympia, 528
Philippi, 739
 Philippo, 632
 Philora, 427
 Philotheus, convent (Athos), 733
 Phinike, 491, 659, 679
 — plain of, 490
 Phlembuko (*Hyampeia*), 418
 Phleba (*Phaura*), 372
 Phlius, 547
 Phocas the Egyptian, tomb of, 428
 Phœnice, 59, 697
 Phœniciana in Greece, 140, 397; dye-works, 139
Phœnia, 618
 Pholegandros island, 583
 Phonia port (Pheneus), 544
 — village, 544
 Phonica, 473
 Phosphorus, altar of (Munychia), 354
 Photia, St., 632
 Phourni port, 666
 Phrastani, 655

PORRI.

Phre, 617
 Phreattya, 352
 Phrykes, 130, 131
 Phterolako, 622
 Phuka mt. (*Apeasa*), 556
 Phycias, 578
Phytæum, 438
 Phytia, 435
 Piada, 459
 Piali, 479
 Pidima river (Aris), 502
 Pierian mountains, 35
 Pikermi, 364; fossil beds at, 41, 363
 Pikernes, 697
 Pilleri, 696
Pimplea, 708
 Pinaka, 717
 Pindar, 152 *et seq.*
 Pindus mt., 35, 656, 698, 701
 Piperi isles, 597
 Piræus, 154; harbour, 154
 Pirene spring, 151
 Pisa valley, 514
 Pistaí, 626, 634
 Petch wells of Zante, 137
 Plaka village, 366
 Plakotos, 583
 Platea, 402; siege, 402
 Platean pedestal, 417
 Plateama, gulf of, 705, 707
 Platani, 473
 Platania, 611, 617
 Platia, 435
 Plato, 270, 339, 342, 372
 Platza, 495
 Pleistius river, 415, 418
 Plemmeliana, 616
 Pleuron, New, 436
 — Old, 436
 Pliny, 113 *et seq.*
 Plutarch, 129 *et seq.*
 Plutonic rocks, 38
 Pococke, R., 614
Pocilassus, 619
Pocitum, 363*
 Poessa, 577
 Poemandria, plain of, 377
 Poles, 652
 Policandro island (Pholycandros), 583
 Poligyro, 717
 Polino, 581
 Polis, 131, 132
 Politika, 391
 Pollina, 683
 Polo, Maffeo, Marco, and Nicolo, 388
 Polyagos, 581
 Polyandrium of Thermopylae, 425; of Hysia, 479
 Polybius, 114 *et seq.*; birth-place, 510
Polyrrhenia, 612
 Pontiko Castro, 536
 Population, table of Greek, 78
 Poros (*Sphæria*), 465; conferences at, 465; history, 466
 — bay of, 114
 Porphyris (Cythera), 139
 Porri, 141

PORTA.

- Porta (*Phytia*?), 435
 Porto Gaio, 112
 — Leone, 154, 353
 Portus Achilleus, 494
 — Pelodes, 658
 Poseidon, temple of, at Sunium, 369
 — of Tanaria, 494
 Posidio (*Posidium*), 717.
Potidea, 717
 Prasiae, or Palus Cercinitis, lake, 738
 Prasonesi, 613
 Prasonisi (off Cerigotto), 141
 Prassia, 365
 Praviahta, 738
 Premedi, 685
 Prene, 625
 Presba, lake of, 723
 Prevesa, 664
 — to Joannina, by Arta, 662
 — to Joannina, by Nicopolis and Suli, 664
 Prini, 622
 Printiza, 536; battle of, 535
 Printing, introduction of, 72
Prinus pass, 478, 554
 Priori or Pronesus, 114
 Prodorini, 615
 Pronia, 469, 471
 Prosilio, 698
 Proskymno, 383, 384
 Prosero, 617
 Prote, or Prodan, isle of, 508
 Proviaka, vale of, 730
 Psalloriti (Mt. Ida), 602
 Psophia, 537
 Psytaleia, 364*
 Ptelia, 572
 Ptoum mt., 399, 407
 Punta (Actium), 440, 665
 Puria, 595
 Pydna, 708
 Pylæ of Symbolum, 739
 Pylæ of Delphi, 423
Pylos, 507
 Pyramid at Tenos, 572
 Pyrgo, 632
 Pyrgos, 535, 629
 — to Patras, by Paleopolis, 537
 — to Patras, by Gastouni and Clarentza, 541
 Pythia's bath, 419

Q

- Quaglio, Porto, 494
 Quaranta, Santa, 653, 697
 Quarantine, 16
 Quarries, historic, 341, 351, 358, 537
 Queen's farm, near Athens, 357
 Quinine, use of, 6

R

- Racli (Herscleia), 114
 Radostin, 684
 Raguseo, Porto, 693
 Rangabe, M., 63, 73

RAPANIDI.

- Rapanidi, 599
Raphina, 364
 Raphti port (Prasie), 365
 Raveni, 655
 Raven-rock, 130; see Korax
 Regilla (wife of Herodes Atticus), monuments of, 327, 530
 Reshid Pasha, 288, 430, 652
 Resna, 723
 Retimo (*Rhithymnos*), 623
 Reveniko, 718
 Rhamne, 617
 Rhamnus, 378
 Rhaucus, 628
 Rheiti, 364
 Rheneia island, 570
 Rhevmatari islet, 566
Rhithymna, 623
 Rhitzona, khan of, 384
 Rhium, 148
 Rhiza, 609, 618
 Rhizokastron, 631
 Rhodian plates, 558
 Rhodope range, 740
 Rhodosto, 741
 Rhoka (Rhocca), 612
 Rhotes, 632
 Rhoukani, 628
 Rhousopoulos, Prof. A., 161 *et seq.*
 Rivers—Achelous, 35, 133, 429, 638, 698; Alpheus, 36, 482, 497, 510, 536, 547; Aous (Viosa), 35, 638; Aroanius, 537, 544; Asopus, 377, 383, 402; Aspropotamos, 133, 429, 438, 498; Cephissus, 165, 354, 373, 382, 425; Charadrus, 337, 380, 667; Devol, 639, 684, 686; Drin, 638, 690, 724; Enipeus, 703, 708; Erymanthus, 537, 543; Euripus, 382, 387; Eurotas, 482, 490; Genusus (Skumbi), 638, 646; Haliacmon, 637, 708, 715; Iliassus, 165, 342; Inachus, 441, 447; Inge-Karasu (Haliacmon), 637; Kalamas (*Thyamis*), 655; Mavronero (Lydias), 708; (Melas), 406, 721; Oropus, 667; Parnisus, 497, 501, 509; Peneius, 698, 702; Salambria, 702; Selinus, 551; Sperchius, 426, 708; Stymphalus, 472, 547; Vistritza, 637, 686, 698, 716
 Riza lake, 659
 Rodini peak, 418
 Rodovani, 615
 Rodgia, 629
 Rogus, 664, 667
 Roma, gallery of Count, Zante, 136
 Romania, despots of, 641
 — Castel di, 148
 — Napoli di, 468
Romano or *Romanates*, 675
 Ross, Ludwig, 241 *et seq.*
 Roumeli, Hagia, 619; pass of, 620

SAN DONATO.

- Roupho, 634
 Routes from England to Greece, 1
 — through Continental Greece, 146
 — through Peloponnese, 458
 — through Crete, 601
 — through Albania, Thessaly, and Macedonia, 663
 Russicon, convent of (Athos), 735
 Rustika, 622

S

- Sacra, 403
 Sacred wars, 415, 417, 428
 Sacred way to Delphi, 412
 — to Eleusis, 363*
 Sagmata mt., 384
 Sahta, 634
 Sailors, customs of the Greek, 16, 569
 Sakona, 497
 — to Tripolitza, by Megalopolis and Pallantium, 509
 Salagora, 662
 Salamis, battle of, 155; island of, 364, 442; dockyard at, 466
 Salamorla (Peneius) river, 702
 Salaneta, 398
 Salinatraki island, 112
 Salona (*Amphissa*), 149, 428
 Salona, Scala di (*Chalemon*), 428, 432
 — to Lamia, 423
 Salonica (Thessalonica), insa, 708; consul, communications, bankers, shops, 709; situation and history, 687, 709; sieges, population, commerce, 710; antiquities, triumphal arch, las incantadas, caravansera, city walls, Byzantine churches, 711; church of St. George, 712; St. Sophia, St. Elias, Holy Apostles, St. Elias, Pantellon, Eski Djuma, 713; St. Demetrius, 714; tomb and festival of St. Demetrius, 715
 — to Constantinople, 737
 — to Larissa, by Berea, 715
 — to Mt. Athos and back, 716
 — to Scutari, by Monastir, 719
 Saloniki, 662
 Salvador, San (Istone), mt., 107, 111
 Samaria, 619
 Same or Sainos (Cephalonia), 113
 — (Ithaca), 129
 Samothrace, island of, situation and configuration, the Cabiri, 598; antiquities, thermal springs, 599; Silurian rocks of, 39, 599
 San Donato, Castello di, 661

SANE.

Sane, 727
 San Salvador (Istone) mt., 107, 111
Santa Maura (Leucadia), island of, preliminary information, 117; capital, ancient history, 118; modern history, configuration, 119; forts, products, earthquakes, 120; topography, 121; excursions, 122; Sappho's leap, 122
 Santameri village, 538
 — mt., 538
 — tower, 376
Santorin isles, situation and history, 588; topography, harbour, schools, population, collections of antiquities, 589
 Sacoe, or Saos, mt., 598
 Sapa (*Thene*), 630
 Sapienza isle, 141, 504
 Sappho's leap, 119, 122
 Sarambey, 727
 Sarandapotamo (Cephissus) river, 373
 Saranta, Hagii, 658, 697
 Sarko, 629
 Sauria of Greece, 32
 Sayades, Scala di, 655, 678
 Scala, 508
 Scala cape, 115
 Scampe, 725
 Scandea, 140
 Scapte Hyle, 598
 Scardus range, 34, 637
 Searus, 121
 Scheria, 105
 Schiste, pass of, 412
 Schliemann, Dr. H., 128 *et seq.*
 Schœnus, 154
 Schulemberg, Marshal von, 106, 107; statue of, 108
 Sciathus, island of, 596
 Scillus, 513
 Scodra (Scutari), 690
 Sculpture, collections of—
 Argos, 477; Athens, 191, 205, 238, 248, 252, 266, 323; Dimi-
 itzana, 545; Larissa, 702;
 Sparta, 483
 Sculpture, earliest Attic, 238;
 Boeotian, 378; Laconian, 483
Scutari (Albania), hotels, consul, aspect of town, population, 690
 — to Cattaro, 691
 — to Constantinople, 726
 — lake of, 639, 690
 Scyros, island of, 595
 Seasons for travelling, 3
 Selasforo, 687
 Selenitza, 692
 Selino Kastelli, 615
 Selinus, treasury of, at Olympia, 531
 — river, 551
 Selitza, 686
 Selivria (Selymbria), 741
 Sengena, 400
 Senitza, 688

SERAPIS.

Serapis, temples of—Athens, Cetylus, 495
 Seriphus (Serpho), island of, 579
 Sermyle, 717
 Serres (*Sirrhe*), 738
 Serrium mt., 740
 Sersibilia, 609
 Servants, choice of, 11; *see also*
 Dragomans
 Servia, kings and zupans of, 640
 — town of, 716
 Servians, 642, 643
 Sgouros, 496
 Shar Dagb (Scardus), 637
 Shepheris, Greek, 143; Wal-
 lachian, 143, 366, 377
 Shields on Parthenon, 307; on
 temple of Zeus, Olympia, 519
 Ship of Ulysses, 110
 Siatista, 686
 Sibthorp, John, 30 *et seq.*
 Sicinus, island of, 583
 Sicyon, situation, tumulus, citadel, 553; theatre, stadium, 554; treasury of, at Olympia, 530
 Sidero Kastro, 511
 Sideroporta, 437
 Sieges, celebrated—Athens, 173; Candia, 626; Chalcis, 388; Missolonghi, 490; Platan, 435
 Signies, village and convent of, 111
 Silver, distribution of, 43; mines of Cimolus, 581; of Laureium, 367
 Simonides, birthplace of, 576; epigram of, 577
 Simopetra, convent of (Athos), 735
 Sinano (Megalepolis), 510
 Singitic gulf, 754
 Siphnus (Sipheno), island of, 579
 Siren isles, 621
 Sirrhe, 738
 Sisi, convent of, 116
 Sithonia, 716
 Siva, 631
 Siva, 628
 Skala, 618
 Skamnia, 707
 Skanderbeg, 690, 725, 726
 Skaramanga (Ægaleos) mt., 364*
 Skardamyla (Scardamyle), 495
 Skardiana port, 566
 Skarfitza pass, 688
 Skaro, 589
 Skeleton tours, 90
 Skinussa isle, 586
 Sklavokhorio, 489
 Sklavopula, 615
 Skodra, 690
 Skondela, 626
 Skopelos (Peparethos), island of, 597

STAFIRI.

Skopos mt., 134, 138
 Skroponeri mt., 399
 Skripu (Orchomenus), 404; battle of, 170
 Skumbi (Genusua) river, 638, 646, 688, 724
 Skutari (Laconia), 498
 Skyropulos isle, 595
 Skyros, island of, 595
 Slaves at Athens, 240, 265; at Delos, 566; at Delphi, 415, 422; at Sunium, 369
 Smith, Dr. William, 46 *et seq.*
 Snails, remarkable, 507, 579; trade in Creten, 606
 Snakes, 32; bites of, 7; superstition regarding, 63; of Epidauria, 460; of Mantinea, 482
 Sodovitz valley, 656
 Solos (*Nonacris*), 546, 548, 555
 Sophocles, E. A., 64-67
 Sopoti, 638
 Sopoto (Morea), 548
 — (Albania), 697
 Soros mt., 375
 Soros, or Barrow, of Marathon, 303
 Sosino, convent of, 690
 Sosti, Hagios, 480, 481
 — islet of, 429
 Spada cape, 612
 Spades, 378
 Spaniako, 616
 Spanopulo cape, 574
 Sparta—in, modern town, 483; museum, 483-485; miscellaneous antiquities, name, natural features, 485, 486; theatre, odium, tomb of Leonidas, Menelaum, 486; excursions, 487
 Sparta to Kalamata direct, 494
 — by Helos and Monembasia, 489
 — to Messene, by Sakona, 502
 — over Mt. Taygetus to Kalamata, 502
 Spartovouni, 438, 439
 Spata, tombs near, 358
 Spercheus river, 36, 426, 703
 Spetzia, island of, 408
 Sphacteria or Sphagia, island of, 507; battle of, 507, 523
 Sphæria or Hiera isle, 465
 Sphakia, 618
 Sphattian Way, 371
 Sphinari cape, 614
 — village, 614
 Sphingium mt., 400, 401
 Spinalonga, 630
 Spitala, 501
 Splantza, 676
 "Split Road," the, 411
 Stadium—Athens, 342; Delos, 568; Delphi, 422; Epidaurus, 461; Isthmian sanctuary, 153; Messene, 499; Minoa, 548; Olympia, 532; Sicyon, 554; Trozene, 487
 Stafiri, 684

STAGI.

Stagi, 699
 Stagirius, 719
 Stamata, 360
 Stamatakis, 410, 475
 Stamna, 434
 Stamos, 130
 Standia (Dia) isle, 627
 Stanhope, Hon. Leicester, 72
et seq.
 Stanley, Dean, 11, 33, 131, 411,
 460
 Staunoniketes, convent of
 (Athos), 733
 Stauros, *see* Stavros
 Stavrak, 656
 Stavri (Maina), 448
 — (Siphnus), 580
 Stavro (Attica), 363
 — Ionian, 131
 — (Macedonia), 719
 Stena of the Alpheius, 510
 Stenuri of Vurlia, 482
 Stenykleros, 500
 Stepetzi, 681
 Stephen, convent of St.
 (Meteora), 700
 Strabo, 113, 114, 121, 123, 124
 Strada Bianca, 695
 Strangford, Viscount, 61, 62,
 439, 444, 445
 Strangford Shield, the, 197,
 198
 Strati river and village, 616
 Stratia (Naxos), 600
 Stratiotiki (Zea) bay, 350
 Strato, tomb of, 364*
 Stratus, 438
 Strivali, 139
 Strivina, 663
 Strongyle, 585
 Strongylion, 305
 Strophades, the, 139
 Strovitz, 512
 Struga, 724
 Strymon river, 737
 Strymonic gulf, 718, 737
 Stura (Styra), 397
 Stura-nisi (*Agileia*) isle, 397
 Stylida, 393, 472
 Stymphalus river, 472, 547
 — lake, 546
 Styra, 397
 Styx river, 548
 Subterranean rivers, 117; *see*
also Katabothra
 Suda (*Leuce*) isles, 621
 Sudena, 546
 Sudhenra, 685
 Sudsauro, 632
 Suia, 615
 Suli, 668
 Sundials, ancient, 247, 406
 Sunium cape, 368; town,
 temple of Athena, temple of
 Poseidon, 369
 Sunstroke, treatment of, 6
 Sybarita, 634
 Sybota isles, 111, 147
 Sykolog, 631
 Syllakka, 579
 Syndrium at Delphi, 423

SYNESIUS.

Synesius, 167
 Syra, island of, 562
 Syracuse, treasury of, at
 Olympia, 530
 Syrban, 548
 Syrkeni, 741
 Syros, island of, 562

T

Taka lake, 482
 Talanti, 383
 Talem (St. Elias), 489
 Tallowwell, Zante, 137
 Tanagra, 377; figurines, 236
 Tanarian cape, 35
 Taphiassus mt., 432
 Taphus, 120
 Tarrha, 619
 Taves, 632
 Tatar Bazarjik, 727
 Tatos or Tatoia (Deceleia), 382
 Tattooing, custom of, 645
 Taxiarch, convent of the
 (Vostitza), 550
 Taygetus, 35, 482; ascent of,
 487; passes, 496
 Tchaka, 547
 Tchangan, Boghaz, pass of, 686
 Tcharakovista valley, 669
 Tchataljé, 703
 Tchekmejjeh, 741
 Tcherni, 688
 Tchika mt., 694, 695
 Tchirka, 740
 Teges, 479
 Tekfourdagh, 740
 Telesbæ, 118
 Telegraph, tariff of the Greek,
 158
 Telethrius mt., 385
 Temenia, 616
 Tempe, vale of, 633, 707
 Temple, Knights of the, 542
 Temples — Actium, 665, 666;
 Ægina, 465; Anaphe, 584;
 Argos, 476, 478; Athens, 289,
 291, 299, 305, 306, 322, 332,
 336, 345, 347, 354, 356, 495;
 Bassæ, 512; Carthæa, 576;
 Delos, 567, 568, 570; Delphi,
 421; Dodona, 671; Eleusis,
 364*; Iulia, 575; Leucadia,
 122; Migionium, 492; Mi-
 noa, 555, 584; Nemea, 555;
 Olympia, 516, 525, 528;
 Peiræus, 353, 354; Pœci-
 tum, 363*; Psophis, 537;
 Ptoum, 399; Sunium, 369;
 Syros, 563; Thebes, 501;
 Trezene, 467

Ten Saints, origin of, 633
 Teneric plain, 401
 Tennant, Sir J. E., 468, 560
 Tenos, island of, 570
 Tents, 24
 Tepeleni, 681
 — to Avlona, by Selenitza, 692
 Terami, 611
 Terra Lemnia or Sigellata, 599

THRASIBULUS.

Tetrazi mt., 509
 Teumessus, 378, 384
 Teuthroni, 494
 Teutonic Order, Knights of,
 453, 542
 Thasos, island of, 598
 Thaumaci, 703
 Theatres—Aptera, 621; Ar-
 gos, 477; Athens, 328; Che-
 roneia, 409; Chersonesus, 630;
 Cleitorium, 544; Delos, 568;
 Delphi, 422; Dodona, 659;
 Epidaurus, 461; Gortyna,
 632; Gythium, 492; Hier-
 aptyna, 632; Isthmian, 153;
 Kissamos, 612; Lissus, 615;
 Lyttus, 630; Mantinea, 482;
 Megalopolis, 510; Melos, 582;
 Messene, 500; Nemea, 556;
 Enide, 434; Peiræus, 353;
 Pleuron, 437; Sicyon, 554;
 Sparta, 486; Syros, 563;
 Tegea, 481; Thuria, 501
 Thebes—inn, ancient topo-
 graphy and remains, 375;
 mediæval history, 376;
 meerschau beds near, 384
 — to Chalcis, 384
 — to Lebedeia, by Platæa,
 402
 — to Livadia (Lebedeia)
 direct, 401
 Themis, temple of, Athens,
 336
 Themistocles, 268, 284, 350;
 tomb of, 352
 Thenæ, 630
 Theodora, Empress, 434, 538;
 tomb of, 488
 Theodoraki, 632
 Theodore, isle of St., 611
 Theotokos, convent of, at
 Skripu, 405
 Thera, island of, 588
 Therapia, 741
 Therapne, 487
 Therasia, 589, 591
 Therike, 675
 Theriko (Thorius), 366
 Theriso, 617
 Thera, gulf of, 707
 Thermæ, *see* Baths
 Thermal springs, 43, 578, 582,
 584, 599, 601
 Thermia (Cythnus), island of,
 578
 Thermopylæ, 408, 426
 — to Thebes, 383
 Thermus, 438
 Thesetium, Athens, 259
 Theseus, temple of, at Pira-
 eus, 166, 354
 Thespiez, 402
 Thessaly, ceded to Greece, 58;
 ethnology of, 642; geography
 of, 637
 Thessalonica, 637, 708
 Thorius, 366
 Thrace, boundary of, 73;
 scenery of, 740
 Thrasybulus, 353, 598

THREE HEADS.

Three Heads, pass of the, 374
 Thria, 364*
 Thriastian, 364*
 Thronium, 408
 Thronos, 634
 Thucydides, 98, 105
 Thuria, 507
 Thyaneus (Kalamas) river, 639, 655
 Tiganus, 493
 Timotheus, 436
 Tiparenos, 468
 Tiryas, 472
 Titanas mt., 716
 Tithoreia, 425
 Titian, altar-piece by, 137
 Titus, St., 626
 Tjames, tribe of, 647
 Tobacco, Greek and Turkish, 162
 Tolon port, 471
 Tomarus mt., 657, 685
 Tombazi, Adm., 59, 467
 Tombs, ancient — classification of, 275; trade in, 194, 200; description of Athenian, 193 *et seq.*
 Tomor mt., 638, 684, 687; village, 687
 Topography, characteristics of Greek, 33
 Topolia (Cope), 400
 — (Copaia) lake, 400
 Toparista, 546
 Toronaic gulf, 718
 Tornyne, 678
 Toskia, 675
 Totshar, khan of, 685
 Towers—Alliveri, 396; Maina, 446, 496; Seyros, 595; Siphnus, 580; Skimitari, 333; Vraona, 364
 Toxaris, monument of, 188
 Tozer, Rev. H. F., 35 *et seq.*
 Trachinia, plain of, 427
 Tragoge, 512
 Tragones, 372
 Tragamesti or Dragomestre, 435
 Tramway, ancient Greek, 338
 Transfiguration, convent of, 384
 Treasuries—Atrous, 475; Minyas, 404; Vaphos, 490
 Tre Bocche, 595
 Trebushin mt., 681
 Treis Pyrgi, 354
 Trelououno (Hymettus), 361
 Tres Taberna, 698
 Tretus pass, 476, 555
 Tricarantum mt., 547
 Trichonis lake, 437
 Tricorynthus mt., 378
 Trikala, 558
 Triardo Kastro, 434
 Trikeri (Cerata) mt., 441
 Trikhani, 698
 Trimponchais, 595
 Trinisa (*Trinasis*), 490
 Trinity, convent of (Attica), 362

TRINITY.

Trinity (Crete), 610
 — (Thessaly), 701
 Triodos, 412
 Tripiti, 591
 Tripolitza, 481
 — to Sparta, 382
 Tripotamo (Psophis), 537
 — convent, 537
 Triptolemus, Heroum of Athens, 346; temple of, Eleusis, 364*
 Tris, 471
 Trissala (Tricca), 701
 Tritaea, 543
 Triton river, 629
 Trozene, 466
 Troja, 655
 Trophonius, cave and oracle of, 401
 Trypa, 669
 Trypiti (Crete), 619
 — (Melos), 582
 Tumaro, 716
 Turchino (marble), 44
 Turkovouna, 165
 Turks of Thessaly and Macedonia, 649
 Turlulu isle, 611
 Tyliaso (Typhissus), 626
 Tymphe mt., 35
 Typhlos river, 612
 Typhrestus mt., 34
 Tyrana, 725
 Tyrian red, 139
 Tzaka, 514
 Tzakomans, 445
 Tzakonia, 489
 Tzakonic dialect, 67, 445, 489
 Tzaliana, 615
 Tzanet Bey, 447
 Tzerigo, 139
 Tzetinié, 691
 Tzimova, 493
 Tzipiana, 478, 482, 554

U

Ulrichs, H. F., 159 *et seq.*
 Ulysses, 124-130; castle, 128; cave of, 126, 127; ship, 110
 Universities of Italy, Greek at, 71
 University of Athens, the modern, 73, 178; the ancient, 245
 Uria lake, 437
 Usami river, 639, 684, 686, 687
 Uses in Macedonia, colonies of, 640

V

Vabeis lake, 703
 Valona (Erasinus) river, 364
 Valeare khan, the, 681
 Valerian walls, Athens, 246, 257
 Valona (Aulon), 684, 692
 Valtetzi, 511

VITRINITZA.

Valtos, vill., hills, and lake, 438
 Vampires, 589
 Vanitza (Inachus) river, 478
 Vaphio, 490
 Varassova mt., 432
 Vardar (Axius) river, 636, 708, 720
 Vari (Anagyros), 371
 Varibobi, 395
 Varnaka mt., 439
 Varnava mt., 379
 Varnos, 617
 Vasilika, 719
 — (Sicyon), 553
 Vasiliko (Lelantum), 386, 390
 Vasilopoulo, 435
 Vathia, 498
 Vathy (Amorgos), 584
 — (Boeotia), 382, 383
 — (Euboea), 396
 — (Ithaca), 123, 126
 — (Laconia), 493
 Vatika, 142
 Vatonda, 390
 Vegetation of Greece, 33; of Attica, 364
 Velatzi mt., 435
 Velastino, 703
 Velimaki, 548
 Velitza, 425
 Venerato, 628
 Venetia, Palaea, 655
 Venetians in Greece, 98, 172, 447, 457, 538, 580, 585
 Venikos, khan of, 685
 Venus of Melos, 582
 Verde antico (marble), 571
 Verde (wine), 138
 Verge, 638
 Verria (Bercea), 686, 715
 Versalius, Andrew, 139
 Via Egnatia, 638
 Via Sacra to Delphi, 412
 — to Eleusis, 363
 Via Sphektia, 371
 Vianos (Biannos), 632
 Vido islet, 107
 Viena (Panætolium) mt., 437
 Vigla, 655
 Vilia, 373
 Villages, plan and appearance of the Attic, 145
 Villa-Hardouin, house of, 428, 452 *et seq.*
 Ville-Hardouin, Isabella de, 455; Margaret de, 493
 Viosa (Aous) river, 638, 639, 679, 681, 683, 698
 Virgil, 122 *et seq.*
 Virgin, convent of the, at Delphi, 418; on Parnassus, 425; see also *Panagia*
 Virlet, A., 37, 38, 39, 459
 Viscardo, Porto, 115
 Vischer, Wilhelm, 341, 374, 383, 486
 Vistroza river, 659
 Vistrizza (Hallacmon), 637, 686, 698, 716
 Vitrinizza, 492

VITYLOS.

Vitylos (Cetylus), 498, 495
 Vlachó Livadi, 716
 — Mahala, 705
 Vlasios, Hagios, 411
 Vilke (Aulis), 382
 Vilko, 119, 120
 Visiri, castle of, 536
 Vliithias, 616
 Vlitra, 491
 Vlokho mt., 438
 Vodena (Edessa), 637, 721
 Vogdano (Hyampolis), 408
 Voidha mt., 540
 Volcanic rocks of Greece, 42
 Volo, situation, inns, etc., 704; environs, 705
 — gulf of, 393, 703
 Vonitza, fortifications, 440
 Vostitiza (Ægium), 549; history, 550; convent, 550
 Voustice, La, 549
 Vouvos (Amythos), river, 639, 662
 Voynca, 639
 Vrakhori (Calydon?), 437
 — lake, 437
 Vrana, 360
 Vraona (Brauron), 364
 Vratzi, 378; river, 384
 Vromolimni lake, 460
 Vrukolokos (Vampire), 591
 Vrysaki bay, 366
 Vryssi (Pergamus), 611
 Vulcano (Messenia), convent of, 497
 — (Thera), 594
 Vullasmeni, 372
 Vulkaria (Myrtantium), 440
 — lake, 439
 Vuno, 696
 Vunuka mt., 512
 Vurkano, convent of, *see* Vulcano
 Vurko, bay of, 382, 386
 Vurlia, 482

W

Wallachia, principality of Great, 640
 Wallachians of Greece and Turkey — origin, history,

WALLACHIANS.

and geographical distribution of the, 58, 60, 143
 Water-supply of Athens, ancient, 255; modern, 355; of Corfu, 108
 Ways, the nine, 738
 — the three, 412
 Weights of Greece, 86; of Turkey, 88
 Whales in the Ægean, 17, 33
 White mountains (Crete), 602
 Winckelmann, 515
 Wines, Greek, caution respecting, 7; character of, 12, 22, 90; of Andros, 574; of Crete, 613, 617, 629; of Malmsey, 491; of Naxos, 585; of Patras, 538; of Santorin, 589; of Tenos, 571; of Zante, 138
 Wolves, 29, 30, 122
 Wordsworth, Dr., Bishop of Lincoln, 108, 125, 126
 Wyse, Sir Thomas, 9, 85, 260, 386, 388
 — Miss Winifred M., 329, 393

X

Xenophon, 105 *et seq.*
 Xeria (Charadrus) river, 478
 Xerillo river, 497
 Xerocampo, 438
 Xerokhori (Histiea), 391, 393
 Xeromeros, 440
 Xeronisi (Eudemia), 597
 Xeropotamos (Pleistus) river, 415
 Xerovalto, 679
 Xerxes, 167 *et seq.*; canal, 730
 Xidia (Lyttus), 630
 Xyli cape, 491
 Xyloskala pass, 617

Y

Yachts, 15
 Yannitza (Macedonia), 720
 — (Thrace), 740
 Yenicheri-Phanar, 702
 Yenidjeh (Macedonia), 720
 — (Thrace), 740

ZYGOS.

Yenijik, 740
 Yenikeni, 720
 Ypsilanti, Demetrius, 472, 477
 Yürük Turkomans, 642

Z

Zacynthus, island of, 134
 Zagora (Citharon) mt., 403
 Zagori, 685
 Zalongo, 667
 Zanes at Olympia, 531
 Zante (Zacynthus), 134; history, 134; pitch wells, 137; tallow well, 137; cultivation of currant vine, 138; castle hill, 137; excursions, 136
 Zapandi, 438
 Zara, 658
 Zaraka, 547
 Zarka (Zaretra), 397
 Zarkaka (Stymphalus) lake, 545
 Zarukhla, 555
 Zaverda, 436
 Zay, tomb of, 741
 Zea (Ceos), island of, 575
 — (Iulis), 576
 — bay, 576
 Zeitun (Lamia), 427
 Zephyria, 581
 Zeus, altars of — Zeus Astrapus, 347; Zeus Horcius, 534; Zeus Hypatus, 322; Zeus Hypsistus, 340; Zeus Olympius, 527
 — Olympius, statue of, by Pheidias, 519
 — temples of — at Ægina, 465; at Athens, 347; Arri, 632; Dodona, 671; on Ithome, 497; Minoa, 555; Olympia, 525; Peireneus, 353
 — tomb of, 628
 Ziria (Cyllene) mt., 545
 Zitzia, convent and village of, 659, 660
 Zoster, cape, 372
 Zuluti, 688
 Zygos (Aracynthus) mt., 431, 436
 — (Thessaly) mt., 698

THE END.

573353

MR. MURRAY'S FOREIGN HANDBOOKS.

MURRAY'S HANDBOOK DICTIONARY: English, French, and German. A small oblong volume, bound in leather. 16mo. 6s.

* * This work contains a large number of colloquial words and expressions, especially adapted to the requirements of travellers, and not included in ordinary Dictionaries.

TRAVEL TALK: English, French, German, and Italian. 16mo. 3s. 6d.

HOLLAND AND BELGIUM. Map. 6s.

THE RHINE AND NORTH GERMANY. Map and Plans. Post 8vo. 10s.

SOUTH GERMANY. Maps and Plans. 10s.

SWITZERLAND, SAVOY AND PIEDMONT, THE ITALIAN LAKES, DAUPHINÉ, &c. Maps and Plans. In Two Parts. Post 8vo. 10s.

FRANCE, Part I.:—NORMANDY, BRITTANY, TOURAINE, LIMOUSIN, THE PYRENEES, &c. Maps and Plans. Post 8vo. 7s. 6d.

FRANCE, Part II.:—CENTRAL FRANCE, THE FRENCH ALPS, ALSACE, LORRAINE, &c. Maps and Plans. Post 8vo. 7s. 6d.

PARIS AND ITS ENVIRONS. Maps and Plans. 16mo. 3s. 6d.

THE MEDITERRANEAN. Maps and Plans. Post 8vo. 20s.

ALGERIA AND TUNIS. Maps and Plans. 10s.

SPAIN. Maps and Plans. Post 8vo. 20s.

PORTUGAL. Map and Plan. 12s.

NORTH ITALY, THE RIVIERA, VENICE, &c. Maps and Plans. Post 8vo. 10s.

CENTRAL ITALY AND FLORENCE. Maps and Plans. Post 8vo. 10s.

ROME AND ITS ENVIRONS. Maps and Plans. Post 8vo. 10s.

SOUTH ITALY AND NAPLES. Maps and Plans. Post 8vo. 10s.

EGYPT. Maps and Plans. Post 8vo. 15s.

TURKEY IN ASIA. Maps and Plans. 15s.

DENMARK. Maps and Plans. Post 8vo. 6s.

SWEDEN. Maps and Plan. Post 8vo. 6s.

NORWAY. Maps and Plans. Post 8vo. 9s.

RUSSIA. Maps and Plans. Post 8vo. 18s.

BOMBAY. Map and Plans. Post 8vo. 15s.

MADRAS. Maps and Plans. Post 8vo. 15s.

BENGAL AND BRITISH BURMAH. Maps and Plans. Post 8vo. 20s.

PUNJAB, WESTERN RAYPUTANA, KASHMER, SINDH, &c. Map. Post 8vo.

HOLY LAND. Maps and Plans. 20s.

* * MAP OF PALESTINE. In a case, 12s.

JAPAN. Maps and Plans. 21s.

JOHN MURRAY, ALBEMARLE STREET.

WORKS ON GREECE.

GREECE. PICTORIAL, DESCRIPTIVE, AND HISTORICAL. By CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. With an Introduction on the Characteristics of Greek Art, by GEORGE SCHARF, F.S.A. New and Revised Edition. Edited by H. F. TOZER, M.A., Tutor of Exeter College, Oxford. With Illustrations of Scenery, Architecture, and Fine Arts of the Country. Royal 8vo. 31s. 6d.

A HISTORY OF GREEK SCULPTURE. By A. S. MURRAY, of the British Museum. With 130 Illustrations. 2 vols. Medium 8vo.

Vol. I. FROM THE EARLIEST TIMES TO THE AGE OF PHEIDIAS. 21s.

Vol. II. UNDER PHEIDIAS AND HIS SUCCESSORS. 31s. 6d.

A HISTORY OF ANCIENT GEOGRAPHY AMONG THE GREEKS and Romans, from the Earliest Ages till the Fall of the Roman Empire. By E. H. BUNBURY, F.R.G.S. With 20 Maps. 2 Vols. 8vo. 21s.

A HISTORY OF GREECE FROM THE EARLIEST PERIOD TO the close of the Generation Contemporary with Alexander the Great. By GEORGE GROTE. Cabinet Edition. With Portrait and Plans. 12 Vols. Post 8vo. 4s. each.

Also a LIBRARY EDITION. With Portrait, Maps, and Plans. 10 Vols. 8vo. 120s.

WORKS BY DR. SCHLIEMANN.

"Dr. Schliemann may fairly be called the creator of Homeric archaeology."—*Times*.

TROJA : RESULTS OF THE LATEST RESEARCHES AND DISCOVERIES ON the Site of Homer's Troy, and in the Heroic Tumuli and other Sites made in 1882. With Maps, Plans, and Illustrations. Medium 8vo. 42s.

ILIOS : A COMPLETE HISTORY OF THE CITY AND COUNTRY OF THE Trojans. The Result of Recent Discoveries and Researches made on the Site of Troy and the Troad in 1871-73, 1878-79. Including an Autobiography of the Author. With nearly 2000 Illustrations. Imperial 8vo. 50s.

MYCENÆ : A NARRATIVE OF DISCOVERIES AND RESEARCHES AT MYCENÆ and Tiryns. The Preface by the Rt. Hon. W. E. Gladstone, M.P. With 20 Maps, Plans, and 550 Illustrations. Medium 8vo. 50s.

JOHN MURRAY, ALBEMARLE STREET.

MURRAY'S HANDBOOK
ADVERTISER,

1890-1891,

CONTAINING

USEFUL INFORMATION FOR TRAVELLERS,

RAILWAY

AND

STEAMBOAT COMPANIES,

HOTELS,

AND

MISCELLANEOUS ADVERTISEMENTS.

COMPAGNIE
DES
MESSAGERIES MARITIMES.
FRENCH POSTAL STEAMERS.

FROM MARSEILLES TO

AUSTRALIA AND NEW CALEDONIA.

On the 1st of every month for Mahé (Seychelles) King George's Sound, Adelaide, Melbourne, Sydney, Noumea, transshipping at Mahé for Reunion and Mauritius.

EAST COAST OF AFRICA.

On the 12th of every month for Port-Saïd, Suez, Obock, Aden, Zanzibar, Mayotte, Nossi-be (branch line for the West Coast of Madagascar), Diego-Suarez, St. Marie, Tamatave, Reunion and Mauritius.

CHINA AND JAPAN.

Every alternate Sunday on and after 4th May for Alexandria, Port-Saïd, Suez, Aden, Colombo, Singapore (branch line for Batavia), Saigon (branch line for Quin-hon, Tourane, Hai-phong), Hong-Kong, Shang-hai, Kobe and Yokohama.

CORRESPONDING EVERY FOUR WEEKS.

1° at Colombo for Pondichery, Madras and Calcutta.

2° at Saigon for Manila.

KURRACHEE, BOMBAY.

Branch line from Aden to Kurrachee and Bombay corresponding with the East Coast of Africa and Australian lines.

MEDITERRANEAN.

For Constantinople and Odessa every other Saturday (on and after 10th May).

Constantinople and Black Sea ports every other Saturday (on and after 17th May).

Alexandria, Port-Saïd, Syrian Ports, Smyrna, Salonica, Piræus (on and after 10th May).

Piræus, Salonica, Smyrna, Syrian Ports, Port-Saïd, Alexandria (on and after 17th May).

LONDON.

Weekly from Marseilles to Havre and London (merchandise only).

FROM BORDEAUX TO

ATLANTIC OCEAN.

1° On the 5th of each month for Lisbon, Dakar, Rio Janeiro, Montevideo and Buenos Ayres.

2° On the 20th of every month for Corunna or Vigo, Lisbon, Dakar, Pernambuco, Bahia, Rio Janeiro, Montevideo and Buenos Ayres.

3° On the 12th of each month (steerage passengers and merchandise only, for La Corogne, Vigo, Las Palmas, Montevideo, Buenos Ayres, Bahia Blanca.

4° On the 28th of each month (steerage passengers and merchandise only) for Las Palmas, Montevideo, Buenos Ayres and Rosario (calling occasionally at Passages, Marino, Corunna and Vigo).

PARIS: 1, RUE VIGNON.

OFFICES

MARSEILLES: 16, RUE CANNIBIÈRE.

BORDEAUX: 20, ALLÉES D'ORLÈANS.

NORDDEUTSCHER LLOYD, BREMEN.

Imperial and United States Mail Steamers.

THIS COMPANY ARE THEIR OWN INSURERS.

The following magnificent Clyde-built Express Steamers—

"Lahn," "Saale," "Trave," "Aller," "Ems," "Eider,"
"Werra," "Fulda," "Elbe," of 5500 tons, 8000 horse power,
which are amongst the fastest and most luxuriously fitted
vessels afloat,

ARE APPOINTED TO SAIL BETWEEN

BREMEN AND NEW YORK,

Calling at Southampton for Passengers and Mails. From Bremen
every Wednesday and Saturday; from Southampton every Thursday
and Sunday; from New York every Wednesday and Saturday.

FARES TO NEW YORK FROM

	Bremen,	Southampton,	Havre,	Paris,
1st Class:	390 to 525 Mkz.	285 to 495 Mkz.	300 to 510 Mkz.	315 to 525 Mkz.
2nd "	200 to 300 "	200 to 270 "	200 to 285 "	205 to 300 "

FARES FROM NEW YORK TO

Bremen, Southampton, London, or Havre.

{ 1st Class: 75 to 175\$
2nd " 50 to 65\$

The above-named prices are determined by the season of the year and the position
of state-room.

This Company has regular Mail and Passenger Steamers between
Bremen and the following ports: BALTIMORE (direct), weekly; Bahia,
Rio de Janeiro, and Santos, *via* Antwerp and Lisbon, monthly; Monte
Video and Buenos Ayres, twice a month.

ALSO MONTHLY MAIL AND PASSENGER SERVICES TO

EASTERN ASIA

(CHINA AND JAPAN),

AND

AUSTRALIAN PORTS.

Full particulars on application to the Company in Bremen or to the
undermentioned Agents.

AGENTS IN LONDON:

KELLER, WALLIS, & Co., 32 Cockspur Street, Charing Cross; 5 and 7 Fenchurch
Street, E.C.

PHILLIPS and GRAVES, Botolph House, Eastcheap, E.C.

Agents in Southampton.....KELLER, WALLIS, and Co.

" Paris and HavreLHERBETTE, KANE, and Co.

" New YorkOELRICHS and Co., No. 2 Bowling Green.

" BaltimoreA. SCHMACHKE and Co.

" Antwerp.....H. ALBERT DE BARY Co.

" Lisbon.....KNOWLES, RAWES, and Co.

DUBLIN AND GLASGOW STEAM PACKET COMPANY.

The Company's First-Class Saloon Paddle Steamers,
Duke of Argyll, Duke of Leinster, Lord Gough, and the First-
 Class Screw Steamer **General Gordon**, or other Steamers,
 Are intended to Sail as per Monthly Sailing Bills, unless prevented by any unforeseen
 occurrence, from

DUBLIN TO GLASGOW

Every MONDAY, WEDNESDAY and FRIDAY, and every alternate TUESDAY,
 THURSDAY and SATURDAY. From

GLASGOW TO DUBLIN

Every MONDAY, WEDNESDAY and FRIDAY, and every alternate TUESDAY,
 THURSDAY and SATURDAY, calling at Greenock both ways, except Saturday Boat
 from Dublin, which proceeds direct to Glasgow.

	2 s. d.	Return Ticket to Edinburgh 2 s. d.
Cabin Fare (including Steward's Fees)	0 18 9	(2 Months) 1 10 0
Return Tickets (6 Months)	1 0 0	Single Ticket to Edinburgh (3rd Class and Deck) 0 7 6
Steerage	0 5 0	Return Ticket to Edinburgh (2 Months) (3rd Class and Deck) 0 12 0
Return Tickets (6 Months)	0 8 0	
Single Ticket to Edinburgh	0 18 6	

Passengers can travel between Greenock and Edinburgh Direct, without change of carriage, by either Caledonian or North British Railway, according to the Ticket they hold. The Caledonian Railway Stations are Cathcart Street, Greenock; and Prince's Street, Edinburgh. North British Company's—Lyndoch Street, Greenock; and Haymarket and Waverley Stations, Edinburgh.

Passengers are also Booked Wellington Street, Through between Dublin and the principal Railway Stations in Scotland.

AGENTS.—HENRY LAMONT, 70, Wellington Street, Glasgow. JAMES LITTLE & Co., Excise Buildings, Greenock.

DUBLIN OFFICES.—Booking Offices for Passengers—1, Eden Quay; where Berths can be secured up to 2 o'clock p.m., on day of Sailing.

CHIEF OFFICE AND STORES.—71, NORTH WALL.

Further particulars, Monthly Bills, &c., on application to { A. TAYLOR, Secretary.
 B. MANN, General Manager.

GENERAL STEAM NAVIGATION COMPANY.

From and to Broughton and St. Katherine's Wharf, near the Tower.

LONDON AND OSTEND.—From London.—Wednesday and Sunday. —From Ostend—Tuesday and Friday. FARES, Chief Cabin, 10s. or 7s. 6d. Return, 15s. or 11s. 3d.

LONDON AND ANTWERP.—Twice a week. See Time-tables.

LONDON AND HAMBURG.—Via Thames. Every Thursday and Saturday. From Hamburg—Monday or Tuesday, and Thursday or Friday. Via Harwich Wednesday and Saturday from each end.

FARES, via Thames. Chief Cabin, 30s. and 50s. Return Tickets, 45s. and 75s.

Return, 50s. 3d. 2nd Class Ball and Saloon. Single, 30s. 9d. Return, 50s. 9d. 2nd Class Ball and Fore Cabin. Single, 25s. 9d. Return, 15s. 9d.

LONDON AND BORDEAUX.—Every Friday. From Bordeaux—Every Friday. FARES Chief Cabin, 50s. and 30s. Return Tickets, Chief Cabin, 50s. and 60s. Excursion, 70s.

LONDON AND ITALY.—Genoa, Leghorn, Naples, Marseilles, and Palermo.

LONDON AND OPORTO.—Every three weeks. FARES, 50s. Chief Cabin only; Ladies, 30s. extra

LONDON AND EDINBURGH (GRANTON FREE).—Every Wednesday and Saturday. From Edinburgh (Grantown Free)—Every Wednesday and Saturday. FARES, Chief Cabin, 20s.; 2nd Cabin, 15s. Return, 30s. and 25s. 6d. Deck (Soldiers and Sailors only), 10s.

LONDON AND HULL.—Every Wednesday and Saturday, at 8 a.m. From Hull—Every Wednesday and Saturday. FARES, Saloon, 10s.; Fore Cabin, 7s. Return Tickets, 15s. and 11s.

Steward's Fees are included in above Fares and Return Tickets are available for two months, excepting of the Edinburgh Station, where they are available for twelve months.
 * Summer Service only.

YARMOUTH, MARGATE, RAMSGATE, DEAL AND DOVER.—From London Bridge Wharf. During the summer there are special Passenger Services.

For Bank Holiday arrangements see Special Advertisements.

During the season Return Tickets to the Near Continental Ports are issued at reduced fares.

For any alterations that may be made, and further particulars, apply to the Secretary,
 55, Great Tower Street, London, E.C., or 14, Waterloo Place, S.W.

SPLENDID SEA TRIPS.**GLASGOW and BRISTOL CHANNEL.**

The First Class Steamers *HUMBER, MEDWAY, SOLWAY, AVON, and SEVERN*, will sail as under (calling at Greenock, Prince's Pier)—

Glasgow to Bristol *via* Belfast every Monday and Thursday at 2 p.m.

Glasgow to Cardiff and Swansea *via* Belfast every Friday at 2 p.m.

Glasgow to Newport *via* Belfast every alternate Friday at 2 p.m.

Bristol to Glasgow *via* Belfast every Monday and Thursday evening.

Cardiff to Glasgow *via* Swansea every Monday p.m. tide.

Swansea to Glasgow *via* Belfast every Wednesday evening.

Newport to Glasgow *via* Swansea and Belfast every alternate Tuesday p.m. tide.

These Steamers have very superior accommodation for Passengers, carry Stewardesses, and afford a favourable opportunity for making Excursions from West of England to Ireland and Scotland.

Fares—Glasgow: Cabin, 20s. Storage, 12s. 6d.

„ Belfast: „ 17s. 6d. „ 10s.

Returns issued at Fare-and-Half, available for Two Months, and can be used to return from any of the ports.

Circular Tours can be made *via* London and East Coast in connection with Carron Co.'s Steamers to Grangemouth; London and Edinburgh Shipping Co.'s Steamers to Leith; and General Steam Navigation Co.'s Steamers to Granton. Cabin Fare, 35s. Also per Dundee, Perth and London Shipping Co.'s Steamers from London to Dundee. Cabin Fare, 37s. 6d. And per Aberdeen Steam Navigation Co.'s Steamers from London to Aberdeen. Cabin Fare, £2 5s. These Fares are exclusive of all Railway Fares for Rail parts of the Journey.

Guide Books and further Particulars on application to—

WILLIAM SLOAN & CO., 8, Gordon Street, Glasgow.

ALGIERS. MUSTAPHA - SUPERIOR.**Sanitary Station.****Hotel d'Orient and Hotel Continental.**

First-class Houses. Full south. Situated in a large park and pine forest. Magnificent views. Omnibus in attendance at the arrival of steamers.

LAWN TENNIS.

REICHERTER & HILDENBRAND, Proprietors.

AMIENS.**GRAND HOTEL DU RHIN,
PLACE ST. DENIS.**

FIRST-CLASS HOTEL, the nearest to the Cathedral and Railway Station. Much frequented by English and Americans. Spacious Apartments and airy Bed Rooms. Private and Public Saloons. Warm Baths. Large Garden. Omnibus to and from each Train. English Interpreter.

CH. FICHEUX, Proprietor.

AMIENS.

GRAND HOTEL DE L'UNIVERS.—First-Class, Hotel recently enlarged, facing St. Denis' Square, near the Railway Station. Three minutes' walk to the Cathedral. Drawing and Bath Rooms. English Interpreter.

Omnibus of the Hotel at every Train.

AMIENS.

HOTEL DE FRANCE, D'ANGLETERRE, AND DE L'EUROPE.

BRULÉ, Proprietor.

FIRST-CLASS HOTEL, close to the Cathedral, the Museum, and other Public Buildings.

Having been recently newly furnished, it offers great comfort. Families and Single Gentlemen accommodated with convenient Suites of Apartments and Single Rooms.

Omnibus at the Station.

English spoken.

AMSTERDAM.

AMSTEL HOTEL.

THIS Magnificent **FIRST-CLASS HOTEL** is situated near the Zoological and Botanical Gardens, the Crystal Palace, Museums, &c. Cheerful views on the Amstel river. It is provided with every Comfort, and contains 200 well-furnished Rooms and Saloons, Reading and Smoking Rooms, and a special Ladies' Saloon. First-rate Table and Choice Wines.

Terms Moderate. Lift.

Railway, Telegraph Offices, and Stables attached to the House.

R. SEQUEIRA, jun., Manager.

ANTWERP.

HOTEL ST. ANTOINE.

PLACE VERTE, OPPOSITE THE CATHEDRAL.

THIS excellent First-Class Hotel, which enjoys the well-merited favour of Families and Tourists, has been Newly Furnished and Decorated. Great Comfort, Superior Apartments, and Moderate Charges. Elegant Sitting, Reading and Smoking Rooms; fine *Salle à Manger*, excellent Table d'Hôte and choice Wines.

English, American, and French Papers.

TELEPHONE.

BATHS IN THE HOTEL.

ANTWERP.

GRAND HOTEL.

REOPENED by, and under the direction of Mr. Schœffter Wiertz, the well-known proprietor of Hotel de l'Univers, Brussels.

AVIGNON.

GRAND HOTEL DE L'EUROPE.

VERY GOOD.

AVRANCHES.

GRAND HOTEL DE LONDRES.

MOREL, new Proprietor. First Class House. Near Post and Telegraph. Apartments and Rooms for Families. Smoking Room. Large Garden. Moderate Prices. Omnibus to all the trains.

AVRANCHES.

GRAND HOTEL D'ANGLETERRE.

Recently reconstructed and newly furnished throughout with large additions, and every possible Comfort. Celebrated Cellar. English Papers. Moderate Prices. Omnibus at Station. Carriages for Mount St. Michel and Excursions.

A. HOULLEGATTE, Proprietor.

BADEN - BADEN.**VICTORIA HOTEL.**

Proprietor, Mr. FRANZ GROSHOLZ.

THIS is one of the finest-built and best-furnished First-Class Hotels, main front with Morning Sun, situated in the new Promenade nearest the Kursaal and the famous Frederic Baths; it commands the most charming views, and is reputed to be one of the best Hotels in Germany. Principally frequented by English and American Travellers. Highly recommended in every respect, very moderate charges. Table d'hôte at 1 and 6 o'clock. English and other Journals. Beautiful airy Dining Rooms; Ladies' Drawing Room, Reading and Smoking Rooms. Pension in the early and latter part of the season.

Hydraulic Lift. Bath Rooms. Sanitary Arrangements perfect.

BADEN - BADEN.

First-class Establishment, NEAREST CON-
VERSATION HOUSE and NEW VAPOUR
BATHS. Now surrounded by ITS
OWN BEAUTIFUL
PARK.

HOLLAND HOTEL
With DEPENDANCE "BEAU SÉJOUR."

OPEN -
ALL THE YEAR

Charges strictly moderate.

Special arrangements for a prolonged stay. Pension.
HYDRAULIC LIFT IN BOTH HOUSES.

A. RÖSSLER, Proprietor.

BÂLE.

HOTEL EULER.

FIRST CLASS HOTEL.

Opposite the Central Station.

BASLE.

**HOTEL SCHRIEDER ZUM
DEUTSCHEN HOF.**

OPPOSITE the Baden Railway Station.
Comfortable accommodation. Moderate
Charges.

M. ERNE, Proprietor.

BAYEUX.

HOTEL DU LUXEMBOURG.

REPUTED the best. Situated in the centre of the town, close to the Cathedral and public buildings. Breakfast, 2 fr. 50 c.; Dinner, 3 fr. Rooms from 2 fr. Table d'hôte. Restaurant à la carte. Garden. Billiard room. Recreation Ground. Carriages for Excursions.

ENGLISH SPOKEN.

BELFAST.

THE IMPERIAL HOTEL.

Just Re-decorated and Enlarged. First-Class. Best Situation.

Omnibuses meet all Trains and Steamers.

W. J. JURY, Proprietor.

BERLIN.

GRAND HOTEL DE ROME,*UNTER DEN LINDEN, 39, opposite the Royal Palace.*

This old, reputed, first-class Hotel, has the best situation in the Town, close to all the principal sights and Royal Theatres. Lately re-furnished throughout.

Splendid **RESTAURANT**, looking out over the "Linden."

"CAFE." DRAWING ROOM FOR LADIES. BATHS. LIFT.

TABLE d'HOTE. ELECTRIC LIGHT.

Newspapers in all Languages. Omnibus at Stations. Moderate Charges.

Proprietor: ADOLF MÜHLING,

Purveyor to the Imperial Court.

BAYONNE.

**GRAND HOTEL ST. ETIENNE.
FIRST-CLASS HOTEL.**

Most highly recommended to Families as being the best in Bayonne. Aristocratic Hotel.

BERLIN.

HOTEL ROYAL,

F. LANGE, PROPRIETOR.

UNTER DEN LINDEN,

No. 3, WILHELMSTRASSEN-ECKE.

Only a Few Minutes Distance from the Stadthahnhof Friedrichstrasse.

BILBAO.

GRAND HOTEL D'ANGLETERRE.

BEST SITUATED FIRST-CLASS HOTEL. — Near the Station and Theatre. Close to the Post and Telegraph Offices, on Promenade. Interpreter. Omnibus at the Station.

L. MONET.

BLOIS.

GRAND HOTEL DE BLOIS.

H. GIGNON.

Highly recommended to Strangers.

VERY COMFORTABLE TABLE D'HÔTE AND PRIVATE DINNERS.

Apartments for Families. Close to the Castle of Blois.

Comfortable Carriages for visiting Chambord and the Environs.

BATHS IN THE HOTEL.

OMNIBUS AT THE STATION. ENGLISH SPOKEN.

BIARRITZ.
GRAND HOTEL VICTORIA.
GRANDE PLAGE.

THIS new Hotel is built with all the latest improvements of comfort. Near the British Club, in the centre of all the best Promenades. 100 Rooms and Saloons. Facing the Sea, and full South. Renowned Cuisine. Moderate Charges.
J. FOURNEAU (from the *Hôtel de France*).

LIFT.]

BONN.

[LIFT.

GRAND HOTEL ROYAL.

ON the Banks of the Rhine. European repute. 200 Rooms and Salons. Situation without equal, facing the Rhine, Seven Mountains and Park. Near the Landing-place and Railway Station. Extensive English Gardens. Reading, Smoking and Billiard Rooms. Ladies' Salons. Arrangements on the most moderate terms for Pension. Warm and Cold Baths in the Hotel.
L. VOGELER.

BORDIGHERA.

HOTEL ANGST.

First-Class Hotel with every modern comfort, situated in the middle of a large beautiful garden on the Strada Romana. Sheltered position. Magnificent view. Best drainage-system by the English Sanitary Co.

Conducted by the Proprietor, **A. ANGST** (Swiss).

Formerly **Grand Hôtel de Bordighera.**

BOULOGNE-SUR-MER.

BERRY'S (late **ROBERT'S**)

English and French Boarding Establishment and Family Hotel,

96, 98, 100, & 102, RUE DE BOSTON,

OPPPOSITE the Casino Bathing Establishment, near the Steam Packets and Railway Station, and having a splendid Sea View from the extensive gardens of the Hotel. Terms moderate, and special arrangements for the Winter Season, by day, week, or month. Single Boarders received. Established 50 years.

BOULOGNE-SUR-MER.

HOTEL DES BAINS ET DE BELLE VUE.

MM. MESUREUR & CO., Proprietors.

FIRST CLASS HOTEL, situated Rue Victor Hugo (late Rue de l'Ecu), and on the Port facing the Railway Station and Steamers.

Hot and Cold Sea Baths and Vapour Baths in the House.

BOULOGNE-SUR-MER.

GRAND HOTEL CHRISTOL & BRISTOL.

First-class Hotel.

*Best Situation in the Town. Highly recommended
for Families and Gentlemen.*

Carriage in Attendance on Arrival of all Trains and Boats.

SAGNIER and F. CHRISTOL, Proprietors.

BOULOGNE-SUR-MER.

HOTEL DERVAUX,

73 to 80, GRANDE RUE; and 24, RUE DES VIEILLARDS.

THE most healthy part of Boulogne, near the Post Office, English Church, Theatre, and Market. The Hotel is now carried on by Mr. ALPHONSE DERVAUX, son of the founder. Arrangements by the day, week, or month. Reduced prices during the winter months.

CAIRO (Egypt).

HOTEL DU NIL.

H. FRIEDMANN.

CAIRO, EGYPT.

HOTEL CONTINENTAL.

THIS First Class Hotel, newly built and handsomely furnished, is situated in the finest and healthiest part of the Ismailieh quarter, close to the English and Catholic churches. Perfect English sanitary arrangements. Large Veranda, Drawing and Ladies' Saloons, Reading, Smoking and Billiard Rooms. Terms moderate. Best cooking in Cairo.

GEORGE NUNGOVICH, Proprietor.

CANNES.

HOTEL BEAU SITE

AND

HOTEL DE L'ESTÉREL.

BOTH situated at the West End of Cannes, in the midst of a most splendid Garden, and adjoining Lord Brougham's property; the healthiest part of the Town.

300 Rooms and Private Sitting Rooms.

Enlarged Drawing Room, separate Reading Room, Smoking and Billiard Room, with Thurston's Tables.

BATH ROOM. LIFT WITH SAFETY APPARATUS.

THREE LAWN TENNIS COURTS,
CONSIDERED THE FINEST AND LARGEST IN CANNES.

GEORGES GOUGOLTZ, Proprietor.

CASINO DE CHERBOURG.

HOTEL DES BAINS DE MER.

ONLY ESTABLISHMENT on the Sea Shore. Hot and Hydropathic Baths, with Sea Water.

Open 1st June till 1st October.

Director, Ls. MERTZ.

CARLSBAD.

ANGER'S HOTEL (BRANCH, RHEIN HOTEL).

THESE Two First-Class Hotels offer special comfort to English and American Travellers, who will find them most desirable residences.

Charges Moderate; deservedly recommended.

ENGLISH & AMERICAN NEWSPAPERS. BATHS, CARRIAGES, OMNIBUS, LIFT.

Mr. and Mrs. Anger speak English.

CARLSBAD.

HOTEL GOLDENER SCHILD.

WITH DEPENDENCE (TWO GERMAN MONARCHS).

TTHIS HOTEL has European celebrity, is very beautifully situated, with large Garden, and is newly furnished and decorated. Travellers will find here every comfort at *moderate prices*. English, French, and German Newspapers. Open all the year. English Attendance.

F. ROSCHER, Hotelier.

CARLSBAD.

WIESINGER'S HOTEL NATIONAL.

On the Neuen Gartenzeilstrasse. First-Class Hotel. Open all the year.

TTHIS HOTEL, situated next to the City Park, and only four minutes from all the Mineral Springs, commands a splendid view of the Mountains; is recommended to families and travellers in general. Large Dining Rooms and shady Garden. Good German and French Cooking. Moderate Charges.

The Proprietor, Ant. Wiesinger, has left his Hotel "Drei Fasanen" on account of his increasing business in the above Hotel.

CHESTER.

THE GROSVENOR HOTEL.

FIRST-CLASS. Situated in the centre of the City, close to the CATHEDRAL and other objects of interest. Two Large Coffee Rooms and Ladies' Drawing Room for the convenience of Ladies and Families. Open and close Carriages, and Posting in all its Branches. The Hotel Porters and Omnibuses, for the use of Visitors to the Hotel, attend the Trains. Tariff to be had on application. A Night Porter in attendance.

DAVID FOSTER, Manager.

COBLENZ.

GIANT HOTEL—HÔTEL DU GÉANT.

THE best situated First-Class Hotel, just opposite the landing-place of the Steamboats and Fortress Ehrenbreitstein. Excellent Cuisine and Cellar. Moderate Charges. Reduction for a long residence.

PROPRIETORS, EISENMANN BROS.

COBLENTZ.

GRAND HOTEL DE BELLE VUE.

FIRST-CLASS. Commanding a splendid view of the Rhine and the Fortress of Ehrenbreitstein.

Moderate Charges.

COLOGNE.

HOTEL DU DÔME.

THE MERE KASER.—This old and excellent House has been enlarged by an elegant New Building, and comfortably fitted-up; it is advantageously situated in the centre of the City, near the Cathedral and the Central Railway Station. Table d'Hôte 1 and 5 o'clock. Splendid Dining Room, Ladies' Saloon, Smoking Room, &c. Recommended to English Tourists. Moderate Charges.

COLOGNE.

HOTEL DISCH.

First-Class House. Near Cathedral and Central Station. Greatly enlarged. Every comfort found. 200 Rooms with 300 beds. Omnibuses meet every Train and Steamer. Choice wines for wholesale. Hydraulic Lift. Electric Light. Colorist's in winter.

T. OEBSTOPE, Proprietor.

CONSTANCE.

HOTEL & PENSION INSELHOTEL AM SEE.

FIRST-CLASS HOUSE, considerably enlarged by new buildings. Commanding a magnificent view on the Lake of Constance and the Alps. Beautiful Garden. Warm baths as well as baths in the lake and river.

A. Gutzschebauch, Director.

COPENHAGEN.

HOTEL KONGEN of DENMARK.

THIS FIRST-CLASS HOTEL, much frequented by the highest class of English and American Travellers, affords first-rate accommodation for Families and single Gentlemen. Splendid situation, close to the Royal Palace, overlooking the King's Square. Excellent Table d'Hôte. Private Dinners. Best attendance. Reading Room. Hot Baths. Lift.

English, French, German and American Newspapers.

ALL LANGUAGES SPOKEN.

MODERATE CHARGES.

Ladies' Drawing Room.

Vienna Coffee House.

CARRIAGES IN THE HOTEL.

R. KLUM, Proprietor.

COPENHAGEN.

HOTEL PHOENIX.

First-Class Hotel in the Centre of the Town.

CHARGES MODERATE.

N.B.—Patronized by His Majesty the Emperor of Russia.

C. B. SÖDERING, Proprietor.

BAD-CREUZNACH.

HOTEL ORANIENHOF.

LARGEST First-Class House. Finest situation in own grounds. Visited by the Crown Princess of Germany. The Oranien spring, strongest mineral spring at Kreuznach, belongs to Hotel.

R. D. ALTEN, Proprietor.

COUTANCES.

HOTEL DES TROIS ROIS

H. SIFFAIT, Proprietor.

First-class House. Apartments and Drawing Room (Piano) for families. Terrace. Near the Cathedral. Moderate Prices.

Omnibuses to all the Trains.

CUXHAVEN (North Sea Bath).

DÖLLE'S HOTEL BELVÉDÈRE.

E. DÖLLE, Proprietor.

FIRST-CLASS HOTEL, newly built, with a brilliant view on the Sea and Port, newly and comfortably fitted up, good Cuisine, Choice Wines, Warm Sea-Baths in the house. Two minutes from the Railroad Depot, fifteen minutes to the new Sea-bathing Establishment.

HOTEL-CARRIAGE AT THE STEAMBOAT LANDING.

DINANT-SUR-MEUSE.

HOTEL DE LA TÊTE D'OR.

ALFRED DISIÈRE, Proprietor.

FIRST-CLASS, upon the GRAND PLACE. Recommended for its comfort. Pension from 7 francs 50 centimes per day.

DRESDEN.

VICTORIA HOTEL.

ON THE PUBLIC PROMENADE.

Five Minutes from the Central Station.

Proprietor, C. WEISS.

EISENACH (THURINGIA).

HOTEL RAUTENKRANZ.

Most beautiful view on the Wartburg. First and largest Hotel in the City; favourably known for its Moderate Prices, Excellent Cooking, and Choice Wines.

W. OFFERMANN.

ENGELBERG.

THE VALLEY OF ENGELBERG (3200 ft. high) with its

KURHAUS AND HOTEL SONNENBERG.

THE property of Mr. H. HUG. Summer stay unrivalled by its grand Alpine scenery, as well as by the curative efficacy of the climate against lung and chest diseases, coughs, nervous ailments, &c., &c. Clear bracing air, equable temperature. Recommended by the highest medical authorities. The **HOTEL SONNENBERG**, in the finest and healthiest situation facing the Titlis and the Glatiers, is one of the most comfortable and best managed hotels in Switzerland. Lawn Tennis Ground. Excellent and central place for sketching, botanising, and the most varied and interesting excursions. The ascent of the Titlis is best made from here. Shady Woods. Vapour and Shower Baths. Waterspring 6° R.; 200 Rooms; Pension from 7 fr. a day upwards. Because of its so sheltered situation specially adapted for a stay in May and June. Resident English Physician. English Divine Service.

ENGELBERG, SWITZERLAND.**KURHAUS HOTEL ET PENSION TITLIS.**

THIS First-Class Hotel, in the best situation of the valley, in the middle of an extensive garden, has been recently much enlarged and improved: 200 Beds. Lofty Dining Saloon. Large Saloon de Réunion, with Veranda. Smoking-Room. Reading-Room. Billiards, Salle de Musique. Lift. Electric Lighting in all Rooms. Bathin the Hotel. Good attendance, with Moderate Charges.

English Chapel in the garden of the Hotel.

ED. CATTANI, *Proprietor.*

EXETER, DEVON.**POPLE'S NEW LONDON HOTEL.**

FOR Families and Gentlemen. Re-furnished and Re-decorated. Large covered Continental Courtyard. This First-Class Hotel has long stood pre-eminent, and is patronised by the leading County Families. Adjoining Northernhay Park, and within three minutes walk of the Cathedral. General Coffee Room. Drawing-room Suites of Apartments. Table d'Hôte at 7 o'clock. Night Porter. Omnibuses and Cabs meet every Train.

POSTING ESTABLISHMENT.

Also *Proprietor of the Globe Hotel, Newton Abbot.*

FRANKFORT-ON-MAIN.**PENSION VORSTER.**

FAMILY PRIVATE HOTEL.

Lindenstr. 17 (West End).

Unrivalled Situation.

Home Comforts.

12 Salons. Balconies.

60 Bedrooms.

FRANZENSBAD.

THE KÖNIGSVILLA,
FIRST-CLASS FAMILY HOTEL.

New Park with splendid Lawn Tennis Ground.

Special Care paid to

Kitchen, Cellar,

and

Attendance.

Under the superintendence of the Proprietor himself, Mr. F. F. KOPP, late of
"Cosmopolitan Hotel," Nice.

FREUDENSTADT. (2,600 feet above sea.)

BLACK FOREST HOTEL.*RAILWAY-LINE STUTTGART, OFFENBURG, STRASSBURG.***F**IRST-CLASS HOTEL situated on a charming hill, and surrounded by a very
extensive and beautiful Park. 60 very comfortable Bedrooms and Saloons, with
15 Balconies. Water and Milk cures. Electricity. Massage. Pine needle and
Soothe Baths.**BEST CENTRAL RESIDENCE FOR EXCURSIONS.***Elegant Coaches and Landau Carriages at the Hotel.***TROUT FISHING, AND VERY GOOD SHOOTING.****Moderate Charges. Pension.****ERNEST LUZ, JUNIOR, Proprietor.**

GENEVA.

GRAND HOTEL BEAU RIVAGE.*THE LARGEST AND BEST IN GENEVA.***MAYER & KUNZ, Proprietors.**

GENEVA.

GRAND HOTEL METROPOLE.**ONLY FIRST-CLASS HOTEL OPPOSITE THE JARDIN ANGLAIS, AND VIEW OF THE LAKE.**
OPEN ALL THE YEAR. LIFT. BATH-ROOMS.
*Moderate charges and special arrangements for prolonged stay.***ADOLPHE DURINGER, Proprietor.**

GENEVA.

GRAND HOTEL NATIONAL.*THE LARGEST AND BEST.***200 Rooms overlooking Lake and Mont Blanc.****LIFT. GARDEN. CONCERTS.****ARMLEDER & GOERGER, Proprietors.**

GENEVA.

HOTEL PENSION VICTORIA**(FORMERLY HOTEL FLÄGEL).****Finest situation, near the English Garden. Splendid view on the Lake and the Alps.**
Moderate charges. No charge for light and attendance. Omnibus at the Station.
Lift. Baths.**W. NIESS, Proprietor.**

GENEVA.

RICHMOND FAMILY HOTEL.*FACING LAKE AND MONT BLANC.***TERMS FROM SEVEN TO TEN FRANCS PER DAY,****ALL INCLUDED. LIFT.**

GENEVA.

HOTEL-PENSION BELLEVUE,
RUE DE LYON.

HEALTHY Situation. Most extensive and shady grounds. Comfortable apartments and single rooms. Highly recommended. Pension from 5 francs per day.
JEAN SUTTERLIN.

GENEVA.

HOTEL DE LA POSTE.

Best sanitary arrangements. 100 well-furnished rooms, from 2 to 3 francs the bed. Table d'Hôte Dinner, 3½ francs and 4 francs, wine included; Supper, 3 francs. Pension, for stay, 7 to 10 francs. Lift.

GENOA.

HOTEL DE LONDRES

(Opposite to Rubattino's Office)

ET

PENSION ANGLAISE.

The nearest to the Central Station.

*First Class. Full South.
Moderate Prices.*

FLECHIA & FIORONI

GENOA (ITALY).**GRAND HOTEL ISOTTA.**

HYDRAULIC LIFT AND RAILWAY OFFICE.

Only FIRST-CLASS HOUSE built for an Hotel; in the healthiest position in the town.

G. BORGARELLO & CH. SON.

GRENOBLE.**HOTEL MONNET.**

THIS splendidly-situated First-Class Hotel, which is the largest in the Town, and enjoys the well-merited favour of Families and Tourists, has just been considerably enlarged and Newly Furnished. The Apartments, large and small, combine elegance and comfort, and every attention has been paid to make this one of the best Provincial Hotels. Public and Private Drawing-rooms; English and French Papers. Table d'Hôte at 11 and 6. Private Dinners at any hour. Excellent Cuisine. Moderate Charges.

The Omnibuses of the Hotel meet all Trains.

L. BILLAT, Proprietor.

First-Class Carriages can be had at the Hotel for Excursions to the Grande Chartreuse, Uriage, and all places of interest amongst the Alps of Dauphiné.

URIAGE - LES - BAINS.**HOTEL RESTAURANT, MONNET.**

Founded in 1846. English Visitors will find every comfort and luxury in this First-Class Establishment. Private Rooms for Families. Excellent Cuisine and Wines. Table d'Hôte, 11 and 6. Carriages and Horses can be had in the Hotel for Excursions and Promenades.

GIRON (Spain).

**GRAND HOTEL FRANCAIS,
LA IBERIA.**

MAGNIFICENT SITUATION, between the two Beaches. View on the Port and open Sea. Apartments for Families. Table d'Hôte and Restaurant.

L. MALET, Proprietor.

HEIDELBERG.

HOTEL DE DARMSTADT.

Three Minutes' from the Station. This Hotel, beautifully situated on the Bismarck Square, Two Minutes from the new Neckar Bridge, is well known for its good keeping and very moderate prices.

H KRALL, Proprietor.

THE HAGUE (Holland).

HOTEL DES INDES,**VOORHOUT, 56.**

THIS magnificent First-Class Hotel is the largest in the city. Charmingly situated near the Theatre, Park, Museum, Telegraph, and the most frequented Promenades. It is supplied with every modern accommodation and comfort.

TABLE D'HÔTE AT SIX O'CLOCK.

Restaurant a la carte at any hour.

EXCELLENT CUISINE AND CHOICE WINES.

SMOKING ROOM, READING ROOM, BATH, AND CARRIAGES.

Rooms from 2 florins a day.

Arrangements made with Families during the Winter Season.

P. WIRTZ, Proprietor.

HAMBURG.

HOTEL DE L'EUROPE.

RENOWNED FIRST-CLASS HOUSE, patronized by H.R.H. the Prince of Wales, and by most of the Imperial and Royal Families of Europe. Splendid situation, overlooking the Alster-Bassin. 180 Rooms and Apartments. Elegant Reading and Smoking Rooms. Baths. Lift. Table d'Hôte.

BRETTSCHEIDER & BANDLI, Proprietors.

HANOVER.

GRAND HOTEL HARTMANN.

FIRST-CLASS Hotel, opposite the Central Station and Post Office, with a beautiful "Restaurant and Café." Rooms from 2 Marks. Light and Service included. Carriage in the House.

CHRISTIAN HARTMANN, PROPRIETOR.

HARROGATE.

"THE GRANBY."

FIRST-CLASS FAMILY HOTEL, facing the Stray. Every accommodation for Visitors and Tourists. Carriages to Wells and Baths every morning free of charge. Good Stabling. Carriages on Hire. Tennis Court in the Grounds.

W. H. MILNER, Proprietor.

HAVRE.

**GRAND HOTEL AND BAINS FRASCATI.**

Open all the year. Table d'Hôte. Restaurant facing the Sea.

Arrangements for Families. Pension from 12 fr. all the year round.

TH. FOTSCH, Directeur.

HEIDELBERG.

HOTEL VICTORIA.

FIRST-CLASS HOTEL in every respect. Exceedingly well Situated. Beautiful Veranda and large Garden at the back of the House. Advantageous arrangements made with families intending a longer stay. Highly recommended.

BATHS OF HOMBURG.

HOTEL BELLE VUE.—First-Class Hotel, exceedingly well situated, opposite the Music Pavilion, and close to the Springs. Families, and Single Gentlemen, will find this Hotel one of the most comfortable, combining excellent accommodation with moderate Charges. Best French and English Cooking. Excellent Wines. Café Restaurant. Mineral, Pine, Shower, Cold, and Warm Baths indoors.

W. FISCHER, Proprietor.

HILDESHEIM.

HOTEL WIENER HOF.

FIRST-CLASS, in the centre of the town, near the Cathedral and all the curiosities, to which latter the Hotel itself, with its old wood-carvings, belongs in the first place. Garden adjoining the house. Omnibus at the Railway Station. *Old German Beer-room newly opened.* **ENGLISH SPOKEN.**

CARL WESEMANN, Proprietor.

HILDESHEIM.

HOTEL D'ANGLETERRE.

FIRST-CLASS House, considerably enlarged by an additional building, situate in the centre of the city. Table d'Hôte at 1 o'clock; meals à la carte at all hours. Omnibus to all Trains. Garden adjoining the Hotel.

ENGLISH NEWSPAPERS.

On parle français.

English spoken.

C. HEERDT, L. KÖSEL'S NACHFOLGER, Proprietor.

BATHS OF HOMBURG.

MINERAL SPRINGS

very salutary for DISEASES of the STOMACH and LIVER
and ATTACKS of GOUT.

UNRIVALLED SUMMER CLIMATE.

SOVEREIGN CURE in NERVOUS DEBILITY.

MINERAL, PINE and MUD BATHS, highly recommended
for RHEUMATISM.

LAWN TENNIS GROUNDS.

All kinds of Amusements. Comfortable Hotels and Private
Houses at moderate prices.

MAGNIFICENT KURHAUS, with the well-known
RESTAURANT.

HOMBURG.

Royal VICTORIA HOTEL.—Patronised by H.R.H. the Prince of Wales and several other Royal Personages. Highest and Driest Position. First-Class Hotel, close to Springs and Kursaal, with fine view of Taunus Mountains. Quiet Apartments. Newly enlarged by Three spacious Villas. At early and later part of Season arrangements made on very reasonable terms. Best Stag Shooting, as well as Trout Fishing, free for guests of Hotel. Lawn Tennis. Fournisseur to H.R.H. Prince of Wales and H.R.H. Duke of Mecklenburg Strelitz. *GUSTAVE WEIGAND, Proprietor.*

HOMBURG.

HOTEL DES QUATRE SAISONS, and VILLA, with the finest views of the Taunus, kept by Mr. W. SCHLOTTERBECK.—This first-rate House is exceedingly well situated near the Sources and the Kursaal. It combines every comfort desirable with moderate charges. It has a beautiful Garden for the use of Visitors. Highest position, and one of the best Table d'Hôtes in the Town. Arrangements at Moderate Prices at the early and later part of the Season. Patronised by H.M. the Emperor Frederic, H.M. the Empress Victoria and H.L. H. Princess Victoria of Germany.

HYÈRES.

HOTEL CONTINENTAL,

HOTEL DES^{ET} ILES D'OR.

These large and beautiful Establishments are situated in the finest and most healthy part of the Town, surrounded by charming Gardens, with Orange, Lemon and Palm Trees. Commanding magnificent views of the Sea, the Isles of Hyères and the Mountains. Extensive Dining Saloons, decorated with Pictures by one of the first country Painters of France. Conversation Saloons with beautiful Winter-Garden, Smoking Rooms, Billiard Saloons, Baths on every floor, combining the elegance and luxury of the most important and attractive Hotels in Europe. Moderate charges. N.B. Pension from 9 francs per day.

OMNIBUS AT THE STATION.

E. WEBER, Proprietor

ILFRACOMBE HOTEL.—*Thoroughly Furnished, Equipped, & Decorated.*
 250 Apartments, Noble Dining Rooms, Elegant Drawing Rooms, Large Reading Room, Capacious Billiard Room (Two Tables), Comfortable Smoking Room, Ornamental Grounds extending to the Sea, Eight Lawn Tennis Courts. Table d'Hôte Dinner, at separate tables, from 6 to 8 o'clock. There is attached to the Hotel one of the Largest Swimming Baths in England, also Private Hot and Cold Sea and Fresh Water Baths, Douché, Shower, &c. Full Descriptive Tariff of MANAGERS, Ilfracombe, North Devon. The attractions of Ilfracombe, and the Places of Interest in the neighbourhood, point to it as the natural centre to be chosen by the Tourist who desires to see with comfort all the beauties of Coast and Inland Scenery which North Devon affords. There is also easy access into South Devon and Cornwall. *Tourist Tickets to Ilfracombe for Two Months* are issued during the Season at all principal Railway Stations.

ILFRACOMBE.
ROYAL CLARENCE
FAMILY AND COMMERCIAL HOTEL.

(Old Established.)

HAS recently been rebuilt with extra Bed Room accommodation. Commodious Coffee Room and Ladies' Drawing Room. Billiards.

Omnibus meets every Train.

TARIFF ON APPLICATION.

CHARGES MODERATE.

CHAS. E. CLEMON, Proprietor.

At Anderton's Hotel, Fleet Street, London, and "Peacock" and "Royal," Exeter, Devon.

INTERLAKEN.
HOTEL-PENSION,
J U N G F R A U.

F. SEILER-STERCHI, Proprietor.

THIS Establishment, with two Branch Houses, is situated in the centre of the Höhweg, and enjoys a splendid view of the Jungfrau and the entire range of the Alps. It recommends itself for its delightful position, as well as for its comfortable accommodation.

TABLE D'HÔTE AT 2 AND 6.30 O'CLOCK.

DINNERS À LA CARTE.

**CARRIAGES, GUIDES, AND HORSES FOR
 MOUNTAIN EXCURSIONS.**

OMNIBUS WAITING AT ALL THE STATIONS.

INTERLAKEN.
RUGEN HOTEL, JUNGFRÄUBLICK.

FIRST-CLASS Hotel and Pension, 150 Beds. Situated in the healthiest position, 30 metres higher than Interlaken, with Splendid View on the Jungfrau and Silverhorn, &c. Surrounded by Terraces and Gardens. Pension from 10 to 15 francs, according to Room. Reduced Prices in May, June, and after 15th September. Season, May to October.

J. OESCH-MÜLLER, Proprietor.

Also proprietor of the Hotel St. George, at Mustapha Supérieur, Algiers.

INNSBRUCK.

THE beautiful and sheltered situation of Innsbruck renders it a very agreeable place of residence all the year round. In Spring as well as in Autumn it is especially to be recommended as a stopping

HOTEL TYROL.



CARL LANDSEE, Proprietor.

place between the different watering places. It is also to be recommended after a sojourn at the seaside.

THREE FIRST-CLASS HOTELS.

Opposite the Railway Station.

INNSBRUCK is the centre from which many splendid excursions can be made in every direction, and of any length. Attractive walks in the immediate neighbourhood of the town, and the different elevations, render it a good place for walking cures after the system of Dr. Oertel.

HOTEL DE L'EUROPE.



JOHANN REINHART, Proprietor.

**ARRANGE-
MENTS
MADE.**

**MODERATE
CHARGES.**

**POST
AND
TELEGRAPH
OFFICES.**

THE climate in Winter, dry, strengthening, sunny, free from cold winds and fogs, has attracted many visitors of late years, and among those who have found the greatest relief are weak, convalescent, nervous, appetiteless and sleepless persons.

HOTEL ZUR GOLDENEN SONNE.



CARL BEER, Proprietor.

N.B.—University, Grammar, Music, and other Schools. Private lessons of every kind are available, so that studies can be continued and the education of children carried on.

INTERLAKEN. GRAND HOTEL VICTORIA.

*Magnificent First-class Family Hotel; the best
situated at Interlaken.*

400 BEDS.



ELEVATOR.

Special arrangements made for a stay of some time.

ED. RUCHTI, Proprietor.

Also Proprietor of "HOTEL DES ANGLAIS," Cannes.

INTERLAKEN. HOTEL "BEAU SITE" PENSION.

Rooms from 1 fr. 50 c.; Dinners at 2 fr. 50 c.; Pension from 6 fr.
Excellent Cooking. Good Wines. Fresh Milk and Whey. Unparalleled, most desirable
situation, with view of the Glaciers of the Jungfrau, Moench and Enger.

BEAUTIFUL AND SHADY GARDEN.

*No charge for Omnibus to the principal Promenades, to the Kursaal,
and to the Churches.*

Open from **APRIL**.

Omnibus at the Station.

HIGHLY RECOMMENDED.

ED. RUCHTI, Proprietor.

KARLSRUHE. HOTEL GERMANIA.

BEST SITUATED.

FIRST-CLASS HOTEL.

Omnibus at the Station.

F. LEERS, Proprietor.

LAKE OF KILLARNEY.
By Her Gracious Majesty's Special Permission.
ROYAL VICTORIA HOTEL.
Magnificently situated on the Lower Lake.
Patronised by H.R.H. the Prince of Wales,
H.R.H. the Duke of Connaught, the principal
Royal Families of Europe, and leading
American Families.

Reduced Tariff during Winter Months.

LAUSANNE. HOTEL and PENSION VICTORIA.

THE above Hotel has been recently greatly improved, and supplied with
every modern comfort. Board and Lodging from 6 to 7 frs. Beautiful garden
commanding extensive and charming views.

LS. DESPLAND, Proprietor.

LAUSANNE.

HOTEL GIBBON.

One of the very Best First-Class Hotels
of Switzerland.

BEAUTIFUL LARGE GARDEN & SHADED TERRACE.

FULL VIEW OF LAKE LEMAN FROM
EACH WINDOW.

IN WINTER PENSION.

EMILE RITTER, Proprietor.

LE MANS.

GRAND HOTEL

Formerly HOTEL DIOT ET DE LA BOULE D'OR.

Magnificent Situation. 30, RUE DUMAS. Comfortable Bedrooms and Sitting
Rooms for Families and Tourists. Salons. Baths. Special Omnibus to the Station. English
spoken.

J. CHANTIER, Proprietor.

LIMOGES.

GRAND HOTEL DE LA PAIX.

FIRST-CLASS HOUSE. Specially re-
commended to Families and Tourists.
Omnibus to Station. English spoken.

J. MOT, Proprietor.

LOCH LOMOND.

TARBET HOTEL

IS the most commodious on the
Lake. Parties Boarded on Moderate
Terms.

A. H. MACPHERSON, Proprietor.

LISBON.

BRAGANZA HOTEL.

THIS First-Class well-known Family Hotel, lately renovated by the
Royal House of Braganza, and fitted up by the new Proprietor, VICTOR C. SASSERRI,
highly recommendable for its large, airy, and Comfortable Apartments, commanding the
most extensive and picturesque views of the River Tagus, as well as of Lisbon. Superior
Cuisine, and carefully-selected Wines.

LLANGOLLEN.

ROYAL HOTEL.

THE above First-class Hotel is now under the Proprietorship of JAMES S. SHAW
(several years with Mr. MEHL, at Queen's Hotel, Manchester, and at County Hotel,
Carlisle) and is now second to none in North Wales for its comfort, catering, and lovely
situation. HOTEL OMNIBUS MEETS ALL TRAINS.

LOCARNO. TERMINUS of the GOTHARD RAILWAY on LAGO MAGGIORE.

BEST STOPPING PLACE on the ITALIAN LAKES.

4 hrs. from Milan. 7 hrs. from Genoa. 6 hrs. from Lucerne.

THE GRAND HOTEL

OPEN the whole year. Most luxurious and comfortable home for all the seasons in Italy or Switzerland. Patronized by the Royal Families of Europe. Unrivalled situation in the mildest and most constant climate of Europe; without snow, wind or fog, but with plenty of sunshine. Entirely adapted for winter residence. Open fire places, calorifères and majolica stoves. Beautiful walks and mountain excursions. English Church, Doctor, Society. Lift. Private Steamer and Carriages for visitors. Exquisite Cuisine. Moderate charges.

Messrs. BALLI, Proprietors.

LONDON.

FOREIGN BOOKS AT FOREIGN PRICES.

TRAVELLERS may save expense and trouble by purchasing Foreign Books in England at the same Prices at which they are published in Germany or France.

WILLIAMS & NORGATE

have published the following CATALOGUES of their Stock:—

- | | |
|--|--|
| 1. CLASSICAL CATALOGUE. | 11. NATURAL SCIENCE CATALOGUE. Mathematics, Astronomy, Physics, Chemistry, Technology. |
| 2. THEOLOGICAL CATALOGUE. | 12. MEDICAL CATALOGUE. Medicine, Surgery, and the Dependent Sciences. |
| 3. FRENCH CATALOGUE. | 13. SCHOOL CATALOGUE. Elementary Books, Maps, &c. |
| 4. GERMAN CATALOGUE. | 14. FOREIGN BOOK CIRCULARS. New Books, and New Purchases. |
| 5. EUROPEAN LINGUISTIC CATALOGUE. | 15. SCIENTIFIC-BOOK CIRCULARS. New Books and Recent Purchases. |
| 6. ORIENTAL CATALOGUE. | |
| 7. ITALIAN CATALOGUE. | |
| 8. SPANISH CATALOGUE. | |
| 9. ART-CATALOGUE. Art, Architecture, Painting, Illustrated Books. | |
| 10. NATURAL HISTORY CATALOGUE. Zoology, Botany, Geology, Chemistry, Mathematics, &c. | |

ANY CATALOGUE SENT POST-FREE FOR ONE STAMP.

WILLIAMS & NORGATE, Importers of Foreign Books.

14, HENRIETTA STREET, COVENT GARDEN, LONDON, and
20, SOUTH FREDERICK STREET, EDINBURGH.

LONDON.

THE CHEQUE BANK, Ltd.,

ESTABLISHED 1873.

4, Waterloo Place, Pall Mall, London. City Office: 3, George Yard, Lombard St., London. United States Agency for sale of Cheques: 2, Wall St., New York.

CIRCULAR NOTES FOR FOREIGN TRAVEL.

Cheque Bank Cheques are largely used in place of Circular Notes by Travellers on the Continent, the Colonies, the United States, and all over the World.

The Cheque Bank has correspondents in all parts of the World, by whom the Cheques are cashed at the current rate of exchange without deduction.

More convenient than Circular Notes.

No evidence of identity required.

Cheque Bank Cheques are well known to Hotel Keepers and generally accepted by them as cash.

Cheque Bank Cheques will also be found very convenient for Foreign and Inland Postal Remittances.

Fry's PURE CONCENTRATED Cocoa

Lancet.—"Pure, and very soluble."

Medical Times.—"Eminently suitable for Invalids."

SIR C. A. CAMERON, President Royal College of Surgeons, Ireland.—"I have never tasted Cocoa that I like so well."

~~~~~  
Half a tea-spoonful is sufficient to make a cup of most delicious Cocoa.  
~~~~~

Be careful to ask for "FRY'S PURE CONCENTRATED COCOA."

43 Prize Medals awarded to

J. S. FRY & SONS, Bristol, London & Sydney.

DINNEFORD'S MAGNESIA.

A Pure Solution.
For Acidity of the Stomach.
For Heartburn and Headache.
For Gout and Indigestion.
Safest Aperient for Delicate Constitutions,
Ladies, Children, and Infants.

DINNEFORD & CO., 180, New Bond Street, London.

Sold by Chemists throughout the World.

LUCERNE.

GRAND HOTEL NATIONAL.

PFYFFER, SEGESSER & Co., Proprietors.

OPEN ALL THE YEAR.

THIS large and splendid HOTEL is one of the most comfortable in Europe. Situated in front of the Lake, with the finest Views. Every attention paid to Tourists.

A LIFT FOR THE USE OF VISITORS.

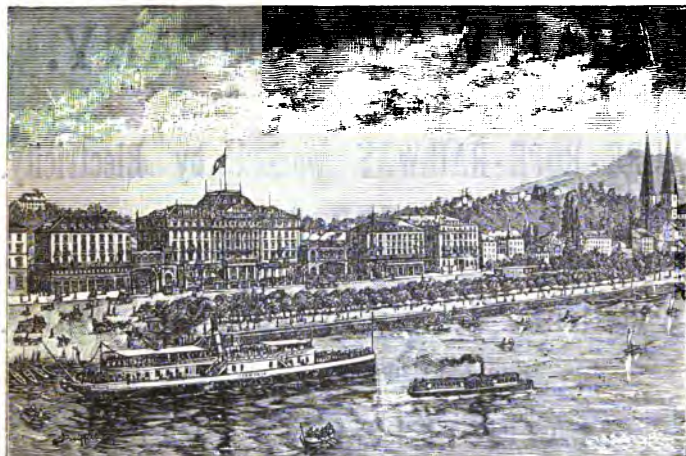
LUCERNE.

HOTEL D'ANGLETERRE.

First-Class Hotel, Splendid View on the Lake and Mountains.

Proprietor, F. T. STEFFEN.

LUCERNE.
SCHWEIZERHOF AND LUZERNERHOF.



First-Class Hotels,
IN THE BEST SITUATION on the LAKE and PROMENADE.

600 BEDS.

LIFT AND ELECTRIC LIGHT IN BOTH HOTELS.
ARRANGEMENT *EN PENSION* WITH PROTRACTED STAY (EXCLUSIVE OF JULY AND AUGUST).

SCHWEIZERHOF OPEN ALL THE YEAR.

WITH GOOD WARMING SYSTEM.

Proprietors, HAUSER BROTHERS.

LUCHON, BAGNÈRES DE, PYRÉNÉES.
GRAND HOTEL RICHELIEU.

(Hotel de S. M. le roi de Hollande.)

200 Rooms, 10 Salons. Splendid view.

Villa Gracieuse, to Let. Omnibus at all Trains **LOUIS ESTRADE, Proprietor.**

LUCERNE.
HOTEL DU RIGI.

Comfortable, pleasant situation.

Open from 15th APRIL, to 6th OCTOBER.

LUXEMBOURG.
GRAND HOTEL BRASSEUR.

FIRST-CLASS HOTEL. Highly recommended for its comfort and good situation. English spoken, Omnibus at all Trains.

BRASSEUR, Proprietor.

LUGANO.

MONTE S. SALVATORE RAILWAY COMPANY.

(15 Minutes from the Town.)

WIRE-ROPE-RAILWAY worked by Electricity.

(SYSTEM A.B.T.)

"ONLY A HALF HOUR'S JOURNEY."

Excellent Restaurant on the Rulm.

Situated 2,925 feet above the sea.

MAGNIFICENT VIEW.

LYNTON, NORTH DEVON.

ROYAL CASTLE FAMILY HOTEL.

Patronised by the English and Continental Royal Families.

FIRST-CLASS HOTEL, especially favourite and attractive. Table d'hôte. Reading and Drawing Rooms. New Smoking and Billiard Pavilions, all Facing the Sea. Magnificent Views, and Ornamental Grounds of Twelve Acres. Private Hotel and Boarding House attached.

THOS. BAKER, Proprietor.

LYONS.

HOTEL UNIVERS,

FACING PERRACHE STATION.

THE MOST COMFORTABLE.

First Class. Full South.

MRS. DUFOUR IS ENGLISH.

LYONS.
GRAND HOTEL DE LYON.
PLACE DE LA BOURSE.
FIRST-CLASS HOTEL.
Moderate Charges.

MACON.
GRAND HOTEL DE L'EUROPE.
Five minutes' from the Station.
FIRST-CLASS, and well situated, with view of Mont Blanc. Recommended to Families. Interpreters. Carriages. Omnibus.
Mme. Vve. BATAILLARD, Proprietress.
Macon, the most favoured Station for hours of arrival and departure, is the most central stopping-place from Paris for Switzerland, Italy, the Mediterranean, and terminus for direct trains for Tours and Bordeaux.

MALAGA.
ROYAL VICTORIA HOTEL
(ANCIEN HOTEL DE LONDRES),
ALAMEDA 14

First-Class Establishment. Splendid View, Full South. Charges Moderate. Interpreters.

MALMÖ (SWEDEN).
HOTEL HORN.
FIRST-CLASS HOTEL, completely renewed, in the centre of the town, commanding a fine view, opposite the Railway and Post Office. Comfortably furnished. Good cooking. Restaurant and Café. Cold and warm Baths. Private Dinners. Moderate charges.
I. F. H. HORN, Proprietor.

MALMÖ (SWEDEN).
HOTEL KRÄMER.
FIRST-CLASS HOTEL, the Largest and most Comfortable in the Town, new and richly fitted up, 100 rooms. Situate on the great square, in the vicinity of the Railway Stations and Steamboat Landings. One of the most commodious, and respecting charges, one of the cheapest hotels in Scandinavia. Rooms from 1 krona, upwards. Baths and carriage in the hotel. Meals à la carte, at all hours. Prompt and polite attendance. Dinner kept ready for passengers.

MARIENBAD.
HOTEL KLINGER.
FIRST and Largest Hotel, with private houses, **HALBMAYR'S HOUSE**, **MAXHOF No. 100**, and the recently opened **HOTEL KLINGER**, late Stadt Dresden, "connected with the Old House," most beautiful situation of the Spa, situate at the corner of the Promenade on the Kreuzbrunnen and the Park, commanding a charming view. Newly and elegantly furnished. 350 Rooms and Saloons. Reading, Conversation, and Smoking Rooms. Lift. Table d'hôte and à la carte. Meals sent out into private houses.
Carriages at the Hotel. Omnibus at the Station.

In answer to several inquiries, the Proprietor begs to intimate that he does not keep Touters, and therefore begs to warn Travellers against any false statements respecting his Hotel being full, etc.

J. A. HALBMAYR, Proprietor.

MARIENBAD.
HOTEL WEIMAR.
FIRST-CLASS HOUSE, patronised by English. Elevated position, near the Springs and Bath Establishments. Single Rooms and Family Apartments, furnished with every modern comfort and luxury. Carriages for Excursions. Omnibus at all Trains.
HAMMERSCHMID, Proprietor.

MAYENCE.

HOTEL DE HOLLANDE.

WELL-KNOWN FIRST-CLASS HOTEL. Thorough Comfort, excellent Cooking, Choice Wines, at Moderate Charges. Since the removal of the railway, the Finest and Best Situated Hotel in the Town, affording an open view of the river. Favourite and quiet stopping place for excursions into the neighbourhood. Special arrangements for Winter abode. Opposite the landing place of the steamers. Omnibus meets all trains. Proprietor: **RUDOLPH SEIDEL**, for years Manager of this Hotel.

MAYENCE.

RHINE HOTEL.

FIRST-CLASS Hotel. Finest Position and Splendid View of the Rhine. Especially recommended to English and American Travellers. Rooms, including Light and Attendance, from 2 francs 50 centimes. Omnibus at Station.

W. SCHIMMEL.

MENTONE. (1ST CLASS HOTEL).

HOTEL DE BELLE VUE.

THIS well-known **ESTABLISHMENT** is beautifully situated in the best quarter of the Town, with a vast Garden, and affords every English comfort.

*Lawn Tennis Court. Ascenseur. Lift.***G. ISNARD, Proprietor.**

MILAN.

HOTEL DE ROME.

A **D**MIRABLY situated, full South, on the Corso, a few steps from the Duomo, Scala, and Galleries. This Hotel, comfortably furnished and fitted up with the greatest care, is warmly recommended to English travellers for its comfort and moderate charges.

Branch House—PIAZZA FONTANA, 8 and 10.**BORELLA BROTHERS, Proprietors.****MOSCOW.****HOTEL SLAWIANSKY BAZAR.****THE LARGEST FIRST-CLASS HOTEL IN THE TOWN.****NEAR THE KREMLIN.****SPLENDID RESTAURANT, READING AND BATH ROOMS.****Telephone, Post and Telegraph Offices in the house.**

MUNICH.

WIMMER & CO.,**GALLERY OF FINE ARTS,****3, BRIENNER STREET,**

Invite the Nobility and Gentry to visit their **GALLERY OF FINE ARTS**, containing an Extensive Collection of

MODERN PAINTINGS*by the best Munich Artists.*

Correspondents in England, Messrs. J. & R. McCracken, 38, Queen Street, Cannon Street, E.C., London. Correspondents in the United States, Messrs. Baldwin Bros. & Co., 53, Broadway, New York.

NEUHAUSEN-SCHAFFHAUSEN, Falls of the Rhine.

HOTEL SCHWEIZERHOF.

F. WEGENSTEIN, Proprietor.



FIRST-CLASS HOTEL, replete with every comfort, in the best position opposite the Falls of the Rhine, and Five minutes' walk from Neuhausen Station.

NO GRATUITIES to the SERVANTS. 200 ROOMS.

*Splendid View of the Rhinefalls, the Castle of Laufen,
and the Swiss Alpine Chain.*

FINE PARK AND GARDEN.

RAILWAY TICKETS ISSUED AT THE HOTEL.

Special arrangements for a stay of some time.

The English Church Service is at the Schweizerhof.

Omnibuses at Neuhausen and Schaffhausen.

By means of Electricity and Bengal Lights, and directed from
the Schweizerhof,

THE FALLS OF THE RHINE ARE ILLUMINATED

Every Night during the Summer Season.

MUNICH.

SEDELMAIER & SCHULTZ,



OPTICIANS,

17, THEATINER STRASSE,

Near the THEATINER CHURCH.

Largest selection of Optical goods in Munich. Specialities: Opera glasses, double Field glasses, Perspective*, Compasses, Altimetres, Pedometres, patent Eye glasses—the best existing. All Tourist's Instruments.

Prices exceedingly reduced.

NANTES.

HOTEL DE FRANCE.

PLACE GRASLIN. VERY FINE.

FIRST-CLASS Hotel. Entirely renovated. Large and Small Apartments for Families. Sitting Rooms. Bedrooms from 2 fr. Table d'hôte. Restaurant.

Omnibus and Carriages. English spoken.

DOUET, Proprietor.

NUREMBERG.

HOTEL GOLDEN EAGLE.

FIRST-CLASS HOTEL, well situated, opposite the Kriegerdenkmal, newly re-built, contains 110 elegantly furnished Rooms and Saloons, and is much frequented by English and American families. Arrangements made with Families and single persons. Baths in the house. Carriages. Omnibus to and from the Station.

L. SCHLENK, Proprietor.

OSTEND.

HOTEL DE LA PLAGE.

FIRST-CLASS HOTEL FACING THE BATHING PLACE.

Open from the 1st June to 15th October. Highly recommended.

J. and O. THOMA, Proprietors.

PALERMO.

HOTEL DE FRANCE.

FREQUENTED by English and American families; has many sunny rooms; in the healthiest position in Palermo, facing the beautiful Garden Garibaldi, Piazza Marina, near the Botanical Garden and Villa Giulia. First-rate Cuisine.

English and American Newspapers. MODERATE CHARGES.

P. WEINEN.

PAU.

HOTEL DE FRANCE.

THIS FIRST-CLASS HOTEL, situated on the Place Royale, commands the most splendid view of the whole chain of the Pyrénées, and is adjacent to the English Club.

GARDÈRES FRÈRES, Proprietors.

OSTEND.

MERTIAN'S

FIRST-CLASS

FAMILY HOTEL AND
PENSION.

Close to the Sea and Kursaal. Telephone.

PISA.

ROYAL VICTORIA HOTEL.

Clean. Great Attention.

RECOMMENDED.

ORAN.

HOTEL CONTINENTAL.F. GARCIN, *Proprietor.*

**PLACE D'ARMES BOULEVARD SÉGUIN and
PRÔMENADE DE L'ETANG.**

WINTER QUARTERS. Exceptional situation, with fine view of the Sea and Environs; 120 rooms and Saloons. Table d'hôte. Restaurant à la Carte. Moderate Prices. Private Rooms. Reading Room. Baths and Hydropathy. Omnibus to all the Trains and on the arrival of the Boats.

PAU.

GRAND HÔTEL BEAU SÉJOUR.

FIRST-CLASS. Recommended for its Comfort. [Incomparable position for beauty of the Panorama. Apartments for Families, with view embracing the Pyrénées. Excellent Cooking and irreproachable attendance. **BOURDETTE, Proprietor.** The Drainage perfected under the most modern system.

PISA.

GRAND HOTEL.

Moderate Charges.

W. GARRONE.

SPEAKS GOOD ENGLISH.

PLYMOUTH.

*Only Hotel with Sea View.***GRAND HOTEL.**

(ON THE HOE.)

Facing Sound, Breakwater, &c. Mail Steamers anchor in sight. Public Rooms, and Sitting Rooms, with Balconies.

JAMES BOHN, Proprietor.

POITIERS.

GRAND HOTEL DE FRANCE.—First-Class and recommended to Families and Tourists for its comfort and good management. The most central of the Town, near the Hotel de Ville, Prefecture, Telegraph, Post Office, Museum, Historical Monuments, and Promenades. Speciality of Fowls and truffled Pâtés of all sorts. Carriages for Drives. Railway Omnibus calls at Hotel.

ROBLIN-BOUCHARDEAU, Proprietor.

RAGATZ.

BATH AND CURATIVE ESTABLISHMENT OF RAGATZ-PFÆFERS, SWITZERLAND.

(Warm Thermal Springs of 28–30° E., same as Wildbad and Gastein.)

GRAND HOTEL QUELLENHOF**GRAND HOTEL HOF RAGATZ**

Beautiful position. Large fine Parks. Walks of any altitude. Healthy Climate. Bath Installations of highest perfection connected with both hotels by covered ways. Station for Travellers going to and coming from Upper and Lower Engadine. Comfortable Carriages to all places, same Tarif as in Coire.

Pension and Tourist-Prices very reasonable.

RENNES.

GRAND HOTEL.

JULLIEN, Proprietor. GEIVOIS, Successor.

FIRST-CLASS, well recommended. English Spoken, and English Newspapers. Omnibus at the Station.

RHEIMS.

HOTEL DU LION D'OR.

THE most aristocratic of the town, and the only one actually in front of the Cathedral. Housemaids for Ladies. Very nice Garden.

English spoken.

RIGI.

HOTEL AND PENSION RIGI-SCHIEDEGG.

TERMINUS Station of the Rigi Kaltbad-Schiedegg Railway. Excellently suited for Tourists and Pensioners. Pension by a stay of not less than four days, 7 francs to 12 francs, Room included. Liberal treatment. View on the Alps as beautiful as at Rigi Kulm. English Service. Lawn Tennis Grounds.

Dr. E. STIERLIN-HAUSER.


ROME.

HOTEL ROYAL MAZZERI**Via Venti Settembre.**

THIS New Hotel, opened in 1888, is situated full South, on the Highest and Healthiest part of Rome, near the English Embassy and the Royal Palace. A short distance only from the Railway Station.

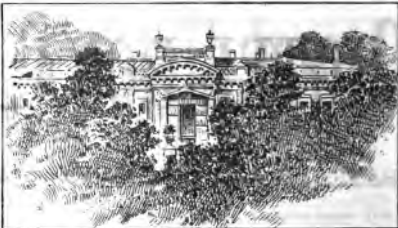
ST. PETERSBURG.**HOTEL DE FRANCE.****Kept by E. RENAULT.**

BEST situation in the Town, Great Morakala, right opposite the Winter Palace, Hermitage, Foreign Office and Newski Prospekt. Oldest Hotel. Tramways in all directions. Fashionably frequented, especially by English and Americans. Elegant Reading Room, with French, English, American, German, and Swedish Papers. Greatly to be recommended for its cleanliness, comfort, and superior *cuisine*. Dinners 1 r. 50 k. and 3 r. The charge for Apartments is from 1 to 20 roubles. All languages spoken. Warm and Cold Baths. Post and Telephone on the Premises. The English Guide, Charles A. Kuntze, highly commended.

 The Hotel is recommended in *Murray's Handbook of Russia*.

The **HOTEL BELLE VUE**, opposite to **HOTEL DE FRANCE**, belongs to the same Proprietor.

ST. PETERSBURG.

FIRST-CLASS RESTAURANT.**A. CONTANT.****MOIKA 58.***Renowned for its Wines
and Cookery.***SPLENDID GARDEN.****An Orchestra performs
during Meals.**

ST. GERVAIS-LES-BAINS, VILLAGE

(Hte. SAVOIE.)

HOTEL DU MONT BLANC.

(2,450 feet above Sea level.)

Bracing air, best situated Hotel in place, near Post and Telegraph.
Lovely views, excursions, glaciers, &c. English spoken.

A. CHAMBEL, Proprietor.

SALISBURY.

THE WHITE HART HOTEL,

Nearly opposite the Cathedral. The LARGEST and PRINCIPAL HOTEL in the CITY.
 THIS old-established First-Class Hotel contains every accommodation for Families and Tourists. A Ladies' Coffee Room. Billiard and Smoking Rooms and spacious Coffee Rooms for Gentlemen. Table d'Hôte daily, during the season, from 6.30 to 8.30 p.m., at separate tables. Carriages and Horses on Hire for Stonehenge and other places of interest. Excellent Stabling, Loose Boxes, &c. Tariff on application to H. T. BOWES, Manager, Posting-Master to Her Majesty.

SALZBURG.

HOTEL DE L'EUROPE.

OPPOSITE the Station. First-Class Hotel, surrounded by a large Park, and offering the best view on the Mountains. Pension: until the 15th of July and after the 15th of September, from 4 florins upwards; from the 15th of July until the 15th of September, from 5.50 florins upwards. Lawn Tennis Grounds.

ELECTRIC LIGHT.**HYDRAULIC LIFT.****Moderate Charges.****G. JUNG, Proprietor.**

SAUMUR.

HOTEL BUDAN.**The only one on the banks of
the Loire.****SPLENDID VIEW.**

SENS (Yonne).

GRAND HOTEL DE PARIS.

FIRST-CLASS. Situated near the Cathedral and Promenades. Specially recommended to Families. English spoken. Omnibus to Station.

LEMOINE-AUDY, Proprietor.**SENDIG SCHANDAU,****SAXON SWITZERLAND.****Pension from 6 marks, everything included.****HOTELS AND PENSIONS HIGHLY RECOMMENDED**

S P A.

Grand Hotel Britannique.

F. LEYH, Proprietor.

PATRONISED BY THE ROYAL FAMILY OF BELGIUM,
And maintains a high reputation among the Aristocracy of
Europe.

SITUATED IN THE HEALTHIEST PART OF THE TOWN.
LARGE GARDEN AND SWIMMING BATHS.

Adjoining the Boulevard des Anglais and the English Church.

ENGLISH SPOKEN.

OMNIBUS AT EACH ARRIVAL.

S P A.

GRAND HOTEL DE L'EUROPE.

First-class House, close to the Mineral Springs, Casino,
and Anglican Church.

FAMILY HOTEL. HIGHLY RECOMMENDED.

HENRIARD-RICHARD, Proprietor.

SPEZIA (RIVIERA DI LEVANTE).

GRAND HOTEL et HOTEL ROYAL CROIX de MALTE.

FIRST-CLASS, full south, overlooking the Bay, view of the Carrara
Mountains. Favourite winter resort. Lovely excursions to Portovenere (Byron's
Grotto). S. Terenzo (Shelley's House). La Foce (Cornice Road).

COATES & Co., Proprietors.

STRASBOURG.

HOTEL D'ANGLETERRE.

BEST-SITUATED NEWLY REBUILT FIRST-CLASS HOTEL.
Near the Station and Cathedral. Close to the Post and
Telegraph Offices. Baths. Moderate Charges. Rooms from 2 marks,
light and attendance included. Omnibus at the Station.

CH. MATHIS, Proprietor.

STRASBURG.

HOTEL NATIONAL.

THE only one opposite the Railway Station. New **FIRST-CLASS HOTEL**, combined
with every Comfort. Large and Small Apartments for Families and Single Gentlemen. Baths
and Lift system improved. Best Cuisine. Moderate Charges. **L. OSTERMANN, Proprietor.**

Formerly Manager of the Hotel "Ville de Paris."

STOCKHOLM, SWEDEN.

**GRAND HOTEL.**

THIS Handsome Building is situated in the finest part of the City, between Charles the XIIth's Square and the National Museum, on one of the Principal Quays, just at the confluence of the Lake Mälär and the Baltic.

The Royal Palace, one of the stateliest in Europe, faces the Hotel on the opposite side of the Harbour. The Royal Opera and the Principal Theatres are in close proximity.

The balconies and roof of the Hotel command the most extensive Views of the City.

The House is replete with every modern improvement and convenience, and no expense has been spared to render it one of the first and most comfortable Hotels on the Continent.

The Building contains Four Hundred Sleeping Apartments, besides Dining Rooms, Sitting Rooms, Coffee and Reading Rooms, a Billiard Room, a Telegraph and Post Office, Baths, Retiring Rooms, a Laundry, and other accommodations. The several flats can be reached by Steam Lifts.

All European Languages spoken. Guides and Conveyances supplied to all places of interest in the City and Neighbourhood. *Terms* will be found to compare favourably with those of other first-class Hotels.

The Hotel Rydberg.

GUSTAF ADOLF'S TORG.

THIS Old-established House has long been favourably known to Travelers. It contains One Hundred and Fifty Sleeping Apartments.

The Proprietor of these Two First-Class Hotels is in a position to offer every advantage to strangers visiting the Swedish Capital.

R. CADIER,

Proprietor of the Grand Hotel and the Hotel Rydberg.

STOCKHOLM.

HOTEL CONTINENTAL.

THIS comfortable Hotel is situated opposite the Central Railway Station and in the Centre of the City, with 100 Elegant Apartments. Good Dining Room and Coffee Room. English Newspapers, English Attendance. Moderate Charges. Baths Hot and Cold.

C. BAYOUD, Proprietor.

STUTTGART.

HOTEL MARQUARDT

IS situated in the finest part of the Town, in the beautiful Place Royal, adjoining the Railway Station, near the Post Office, the Theatre, the Royal Gardens, opposite the Palace, and facing the Königsbau. This Hotel will be found most comfortable in every respect; the Apartments are elegantly furnished, and suitable for Families or Single Gentlemen. Table d'Hôte at 1 and 5 o'clock. French and English Newspapers.

GME. MARQUARDT, Proprietor.

SWEDEN.

Imperial Quarto, half bound, Morocco, 25 5s.

THE CHURCHES OF GOTTLAND,

BY

MAJOR ALFRED HEALES, F.S.A., F.R.S.L., Hon. A.R.I.B.A.

Dedicated by Special Permission to His Majesty the King of Sweden and Norway.

Illustrated by Twenty-seven Copyright Photographs.

*Issue strictly limited to 50 Copies.*London: **BOWORTH & CO., Limited**, Newton Street, High Holborn, W.C.

THUN (Switzerland).

HOTEL THUNERHOF.

A **FIRST-CLASS HOUSE**, one of the largest and most comfortable in Switzerland. The only one with a Lift in the place, and especially adapted for a long sojourn. The Terrace of the Hotel, which has no rival in Switzerland, is worth a visit. There is also an English Library.

Pension, during the whole Season, by staying Five Days,
from 8 francs, everything included.

CH. STAEHLE,

Also Proprietor of the Hotel du Paradis at Cannes.

TOULOUSE.

GRAND HOTEL DU MIDI.

Patronized by the Duke of Norfolk and Duc d'Aumale.

*BEAUTIFULLY SITUATED ON THE PLACE DU CAPITOLE.***FIRST-CLASS ESTABLISHMENT,**

Offering the same comforts as the largest Hotels in France.

Frequented by the highest Class of English and American Travellers.

English spoken. Restaurant and Table d'Hôte. Rich Reading Room and Conversation Salon. "The Times" Newspaper.

EUG. POURQUIER, Proprietor.

TOURS.

GRAND HOTEL DE L'UNIVERS.

ON THE BOULEVARD, NEAR THE
STATION.

European Reputation.

Highly recommended in all the French
and Foreign Guide Books.

EUGENE GUILLAUME, Proprietor.

TOURS.

HOTEL DE BORDEAUX.

Proprietor, CLOVIS DELIGNOU.

Patronized by His Royal Highness
the Prince of Wales, and the
European Courts.

IN FRONT OF THE STATION AND
UPON THE BOULEVARD.

Splendid Apartments.

TARRAGONA.

HOTEL DE PARIS.

FIRST-CLASS: frequented by English and American Tourists. Excellent accommodation and every convenience. Italian proprietors.

PRIMATESTA FRATELLI.

TURIN.

Murray's Handbook for North Italy, the Italian Lakes, &c., &c.

Maps and Plans. Post 8vo., 10s.

JOHN MURRAY, Albemarle Street.

VENICE.

HOTEL D'ITALIE AND BAUER.

FIRST-CLASS HOTEL, near St. Mark's Square, on the Grand Canal, facing the Church of St. Maria della Salute. Patronised by English and Americans.

~~~~~  
FIRST-RATE ATTENDANCE.  
~~~~~

Celebrated for its Grand Restaurant & Vienna Beer

JULES GRÜNWALD, Proprietor.

VENICE.

HOTEL D'EUROPE.**FIRST-CLASS HOTEL.****SITUATED IN THE BEST POSITION ON THE GRAND CANAL.**

Has just been repaired and greatly improved. New large Dining Room on the Ground Floor overlooking the Grand Canal.

SMOKING AND READING ROOMS. BATHS.**Patronised by the most distinguished Families.****HYDRAULIC LIFT.****MARSEILLE BROTHERS, Proprietors.**

VERONA.

GRAND HOTEL DE LONDRES**and HOTEL ROYAL DES DEUX TOURS.**

THE ONLY FIRST-CLASS HOTEL IN VERONA, in the centre of the Town. Great comfort and moderate charges. English Church Service in the Hotel. All Languages spoken. Omnibus at the Stations. Highly recommended.

A. CERESA, Proprietor. G. CAVESTRI, Manager.

VICHY.



GRAND HOTEL DES AMBASSADEURS, Situated in the Park.— This magnificent Hotel is now the first in the town. It is managed in the same style as the largest and best hotels on the Continent. By its exceptional situation, the house presents three fronts, from which the most beautiful views are to be had; and from its balconies is heard twice a day the excellent Band of the Casino. The management of its large and small apartments is very comfortable. Every room has a Dressing Room. Special wire going from all apartments to the private servants' rooms. Beautiful Reading, Drawing, and Smoking Rooms. Billiard Tables. English spoken. Omnibus of the Hotel at all Trains. The Hotel is open from the 15th of April. Post and Telegraph Offices adjoining the Hotel.

ROUBEAU, Proprietor.

VICHY.

GRAND HOTEL DU PARC, and GRAND HOTEL.

THE LARGEST AND MOST COMFORTABLE IN VICHY.

A FIRST-CLASS HOTEL, situated in the Park, facing the Baths, Springs, and Casino.

PRIVATE PAVILION FOR FAMILIES.

GERMOT, Proprietor.

VIENNA.

HOTEL ARCHDUKE CHARLES, KÄRNTNERSTRASSE (the favourite Street).

ONE OF THE MOST RENOWNED FIRST-CLASS HOTELS, with good Restaurant. English cooking in the House. Bath Rooms. Reading Rooms, etc.

Pension. Prices Moderate.

B. SMITH, Proprietor.

VIENNA.

J. & L. LOBMEYR,

Glass Manufacturers,

Appointed Purveyors to the Imperial Court of Austria,

No. 11, KÄRNTNERSTRASSE.

*The most extensive Establishment for BOHEMIAN CRYSTAL,
FANCY GLASS, and Chandeliers.*

Every variety of Glass for Household use, Ornament, and in Art Workmanship. Specialities in Engraved Glass and Looking-Glasses. Chandeliers, Candelabras, in Crystal and Bronze.

LARGE SHOW-ROOMS UPSTAIRS.

The prices are fixed, and are very moderate.—English is spoken.

Their Correspondents in England, Messrs. J. & R. M'CRACKEN, No. 38, Queen Street, Cannon Street, E.C., London, will transmit all orders with the greatest care and attention.

VIENNA.

HOTEL CONTINENTAL, PRATERSTRASSE.

300 ROOMS.

FIRST-CLASS. Good Food; Garden; Restaurant; Situated on the Danube. Visited by the Ministers and Members of Parliament. A nice Front Room from 1½ guiden. **CH. SCHMITT**, Manager, formerly at the Clarence Hotel, Manchester.

VIENNA.

HOTEL SACHER.

Opposite the Imperial and Royal Opera House.

MOST elegant and frequented quarter of the Capital. Arrangements made for Pension. Baths on all floors. Hydraulic Lift. First Restaurant in Austro-Hungary. English Cooking.

VIENNA.

Murray's Handbook for Southern Germany, Austria-Hungary, &c.

New Edition. In two parts. Post 8vo., 12s.

JOHN MURRAY, Albemarle Street.

WIESBADEN.

HOTEL BELLE VUE.

THIS FIRST-CLASS FAMILY HOTEL is situated in the finest part of Wiesbaden, and patronized by Their Royal Highnesses the Prince and Princess of Wales, and by Royal Families of several Courts. Has just been Repaired and greatly Improved. New elegant Dining Room. New Smoking and Reading Rooms, with a beautiful Garden.

Pension. Bath. Prices Moderate.

VICTOR KLEEBLATT, Proprietor.

WIESBADEN.

HOTEL AND BADHAUS VICTORIA.
NEW MANAGEMENT.

FIRST-CLASS HOTEL, beautifully situated opposite the Stations.
 Entirely renovated. Private Mineral Spring. Pension all the year round. Hydraulic Lift. **SCHWEISGUTH BROS., Proprietors.**

WIESBADEN.

HOTEL ET BAINS DE NASSAU.
(NASSAUER HOF.)

Messrs. GOETZ BROTHERS, Proprietors.

FIRST-CLASS HOTEL of old and good reputation, opposite the Curhaus, Colonnades, Parks, and next the Theatre. Splendid Dining and Reading Rooms. Table d'Hôte at One and Five o'clock. Mineral Baths of Own Hot Spring.

HOTEL VILLA NASSAU.

Annexe of the **HOTEL DE NASSAU.** Proprietors also **Messrs. GOETZ BROTHERS.**

FINEST FAMILY HOTEL in Town, with all Modern Comfort, in beautiful situation next the Hot Springs, Theatre, Curhaus, Colonnades, etc.

WIESBADEN.

ROSE HOTEL AND BATH HOUSE.

SPLENDID First-Class Establishment, surrounded by its own large Gardens, best situation, opposite the Promenades and the Park. An elegant Bath-House attached, supplied with Mineral Water direct from the principal hot spring (the Kochbrunnen). Drawing, Reading, Smoking and Billiard Rooms. Table d'Hôte at One and Six o'clock. Hydraulic Lift.

H. HARFFNER.

WILDBAD.

HOTEL KLUMPP,

Formerly **HOTEL DE L'OURS.**

MR. W. KLUMPP, PROPRIETOR.

THIS First-Class Hotel, containing 45 Saloons and 235 Bed Rooms, with a separate Breakfast and new Reading and Conversation Rooms, as well as a Smoking Saloon, and a very extensive and elegant Dining Room; an artificial Garden over the river; is beautifully situated in connection with the old and new Bath Buildings and Conversation House, and in the immediate vicinity of the Promenade and the New Colonnade. It is celebrated for its elegant and comfortable apartments, good *Cuisine* and Cellar, and deserves its wide-spread reputation as an excellent Hotel. Table d'Hôte at One and Five o'clock. Breakfasts and Suppers *à la carte*. Exchange Office. Correspondent of the principal Banking-houses of London for the payment of Circular Notes and Letters of Credit. Omnibuses of the Hotel to and from each Train. Elevators to every floor. Fine Private Carriages when requested. Warm and Cold Baths in the Hotel. Reduced prices for Rooms in the months of May, September and October.

EXCELLENT ACCOMMODATION.

ZURICH.

HOTEL BAUR AU LAC.

FIRST-CLASS HOTEL. BEST SITUATION.
BEAUTIFUL GARDEN. HYDRAULIC LIFT.
ELECTRIC LIGHT IN EVERY ROOM.

PATRONISED BY ENGLISH AND AMERICAN FAMILIES.

Not to be confounded with Hotel Baur (in the Town).

Proprietor, C. KRACHT.

FRENCH, GERMAN, ITALIAN.

DR. WM. SMITH'S MANUALS.

FRENCH COURSE.**French Principia, Part I.**

A First French Course, containing Grammar, Delectus, Exercises, with Vocabularies, and materials for French Conversation. (202 pp.) 12mo. 3s. 6d.

Appendix to French Principia, Part I.

Containing Additional Exercises, with Examination Papers. (110 pp.) 12mo. 2s. 6d.

French Principia, Part II.

A Reading Book, containing Fables, Stories, and Anecdotes, Natural History and Scenes from the History of France. With Grammatical Questions, Notes, and Copious Etymological Dictionary. (376 pp.) 12mo. 4s. 6d.

French Principia, Part. III.

Prose Composition. Containing Hints on Translation of English into French, the Principal Rules of the French Syntax compared with the English, and a Systematic Course of Exercises on the Syntax. 12mo. 4s. 6d. (376 pp.)

The Student's French Grammar.

A Practical and Historical Grammar of the French Language. By C. HERON-WALL. With Introduction by M. LITTRE. (490 pp.) Post 8vo. 6s.

A Smaller Grammar of the French Language.

For the Middle and Lower Forms. Abridged from the above. (230 pp.) 12mo. 3s. 6d.

GERMAN COURSE.**German Principia, Part I.**

A First German Course, containing a Grammar, Delectus, and Exercise Book, with Vocabularies and materials for German Conversation. New and revised Edition. (224 pp.) 12mo. 3s. 6d.

German Principia, Part II.

A Reading Book, containing Fables, Stories, and Anecdotes, Natural History

and Scenes from the History of Germany. With Grammatical Questions, Notes, and Dictionary. (272 pp.) 12mo. 3s. 6d.

Practical German Grammar.

With a Sketch of the Historical Development of the Language and its Principal Dialects. (240 pp.) Post 8vo. 3s. 6d.

ITALIAN COURSE.**Italian Principia, Part I.**

A First Italian Course, containing a Grammar, Delectus, Exercise Book, with Vocabularies. By Signor RICCI. (218 pp.) 12mo. 3s. 6d.

Italian Principia, Part II.

A First Italian Reading Book, containing Fables, Anecdotes, History, and Passages from the best Italian Authors, with Grammatical Questions, Notes, and a copious Etymological Dictionary. 12mo. 3s. 6d.

JOHN MURRAY, ALBEMARLE STREET.

USEFUL BOOKS FOR TRAVELLERS & STUDENTS.

CHAMBERS'S PRACTICAL AND CONVERSATIONAL POCKET DICTIONARY OF THE ENGLISH, FRENCH AND GERMAN LANGUAGES. 6s.

CROWE AND CAVALCASELLE'S LIVES OF THE EARLY FLEMISH PAINTERS. Woodcuts. 7s. 6d.

— **Life and Times of Titian, with some account of his Family.** Illustrations. 2 Vols. 8vo. 21s.

— **Raphael; His Life and Works.** 2 Vols. 8vo. 33s.

DENNIS (GEORGE). Cities and Cemeteries of Etruria. 20 Plans and 200 Illustrations. 2 Vols. Medium 8vo. 21s.

DÜRER (ALBERT); his Life and Work. By Dr. THAUSING. Edited by F. A. Eaton, M.A. With Illustrations. 2 Vols. Medium 8vo. 42s.

FORD (RICHARD). Gatherings from Spain. Post 8vo. 3s. 6d.

GEORGE (ERNEST). The Mosel; Twenty Etchings. Imperial 4to. 42s.

— **Loire and South of France; Twenty Etchings.** Folio. 42s.

GLEIG (G. R.). Story of the Battle of Waterloo. Post 8vo. 3s. 6d.

GORDON (Sir ALEX.). Sketches of German Life, and Scenes from the War of Liberation. Post 8vo. 3s. 6d.

— **Lady Duff.** The French in Algiers. Post 8vo. 2s.

HAYWARD (A.). The Art of Dining, or Gastronomy and Gastronomers. Post 8vo. 2s.

JAMESON (Mrs.). Lives of the Early Italian Painters—and the Progress of Painting in Italy—Cimabue to Bassano. With 50 Portraits. Post 8vo. 12s.

KUGLER'S HANDBOOK OF PAINTING.—The Italian Schools. A new Edition, Revised. By Sir HENRY LAYARD. With 200 Illustrations. 2 Vols. Crown 8vo. 30s.

— **The German, Flemish, and Dutch Schools.** Revised. By J. A. CROWE. With 60 Illustrations. 2 Vols. Crown 8vo. 24s.

LANE (E. W.). Account of the Manners and Customs of Modern Egyptians. With Illustrations. 2 Vols. Post 8vo. 12s.

LAYARD (Sir A. H.). Nineveh and its Remains. With Illustrations. Post 8vo. 7s. 6d.

— **Nineveh and Babylon: Discoveries in the Ruins, with Travels in Armenia, Kurdistan, &c.** Illustrations. Post 8vo. 7s. 6d.

MICHAEL ANGELO, Sculptor, Painter, and Architect. His Life and Works. By C. HEATH WILSON. Illustrations. 8vo. 15s.

TOCQUEVILLE'S State of Society in France before the Revolution, 1789, and on the Causes which led to that Event. 8vo. 12s.

WILKINSON (Sir J. G.). Popular Account of the Ancient Egyptians. With 500 Woodcuts. 2 Vols. Post 8vo. 12s.

JOHN MURRAY, ALBEMARLE STREET.

Murray's Magazine.

PUBLISHED MONTHLY, 1/-

Contents.

TOPICS OF THE DAY.

SPORT AND TRAVEL.

FICTION.

LITERATURE AND ART.

POPULAR SCIENCE PAPERS

MISCELLANEOUS.

The Magazine is supplied Monthly, by post, to any part of Great Britain and Ireland, or the Continent of Europe, for 13s. (16fr. 30c.) per annum, prepaid.

M A R C I A .

The New Novel for 1890.

By W. E. NORRIS,

Author of "Major and Minor," &c.

CONTENTS FOR JUNE.

MARCIA. Chaps. 21-24. By W. E. NORRIS, Author of 'Thirlby Hall,' &c.—(*To be continued.*)

COURT FUNCTIONS. By A. DÉBUTANTE.

SIR CHARLES DILKE ON IMPERIAL DEFENCE. By Admiral COLOMB.

EARLY DAYS RECALLED. By Mrs. ROSS.—(*To be continued.*)

CAROLINE. By Miss DAINTRY.

EARLY SUMMER AT THE CAPE. By the Rev. W. GRESWELL.

THAT FIDDLER FELLOW. Chaps. 4-6. By HORACE HUTCHINSON.—(*To be continued.*)

NOTES OF THE MONTH, FROM LONDON AND PARIS.

CORRESPONDENCE.

OUR LIBRARY LIST.

SHORT CRITICISMS ON CURRENT BOOKS.

&c. &c. &c.

LONDON: JOHN MURRAY, ALBEMARLE STREET.

By Appointment to H.R.H. the Prince of Wales.

ALLEN'S PORTMANTEAUS

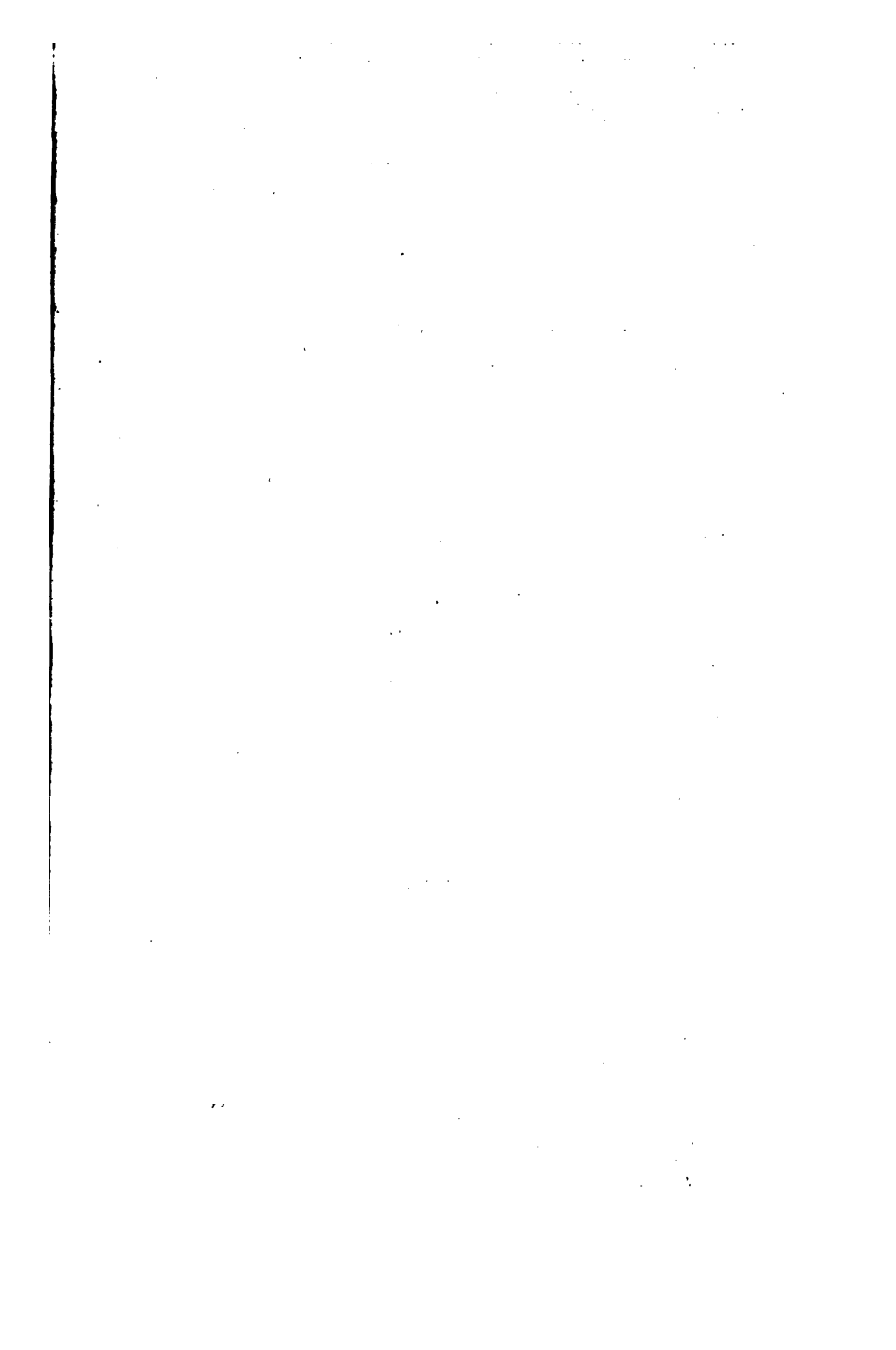
AND STRONG DRESS BASKETS,
37, WEST STRAND, LONDON.

*New Illustrated Catalogue of Articles for Home or
Continental Travelling, Post Free.*



**SOLID LEATHER SUIT CASES
OVERLAND TRUNKS,
STRONG DRESS BASKETS,
GLADSTONE BAGS, &c.**

DISCOUNT FOR CASH 10 PER CENT.



MURRAY'S ENGLISH HANDBOOKS.

- HANDBOOK—LONDON AS IT IS.** Maps and Plans. 16mo. 3s. 6d.
- HANDBOOK—ENVIRONS OF LONDON—**Including 20 miles round the METROPOLIS. Two Volumes. Post 8vo. 21s.
- HANDBOOK—ENGLAND AND WALES.** Arranged alphabetically. Map. One Volume. Post 8vo. 12s.
- HANDBOOK—EASTERN COUNTIES—**CHELMSFORD, HARWICH, COLCHESTER, MALDON, CAMBRIDGE, ELY, NEWMARKET, BURY ST. EDMUNDS, IPSWICH, WOODBRIDGE, FELIXSTOWE, LOWESTOFT, NORWICH, YARMOUTH, CROMER, &c. Map and Plans. Post 8vo.
- HANDBOOK—KENT—**CANTERBURY, DOVER, RAMSGATE, ROCHESTER, CHATHAM. Map and Plans. Post 8vo. 7s. 6d.
- HANDBOOK—SUSSEX—**BRIGHTON, CHICHESTER, WORTHING, HASTINGS, LEWES, ARUNDEL. Map and Plan. Post 8vo. 6s.
- HANDBOOK—SURREY AND HANTS—**KINGSTON, CROYDON, REIGATE, GUILDFORD, DORKING, BOXHILL, WINCHESTER, SOUTHAMPTON, NEW FOREST, PORTSMOUTH, AND THE ISLE OF WIGHT. Map and Plans. Post 8vo. 10s.
- HANDBOOK—BERKS, BUCKS, AND OXON.—**WINDSOR, ETON, READING, AYLESBURY, HENLEY, OXFORD, BLENHEIM, AND THE THAMES. Map and Plans. Post 8vo. 9s.
- HANDBOOK—WILTS, DORSET, AND SOMERSET—**SALISBURY, CHIPPENHAM, WYOMOUTH, SHERBORNE, WELLS, BATH, BRISTOL, TAUNTON, &c. Map and Plans. Post 8vo. 12s.
- HANDBOOK—DEVON—**EXETER, ILFRACOMBE, LINTON, SIDMOUTH, DAWLISH, TIGNMOUTH, PLYMOUTH, DEVONPORT, TORQUAY. Maps and Plans. Post 8vo. 7s. 6d.
- HANDBOOK—CORNWALL—**LAUNCESTON, PENZANCE, FALMOUTH, THE LIZARD, LAND'S END, &c. Maps and Plans. Post 8vo. 6s.
- HANDBOOK—GLOUCESTER, HEREFORD, AND WORCESTER—**CIRENCESTER, CHELTENHAM, STROUD, TEWKESBURY, LEOMINSTER, ROSS, MALVERN, KIDDERMINSTER, DUDLEY, BROMSGROVE, EVESHAM. Map and Plans. Post 8vo. 9s.
- HANDBOOK—NORTH WALES—**LLANGOLLEN, BANGOR, CARNARVON, BEAUMARIS, SNOWDON, LLANBERIS, DOLGELLY, CADER IDRIS, BETTWS-Y-COED, CONWAY, &c. Map. Post 8vo. 7s.
- HANDBOOK—SOUTH WALES—**MONMOUTH, LLANDAFF, MERTHYR, VALE OF NEATH, PEMBROKE, CARMARTHEN, TENBY, SWANSEA, AND THE WYE, &c. Map. Post 8vo. 7s.
- HANDBOOK—NORTHAMPTONSHIRE AND RUTLAND—**NORTHAMPTON, PETERBOROUGH, TOWCENTER, DAVENTRY, MARKET HARBOURGH, KETTERING, WELLSBOROUGH, THRAPSTON, STAMFORD, UPPINGHAM, OAKHAM, &c. Maps. Post 8vo. 7s. 6d.
- HANDBOOK—DERBY, NOTTS, LEICESTER, & STAFFORD—**MATLOCK, BAKEWELL, CHATSWORTH, THE PEAK, BUXTON, HARDWICK, DOVEDALE, ANSBORNE, SOUTHWELL, MANSFIELD, RETFORD, BURTON, BELVOIR, MELTON MOWBRAY, WOLVERHAMPTON, LICHFIELD, WALSALL, TAMWORTH. Map. Post 8vo.
- HANDBOOK—SHROPSHIRE AND CHESHIRE—**SHREWSBURY, LUDLOW, BRIDGNORTH, OSWESTRY, CHESTER, CROWE, ALDERLEY, STOCKPORT, BIRKENHEAD. Maps and Plans. Post 8vo. 6s.

April, 1890.

[Continued.]

DAWKINS COLLECTION



THIS WORK IS
PLACED ON LOAN IN THE LIBRARY
OF THE TAYLOR INSTITUTION BY
THE RECTOR AND FELLOWS OF
EXETER COLLEGE
OXFORD

Dawkins. DF 621. M9. H2